

New Orleans

CHRISTIAN ADVOCATE

Our Need is Men

We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battlefields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So said the broadest man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the persecution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing which Christ first looked for in the men on whose shoulders he wished to roll the world was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name—"Rock." Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared that he would build his church on rock. It is the only rock which can withstand the assaults of the empire of death.

—Charles E. Jefferson.

opportunity of declar-
ing that the Methodists
people in all the world,
their full determina-
continue."—John Wes-
ley. Ezekiel Cooper, Feb

LIVING CHURCH

we know: the bluest
conquering spirit's agonies;
how's bloom brightest unto
faces towards Jerusalem!"
—Gilbert Thomas.

MILK-ROOM TODAY

my Father, for all the times
looked to me, and looked
me for days when Thou
used my hands for Thy
but yielded them to Thee.
some of Thy children may
hear some word Thou hadst
Thou couldst not find
Rouse me from my inef-
into an eager love that
and a steady attention that
indication of Thy will.
for all that perfect will
to go or to stay, to suffer
Thou shalt choose, and as
Thy holy purposes. And
ask Thee, show me some-
to show my love to Thee.

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ORLEANS, LA.

MAY, JULY 4, 1940.



WALLET OF THE WEEK



A NEANDERTHAL SKULL has been discovered in a cave in the Baisun-Tau range of southwestern Uzbekistan, near the border of Afghanistan. In the cavern the skull and some bones of a child seven or eight years old were found. The specimen recently discovered corresponds to the primitive and the ape-like skull of the cave man found at Neanderthal, Prussia, in 1857, the specimen which gave the name to the type of pre-historic man known as the cave dweller.

* * *

DUST STORM SHELTER BELTS extending from North Dakota to the Texas Panhandle, consist of one hundred and twenty-five thousand trees to serve as wind brakes and to hold moisture. In addition to the original purpose of the effort, a preliminary Agriculture Department census shows that in some places a five hundred per cent increase in bird and wild life has resulted. The general outlook for the experiment for the recovery of the arid and denuded plains of the West offers considerable encouragement to its promoters.

* * *

THE AMERICAN MEDICAL ASSOCIATION, at its ninety-first annual convention in New York City recently, took steps to mobilize its more than one hundred and seventeen thousand members, physicians and surgeons, for service "in the event of a national emergency of great magnitude." This nation-wide volunteer service is to be carried out under plans formulated in the office of the Surgeon-General of the United States Army. This patriotic and humanitarian response is in keeping with the splendid tradition of the medical profession.

* * *

THE LOCAL PREACHER plays a more conspicuous part in British Methodism than in American Methodism. Seven of every ten ministers in British Methodism are in the local ranks. The local preachers are organized and the necessitous ministers and widows of local ministers are pensioned from annuity funds. Of fourteen hundred annuitant ministers, twenty-eight are over ninety, three hundred over eighty, and six hundred over seventy-five years old. The local preachers preach constantly and they are probably more evangelistic than are the itinerants, and they carry the Gospel to the country folk where Methodism began.

* * *

A VALUABLE WESLEY RELIC came into possession of the trustees of Wesley's New Room in Bristol, England, recently. The New Room is the oldest Methodist meeting house in the world. The newly acquired treasure is a fragment of a list of the members of the United Society and is in the handwriting of Mr. Wesley. The list bears the date of January 1, 1741, and is probably the same list which Mr. Wesley used when on February 24, 1741, at a meeting of the "Bands," he purged the society of disorderly and objectionable persons. The fragment is in all probability that owned by Mrs. Lightfoot, of Lytham, a facsimile of which was reproduced in Cur-nock's Edition of John Wesley's Journal.

A HUGE WATERSPOUT which occurred near Italy, in the early years of the nineteenth century, the residents of Naples almost a stunning surprise. The Bay of Naples, a barge laden with oranges was in the water and the waterspout lifted the oranges into the air over the city. A short time afterward, the natives were drenched by a shower of oranges from the sky as the waterspout subsided. This strange phenomenon naturally startled the superstitious Neapolitans.

* * *

FOURTEEN HUNDRED CHINESE COOPERATIVES with from ten to three hundred members each, are doing a double purpose in the distressing wake of Japanese aggression. They are contributing to the economic independence of a ravished people, and are providing means for the rehabilitation of the wounded. Among the industries involved are: shoe-making, weaving, making, boat-building, printing, iron smelting and mining. In all these industries the lack of equipment reduces the enterprises to the crudest methods of production.

* * *

THE SO-CALLED RADIO PULPIT, as conducted by some stations, was the subject of an interesting article by a feature writer in the current issue of The Christian Tribune. It was charged that in many cases the time is sold under the pretense of a "policy," but as a means of side-stepping a troublesome responsibility. In the opinion of the writer it is often neither good nor good religion. He describes some of it as "fill-in" programs and productions of "crack-pot religionists" who manage to wheedle contributions out of unthinking listeners.

* * *

CAMP LEGION AND WILLOW, in Michigan, are cooperative farming ventures maintained by Mr. Ford, for out-of-school boys who are unemployed. The Legion has been in operation for three years, and Willow for two years. Each camp has sixty-five boys from seventeen to nineteen years. These are paid five dollars each per day and in the end a share of the profits. At the end of the year those under eighteen years enroll in Ford's Trade School in Detroit, and the older group are put to work in Ford plants at the same wage of six dollars per day.

* * *

BHAI LEKHRAJ KHUBCHAND KIRPALANI, a penniless wanderer in 1936, by his astute business methods and energy he amassed a fortune. At the age of forty-four, he retired to Calcutta, where he purchased two magnificent palaces. He pronounced himself as the reincarnation of Krishna, and four hundred comely wives from their husbands. He now declares it to be his purpose to increase the number of his stolen wives to sixteen thousand one hundred and seven, the number of Krishna's stolen wives. Upon the foundation the pretender proposes to found a new era of dishonesty and social corruption.

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L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

AMERICAN INDEPENDENCE

On the date of this issue of the Advocate, our country celebrates the one hundred and sixty-fourth anniversary of its independence. From ocean to ocean and from Gulf to the Canadian border, the emblem of our sovereignty will be flown from millions of homes as a token of loyalty and devotion to the government which for all these years has maintained the ideal of freedom which inspired our Revolutionary forefathers in its founding. Today, perhaps as never before in the course of our history, the Stars and Stripes will bear to the American people a message of deep and almost melancholy significance. It will speak to us of the ideal of human freedom which is being challenged throughout the world, and it will be a reminder of the fact that it represents a sovereignty which has come to be almost a solitary defender of liberty. When Europe seems to be in the last throes of its struggle for democracy, the tri-color of the Republic of France, stained with the blood of her heroic and furling in defeat, and the English Jack waving in a lone and desperate fight against the enemies of popular government, our flag is as a star of hope in the midnight darkness of the world. But even removed as we are from the scene of conflict, our democratic ideal is not unchallenged. Under texts varying from national hospitality to international accreditation, the secret agents of totalitarianism organize forces within our own national defenses and unblinking treachery seek to reverse our whole history. Whether we become embroiled in the present struggle or not, the issue between democracy and autocracy is already joined, and in the years ahead we shall have to establish anew principles and policies which for more than a century and a half we have regarded as settled. On the anniversary of this great democracy of the West, every true American should declare unqualified allegiance to the flag and an uncompromising hostility to every skulking agent of treason in the land. In our broad national domain, there is no room for those who preach treason to our flag, or who seek to ambush our sovereignty. We owe it to the heroes of 1776 to join in dedicating our country, its thought, its heart and its might, to the cause of human freedom. We want no interference and to live out our days in the enjoyment of that freedom which is the inalienable right of all sons of God.

FOR SUCH A TIME AS THIS

A few days ago we received a letter from one of the faithful and effective ministers of this section, in which he cited facts as to a continued recession of interest

and loyalty on the part of one of the old and substantial congregations of our Church. He then raised the question as to whether or not the apathy and the utter indifference manifested by the people might be due to a loss of faith and a consequent lack of loyalty to the enterprises of the kingdom. The details of the situation referred to are unimportant; his was an experience that might be duplicated dozens of times over.

In last week's issue we carried a statistical analysis of the situation in one Conference which shows that pastors' salaries and benevolences have not yet reached up to the bottom of the worst depression years, and that current expenses and local interests alone have achieved that degree of prosperity. The name of almost any other Conference might be substituted without greatly changing the result. The facts there recorded do not reveal upon the part of our Methodist people any passionate interest in kingdom building. This is the situation at an hour when the burden and hope of the Christian missionary enterprise rests upon our country as never before. Instead of ministering to self-respect, the term "acceptances" has been seized upon as a smoke screen with which to hide our shortcomings. It seems to us that the time has come when we need to call our people to repentance and a renewal of their faith. Pump priming for a program has utterly failed to produce results.

ON THE BRINK OF THE PRECIPICE III.

From the Board of Education of the Methodist Church, 740 Rush St., Chicago, we have just received the following "release":

"Strong opposition to the proposal for a conscription of American youth is expressed in the telegram sent today to President Roosevelt by the executive committee of the National Council of Methodist Youth."

The telegram, which was signed by Herman Will, Jr., of Chicago, president of the Council, reads as follows:

"Youth does not want to be conscripted. Peace-time enrollment for national discipline is a step toward dictatorship. It is not a defense measure, but it is a method of escape from domestic problems like unemployment. It is the same method which Hitler and Mussolini and Stalin have used. We will refuse to submit to European methods even as we still refuse to participate in a European war. We choose the Christian way of democracy and peace."

"Copies of this telegram are being mailed to all Senators and Congressmen. It has also been sent to the Committee on Resolutions of the Republican National Convention, and to Republican candidates for nomination for the Presidency."

To us this statement is more than it purports to be

and, unless we misread the signs of the times, its tone and timing may weaken the case against war. This telegram cannot escape the criticism of being both political in design and radical in its temper. We have noted the development of this attitude for a number of years and we have protested against its encouragement. We honor American youth for the staunch and open stand against our involvement in another European conflict and for standing up to that commitment, but we do not believe that a political threat, as we feel the telegram and its distribution to be, will advantage the cause of youth.

No man more sincerely abhors war than we do, and we do not approve peace-time conscription and compulsory military training. On the other hand, we know that anarchy offers even less for the promotion of civilization, democracy and religion than does war. We are for government because we believe it to be the necessary guardian of human liberty and social peace. We claim the right to criticize any administration and to register our dissent in the election booth, but we cannot think that such implies the right to threaten disloyalty to civil authority. It seems to us that this telegram undertakes too much.

DAYS OF AULD LANG SYNE

A few days ago we noted in the letter of a distinguished man the expression: "Having been brought up a Methodist myself." The writer was indicating a basis of special interest in a particular matter which had been submitted to him, and no other explanation of the phrase followed. We do not, therefore, presume to read into it a meaning which was not expressed. We use it only as a text for thoughts which the words suggest to us.

We hear this confession upon the lips of men and women who have transferred their allegiance from one communion to another, and oftener, perhaps, upon the lips of those who have suffered a complete lapse of religious interest. It recalls to our mind the experience of Dr. Link as recited in his *Return to Religion*. Following the time when he abandoned his religious allegiance, he might have used this same phrase with perfect truthfulness and propriety. He came at last, however, to a time when he realized, as many others do whether they confess it or not, that both his personal and his scientific interests required the return to the moorings of that faith which he had left behind. Whether the expression may apply to faith as a lost inheritance, or an abandoned allegiance, does not seem to us to be of primary importance. Its apologetic note speaks volumes for a conscience sinned against and a soul neglected and starved.

The gray days will surely come and then hungry-hearted men and women will look wistfully down the long road which lies behind. Then it will be borne in upon them that the hero in them was "born for better days," and that "Achilles absent was Achilles still." In such an hour, there comes upon us all an uncontrollable longing for the tether which held us

"In the days before we went gypsying
A long time ago."

"YOU WILL BE GLAD TO KNOW"

Such was the caption of a statement appearing a few days ago in a journal of another denomination, making announcement of a "partial vacation." According to the

editorial announcement, the paper will be issued one month during the summer, which is clearly an alternative for suspension.

You will be interested to know that our paper has been suspended since the War Between the States, in the six years no issue has been less than the regular number of pages, it is issued fifty-one times each year, the size of the pages has been increased, better paper has been substituted, and objectionable advertising has been eliminated entirely. We are on the way up, not on the way out, and we refuse to let our readers down.

"BUT FIRST HE FOLWED IT HYM-SELVE"

By Dr. H. T. Carley

In the Prologue to his *Canterbury Tales*, Chaucer paints vivid and appropriate word pictures of the characters that made up the company which he has engaged in literature. None of these pictures is more beautiful than that of the Parson, whose character he sums up in the famous lines:

"But Cristes loore, and his apostles twelve,
He taughte, but first he folwed it hym-selve."

We had an invitation to attend a "demonstration dinner" one evening last week. In addition to its being in a lovely home, we had an idea that the meal would be heartening—so we accepted the invitation.

The entire menu was prepared by the salesman, a type of cooking vessels that seems to be coming into use. If we recall correctly—and the memory is pleasantly—we had roast beef, rice and gravy, creamed potatoes, beets, carrots, cabbage, cornbread, prunes and coffee. With the understanding that no sales would be attempted and no prices quoted during the evening, the salesman gave an interesting lecture on food values, then, inviting us into the kitchen, he showed us how he had prepared and cooked each article. And then,

"We sat down to sup,
And we ate and we ate till we ate the supper up."

(We should like to have it distinctly understood that these were not the only ones present.) It was an interesting occasion, and "a pleasant time was had by all."

Of course the salesman followed up the next day with contacts he had made at the dinner and attempted to make sales. His strongest selling-point was the fact that his prospects had actually seen his utensils do what he said they would do. The strongest sales-resistance was lack of cash.

We read the other day on the sports page of the paper that an inventor of a cap to protect baseball players against "bean balls" asked some big league player to whack him over the head with a bat after he had put on his safety cap. One of them accommodated him with a lusty swing—and he suffered no harm. (Of course the heads of some people are so hard that they need no protective covering—unless it be to keep the ball from flattening or the bat broken.)

The most effective argument for the Christian is not what somebody says about it, but the way it lives it.

REV. J. O. BENNETT TRANS- LATED

Dear Dr. Duren: Rev. J. O. Bennett, a graduate member of the Louisiana Conference, passed away at the home of his daughter, Mrs. W. H. Kaufman, Seymour, La., Saturday morning, June 29th, at the ripe age of eighty-three years, five months and twenty-six days.

He had been in failing health for two or more. He is survived by two daughters, Mrs. Kaufman and Mrs. A. S. J. Bennett; two sons, W. A. Bennett, of Phoenix, Ariz., and R. C. Bennett of Huntsville, Ala.; and five grandchildren.

A. S. J. NEILL.

TOM McCAUL DIES

The death of Tom McCaul, the city of New Orleans lost a good man. He was a railway conductor and a man whose personal friends were not numerous, they were friends indeed. He was a member of the Methodist Church and had been confined to the house for about two years. He leaves his widow, Mrs. McCaul, a sister of Mrs. J. H. Johnson, of New Orleans, and an only daughter, Mrs. Landrum. Bro. McCaul was seventy-five years old, a man of few words and great integrity.

COMMUNITY REVIVAL SERVICES AT INVERNESS

Beginning on Sunday, July 7, at 8 p. m., Bro. Ridgway, of Oklahoma City, will lead a community revival. The services will be held in the gymnasium of the Inverness School, and Rev. Charles Schultz, of New Orleans, will lead the singing. Services will be held at 11 a. m. and 8 p. m. each day. Rev. R. T. Hollingsworth expects an attendance of fifteen hundred people, including the ministers within a radius of five miles.

MILLSAPS COLLEGE

The administrative offices and the chapel of Millsaps College are being reconditioned and redecorated at an expense of about ten thousand dollars this summer. Other plans include the construction of four new buildings and an apartment building for ministerial students. All the work will be finished before the opening of the session on September 9. At the summer session, degrees will be conferred upon a dozen students who have finished their work in the summer session—the first time this has been done in the history of the college.

GROUP QUARTERLY CONFERENCE AT COMO

Wednesday, June 26th, the group quarterly conference for Senatobia, Como, Tyro, Shaw and Longtown, under the supervision of Rev. C. T. Floyd, district superintendent, was held in the First Methodist Church at Como, beginning at 10 a. m., with a worship service. Preaching service was at 11 o'clock, by Dr. C. K. Vliet, General Secretary of the Commission on Belonging, 810 Broadway, Nashville, Tenn., who delivered a wonderful message. A recess was taken for lunch at the Como Hotel. The afternoon session opened at 1:30

thereby being encouraged to do more and efficient work.

Rev. A. R. Beasley, pastor-host, and the Methodist people of Como, were very cor-

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Rev. V. C. Curtis, Louisville.....	1
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dial in welcoming the representatives of the different charges. Rev. C. T. Floyd presided efficiently, there not being any time wasted, but each phase of the work taken

up in the order in which it came, and carried out to the completion of an outstanding program. The reports of each pastor indicated that a new outlook for the future of our church, represented by this group, is brighter, and progress is being made along all lines of endeavor.

In my opinion, the outstanding feature of the meeting was the sermon delivered by Dr. Vliet. His subject was presented in such a manner that I feel everyone who had the opportunity of hearing him caught a vision of life which a great many of us in the past have either drifted from or lost.

C. O. PATE,
District Lay Leader, Sardis-
Grenada District.

DEDICATION NOTICE

Dear Dr. Duren: The Sexton Memorial Chapel in our new Educational Building will be dedicated Sunday, July 7th, by Bishop Hoyt M. Dobbs, D. D. I am extending to you an invitation to be present.

I should like also, through the columns of the New Orleans Christian Advocate, to extend an invitation to former pastors and presiding elders and friends of First Church, to be present for the ceremonies.

Sincerely yours,
DANA DAWSON.

REV. DAVID TARVER IN TRAGIC ACCIDENT

On Saturday afternoon when returning from a trip to Mandeville, Rev. David Tarver, pastor of the Methodist Church in Houma, struck an aged Negro who died from the injuries received, in the Charity Hospital, New Orleans, a few hours later. The accident occurred at Des Allemands, La., and state police are quoted as saying that the man had just alighted from a bus when he was struck. According to Bro. Tarver, who placed the injured man in his car and rushed him to Charity Hospital, he was walking across the road with his head down.

Whatever the facts may be, it was an unfortunate occurrence and the accident will not be more distressing to anyone than to Bro. Tarver, who is held in highest esteem and is one of the cleanest and most conscientious young ministers in the Louisiana Conference. He will have the universal sympathy of his brethren of the ministry and of a wide circle of friends who know his character and worth.

RATHER MAKE A NEW PRAYER

Anybody with a stick, fork or spoon can scramble an egg. But to unscramble—"aye, there's the rub!" To untangle the skein is a painstaking and sometimes a nerve-racking task. Yet some people do little else than get things in a jumble. People of real value to society are compelled to spend a good portion of their time in an attempt to straighten out what other folks have muddled. The efficiency of some are constantly being put to the test to undo what the inefficiency of others has brought about. A man in church who got his prayer so muddled that he could not proceed, asked a neighbor to "finish the prayer." The neighbor, with a refreshing candor replied, "I would rather make a new one." Who has not felt that way when called upon to undo what others have done?

—The Religious Telescope.

"Those who practice deceit must expect to be shunned."—Aesop's Fables.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

IF YE WILL HEAR MY VOICE

By Rev. J. T. Harris

(Psalm 95)

Man has always felt the call to worship. The gods to whom he has addressed his worship have been variously named, but always man has felt an inner compulsion to lift his hands or bow his knees in worship to a higher power. It is in the worship of the one true God that a joyful, singing worship was first conceived. The psalmist was not the first but was one of the greatest teachers of joyful religion. Over and over again this musical poetry of the Jewish religion says: Let us make a joyful noise to God, for He is the rock of our salvation, our one true hope of deliverance, the foundation stone of all our dreams of ultimate triumph; let us sing for God is the source of all the good and beauty we see all around us, to Him we owe an eternal debt of gratitude.

The teachers of the ages have also said that our worship of God arises out of a sense of the greatness of God. We know that there is no thought that more surely bates our breath and causes our hearts to sing the praise of God than the realization of His greatness; expressed again in the psalms, "The heavens declare the glory of God and the firmament showeth His handiwork." When we sense immensity of the universe or consider the minute perfection of the tiniest organism, and know that the same God conceived and made it all, we are bound to worship. Then when we look into the complex creation that is man and know that God made him as His creatures, we worship our Creator. But nothing so surely captivates our uplifted hearts as to feel that God cares for us, that we are the sheep of His pasture and He watches over us. The God who has made us has not forgotten us, but constantly throws about us His protective care and grants us constantly His providence and love.

All these things and many more call us to worship as they have called men since first God walked in the garden with the first man. It seems strange then that the writer of the 95th Psalm should feel the necessity of urging men to hear the voice of God; even as it seems strange that His ministers today must continue the call to worship and urge "Harden not your hearts." Yet strange as it may seem we can and many do close their ears and refuse to hear the call of God. To them the pealing of church bells is a jarring noise that disturbs their Sunday slumbers; the marvels

of nature do not tell of God but of cold laws of science; the heavens do not declare the glory of God but simply tell of an immense system of worlds that stupefy the mind and dull the imagination; music even is not a vehicle of worship but an art governed by laws of scales and chords and harmonious vibrations. Hearing they hear not and seeing they are blind, for they fail to understand the true and the real that is in and through and of all life.

So greatly is the Psalmist in earnest about this call to worship that he makes it a matter of immediate urgency, saying, "Today if ye will hear My voice." Why today? Not simply because no tomorrow is promised, but more, because today lost can never be recovered, and leaving God out of today means a day lost to real living.

Yes, men do harden their hearts to God. All of us have known men and women who continually refused to hear until it seemed that the call of the great and the pure and the noble had lost its power to move their hardened hearts at all. Nothing so surely deadens our spiritual sensibilities as refusing to hear and act upon the call and demand of our better selves. Some have closed their hearts to the voice of God by lending their attention to other voices, substituting other calls for the call of true godliness until the clink of gold or the clash of jazz or the chatter of society has completely filled their consciousness. Indifference has kept others from hearing and has caused sincere pain to many a pastor who loves his people. These indifferent ones are members of the church, perhaps even fairly regular attendants, but the message is never for them, the challenge never reaches them, they are lost in complete self-satisfaction.

Moses struggled with a nation of people who for forty years heard the call of God and saw manifestations of God, yet refused to heed His command. Even the saintly Moses, his face alight from communion with God on the mountain, Moses with the tablets of the law in his hand, could not cause their hardened hearts to hear. It would seem that the godly examples of Caleb and Joshua would have challenged their obedience, yet even their courage failed to open their hearts to follow God. They were obdurate in their stubbornness even in spite of leadership and example, even as we have known those out of godly homes, even homes of ministers, where leadership and example called them continually to righteous living, yet they refused the call of God, the example of father and the prayer of mother.

The children of Israel saw visible manifestations of God's power and providence. The daily manna was a constant evidence of God's providence; and the children of Israel, even as we, should have offered up always their prayers of gratitude. Whenever we stop to "count our many blessings" we are always surprised at "what the Lord has done" for us. During all these trying days in the wilderness the Israelites were not without the pillar of cloud by day and the pillar of fire by night to guide them, they saw the smoked-filled tabernacle and the flaming mountain, they heard the thunder of God's voice, then they hardened their hearts, turned to their calf of gold and refused to go over and possess the promised land. How tragic! Yet how many promised lands are left unpossessed! How often we

see the same hardness of heart! Surrounded by evidence of God's power, supported by God's providence, hearing God's voice, today men "harden their hearts as a provocation."

God passed judgment on the children of Israel, shall He not also pass judgment on us? First, "they do err in their hearts." "Out of the heart are the issues of life." "As a man thinketh in his heart so is he." Today we are too much interested in external things of life: dress and reputation and appearance, and have forgotten the age old truth that a right heart arises only from a heart that is right with God? "Is still the pertinent question we may ask. What is wrong with our churches, too? Of our people have not had that changing, heart-warming experience of redemption. Second, "they have not known My ways." "An highway shall be called the way, and it shall be called the way of holiness." "Neither are your ways My ways," saith the Lord. "I am the way, the truth, and the life: no man cometh to the Father but by Me." A way of holiness! The Jesus way! No wonder God and still says, "They have not known My ways." How sad our substitutions seem how foolish. There is no other way. Will our hardened hearts heed? "They shall not enter into My rest." The eternal has been spoken by the Judge. It would be an impertinence to that judgment or to attempt to alter it. It is enough to say, "Thus saith the Lord."

EFFECT OF EDUCATION

By Mrs. Irvin Rowland

VII.

(Read Prov. 16:19-24)

There sometimes seems a prevalent opinion that the more education a person has the less spiritual he becomes, especially a preacher. A young man, who has been for seven years in the school of learning in religious education, was asked what his reaction was to this opinion now that he was reaching such a degree. He replied that the more he went to school, the greater respect he had for the other man and his ideas and opinions. I have gladly noted his growth during the past few years concerning man's education regardless of how much or how little formal training he had opportunity for. He wants to mingle with the poor and the privileged that he might lend a hand in lifting them upward. What education does that to a man, he is so much from it—it is a stepping-stone to higher things in life.

"Father, help us to humbly serve whatever our position in life may be. Amen."

"The spiritual activities of men are less real than physical and chemical phenomena—and their importance is greater. The emancipation from the bondage of materialism will usher in an era when human life will be broader and more complete. Civilization today stands at a crossroads. The strength of nations like ours is composed of spiritual as well as material elements. Therefore, the hour must be a call to moral and intellectual virility. And the spiritual regeneration of man and nations must lead the way." Alexis Carrell, of the Rockefeller Foundation, world known scientist and Nobel Prize Winner.

CONFERENCE NEWS AND PERSONALS

J. E. Hearn writes that the outlook is to be good for his work at Slaughter. Bro. Hearn does not make a great deal, but he always does a good work.

Henry A. Rickey reports that his services at Coushatta will begin with Rev. Louis Hoffpauir doing the singing.

Lastie N. Hoffpauir, pastor at Many, says that things are moving well and expects to close out a good year with things in full.

L. M. James reports that Swifttown is going forward in every way with respect for a full report at the Annual Conference.

W. R. Goudelock reports that he is in process of building a brick veneer at Rienzi, which will be a credit to him when it is finished.

Thank Mrs. G. P. F. Muncie, of Florissant, for her thoughtfulness and in adding a good word of commendation to the Advocate.

C. B. Powell sounds an optimistic note for his work at Melville, La., where he says that things are coming along in a fine way.

Claude F. Sheppard, pastor at Wisner, reports his work as making good, all financial obligations paid to church re-roofed and painted, and considerable renovation done at the parsonage.

W. P. Bailey, pastor at Crenshaw, serves a loyal people and he is very busy in his work. The brick veneering of church at Sledge has been completed at cost of about \$1,500.

W. C. Mason writes that the work at Bayville, La., is going smoothly. He is anticipating every detail of his work in completing the completion of a good year.

J. S. Purcell, a Mississippian and member of the Mississippi Conference, was at Bushnell, Florida, at the recent annual conference. He may be at that address.

T. E. Gregory claims for his town, the distinction of being the little town that does big things. Well it never fails to believe in your folks and to let you know that you believe in them.

J. H. Hetrick, Sumrall, Miss., writes that his people are pleased with the work which have been made in the Advocate and they give substantial endorsement of that approval.

T. J. O'Neill is assisting Rev. T. O. in a meeting at East End Church, where Rev. Frank E. Dement, Jr., is the singing. No report has reached the Advocate.

Betty Bailey, Rt. 1, Aberdeen, Miss., reports endorsement of this paper in the "I hope the Conference may see the value of our Advocate." Needless to say, she has her wish and interest.

W. C. Newman, pastor at Indianola, says that between revivals, vacation Bible schools, Christian Adventure camps, and a ptomaine poisoning, he had a right busy year. Who wouldn't?

B. Boddie conducted recently a

class in music and hymn appreciation, in which twenty-eight people took part. At the conclusion of the course the hymns of the church were featured at the evening hour in Gibsland.

The Young People's Camp for the Shreveport district was held at Caney Lake, and had a total of 88 in attendance, including staff members. There were five volunteers for full-time service, and it was voted to return to the same place for the camp next year.

Rev. E. L. Jernigan, pastor at Olive Branch, Miss., says that Mrs. W. A. Bowlin, whose late husband was a member of the North Mississippi Conference, did a faithful and effective piece of work as the Advocate agent in that church. Thus the ties of the past are kept intact.

Rev. James M. Lewis, retired member of the Mississippi Conference, living at McComb, was on an extended visit to relatives recently, in which he did all the driving himself and also reports that his health is greatly improved. This will be good news to his many friends.

An Epworth Training Conference was held at the Pleasant Valley church on the Barlow charge, June 25-28, under the direction of the pastor, Rev. W. S. Cameron. It was largely attended by young people and a goodly number of adult workers with youth.

A Youth Revival, sponsored by the Clara Chrisman Union, was held at the Gallman Methodist Church for all churches in Copiah county, June 30th-July 4th. Rev. T. E. Nicholson, of Utica, did the preaching, and Rev. F. E. Dement, of Gallman, led the song services.

Dr. M. A. Morrill, who has spent eleven years in publicity and promotional work in connection with the former Methodist Episcopal Church, has been appointed to the chair of Religion in the faculty of Hamline University, at St. Paul, Minn., effective September 1, 1940.

The Christian Adventure and Christian Life camps of the Lake Charles district, will be held at Lake Arthur beginning July 22 for the Christian Adventure camp, and July 29 for the Christian Life camp, according to announcement in the bulletin of Rev. Virgil Morris, Lafayette, La.

Mrs. Alder Hays, Sebastopol, Miss., writes us that she had thought to give up her paper as her daughter, with whom she lives, takes a number of papers, but that she had been unable to find it in her heart to give up her friend of thirty years. It is that type of loyalty which makes editing a paper a joy.

Rev. R. L. Clayton reports that Miss Fannie Reames is Advocate representative at Kentwood, La., and is both faithful and persistent in the execution of her task. Bro. Clayton says that the church work goes well and scarcely a service passes without some interesting incident. People are joining the church, the budget is being balanced, and the outlook is rosy.

Bishop John M. Moore, retired, whose home is in Dallas, Texas, and who was the editor of the Southwestern Advocate, made the office of this paper a very pleasant surprise visit on last Friday. Bishop Moore is in good health and good spirits, and we

enjoyed very sincerely the visit with him. He has our invitation to repeat the visit as often as he likes.

Rev. H. L. Johns, who is doing a magnificent work at First Church, Lake Charles, in addition to his program of construction, is not overlooking the other interests of the church. In the Advocate campaign he has had the able and loyal assistance of Bro. M. L. Hurlbut. The calendar for First Church carried the names of nineteen new members last week.

Rev. L. C. Lawhou, Carrollton, Miss., reports his work as in good condition. Fifteen hundred dollars has been spent on the church at North Carrollton, and the people at McCarley have a nice church and are doing well in every way. The church at Longview was rebuilt some time ago, and the church at Carrollton is to be redecorated soon. Naturally the pastor is looking forward to a good year and to a good report at Conference.

Drs. W. A. C. Hughes and Lorenzo H. King were elected bishops at the recent session of the Central Jurisdictional Conference held in St. Louis. Bishop Hughes has been assigned to the New Orleans area, and Bishop King to the Atlanta area. Bishop Alexander P. Shaw, who has been bishop of the New Orleans area for the past four years, goes to the Baltimore area, and Bishop R. E. Jones remains in charge of the Columbus, Ohio, area.

The Hazlehurst Methodist church observed its eightieth anniversary during the month of June with appropriate services. Three former pastors preached during the month: Rev. C. W. Crisler, Rev. W. H. Saunders and Rev. R. H. Clegg. A history of the church was published in the county paper. The history was written by Mrs. J. H. Rogers, who has been a member of the Hazlehurst church with her husband since 1884. The Hazlehurst church came to the first of June with all local bills paid and five hundred dollars—a little less than half—paid on the benevolences.

GAMBLING—THE LOUISIANA LEGISLATURE

Our prohibition situation here is improving but danger not yet passed.

Another threat to our public morals looms in a bill introduced in the interest of gamblers of Jefferson, St. Bernard and Orleans parishes, to legalize "Dog Racing." This bill is especially dangerous to children and young people because of their love for dogs.

This bill can be killed in the House if the people will wire or write and let their legislators know they oppose this bill. The bill is known as House Bill No. 799, by Mr. Crais, of New Orleans.

The gamblers have their representatives here contacting the members of the legislature, and the legislators are wondering why they don't hear from the churches. Now is the time to let them hear from you.

Sincerely,

LEON W. SLOAN.

There is a ministry of the press as well as of the pulpit and some day a theological school will place such a course on its curriculum as being as important to ministerial success as the question of the authorship of the fourth gospel.—The Pastor's Journal.

HERNANDO METHODISM

The trustees of the Hernando Methodist Church have completed the sale of the present church property on the square in the business part of town, on highway 51. The purchaser was H. W. McIngvale, one of the stewards of the church. The price paid for the property was \$5,800. The congregation voted unanimously to build a new church on the lot by the side of the parsonage, about two blocks from the present location.

Committees were appointed as follows: Building Committee, F. C. Holmes, G. C. Mingee, W. G. Gaines, R. L. Redding, H. G. Johnston, Bill Woods, Jr., Walter Richerts, Mrs. Cora Weissinger and Miss Mamie Jones. Lee Gooch is Secretary-Treasurer.

Finance Committee: W. G. Gaines, Gerald Chatham, Bill Wilkinson, E. H. Wiygul, Dr. Henry Wardsworth, Mrs. Ford Bufkin, Mrs. Paul Cook, Mrs. E. F. Mosby, Mrs. Lee Lauderdale and R. L. Redding.

The Building Committee has employed Mr. R. W. Naef, of Jackson, Miss., as the architect, and has approved plans for a two-story church building, with a social hall, Children's Division and Young People's Division on the first floor, and the main sanctuary and the Adult division on the main floor. The cost of the building, complete with pews, is estimated at \$13,500.

The Finance Committee has been at work and has raised approximately all the money needed in gifts and subscriptions that will be paid in full by November 1. The people have rallied joyfully to the challenge of the task. All other finances are in full up to date.

REPORT FROM SARDIS, MISS.

Dear Dr. Duren: May I beg a brief space in the Advocate for a chance to report some things our people here in Sardis are doing? I shall give you the facts in the matter, and you, of course, may formulate this news-item anyway you care to.

Our benevolences have been paid in full for the year. We have also paid in full our superannuate special for the year. Both these items were reported in full at the second quarterly conference.

There has been an increase in both the pastor's and district superintendent's salary for the year, and both are paid up-to-date. Including these two items and the superannuate special, Sardis gives more to the support of the ministry than any church



THE OLD METHODIST CHURCH AT INDIANOLA

in the district, except Grenada. This, perhaps, is as it should be.

Our church literature is well distributed among our homes. We over-subscribed by 50%, our quota to the New Orleans Christian Advocate, and we also have our full quota of Nashville Christian Advocates

coming into our homes. The subscription of the Woman's Missionary Society to the World Outlook is practically 100%. We had Dr. John L. Horton, of First Church, Memphis, preach in our revival meeting this year. A wholesome spiritual impetus was the result. Our program of Christian Education was stimulated by a training school held in our church by Dr. O. W. Moerner, of the General Board of Christian Education in Nashville.

Five of our young people attended the Young People's Assembly at Mathiston. Two of our splendid young men have announced their intention to preach. One will graduate at Wood Junior College next year, and the other will finish high school here. Both are leaders in their classes, and we are proud of them.

Our Daily Vacation Bible School is in session this week. Practically our entire Children's Division is enrolled. Our very efficient staff of teachers in this division, of which Mrs. Herbert Fant is superintendent, is directing the work. We have received fifty-two members into the church since Conference a year ago.

The Sardis people furnish the pastor and his family one of the finest parsonages in the Conference. Our work here is delightful.

W. J. CUNNINGHAM.

METHODISM IN INDIANOLA, MISS.

In 1871 it was called Indian Bayou, and was served by Rev. J. M. Boon. It was little more than a clearing in the swamp, and winter brought indescribable difficulties to

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

the pastor who ministered there. Services were held in a little one-room school house, later in the court house. J. D. Murff was the pastor in 1872-5, and later in 1877-8.

From 1878 to 1885 the charge was Faisononia and Indian Bayou. Faisononia was a lovely old plantation community on the banks of Sunflower River, about six miles away. During that period the pastors were: J. D. Murff, W. A. Dollar, W. T. Rozell, J. M. Wyatt, J. R. Roberson and J. D. Newsom. J. D. Murff died in 1878 while pastor of the charge.

In 1885 the name was changed to Faisononia and Indianola, with J. W. Dorman as pastor. In 1888, for some reason, Indianola appears with Arcola, quite a distance away, with J. H. Shumaker as pastor.

The first church was built in Indianola in 1889. It would hardly be correct to say that it was strategically located, for it was flanked on one side by the jail, and confronted on the North by a livery stable. Dissatisfied with that situation the members traded the church lot for the jail lot and turned its back on the livery stable. Since that time it has been doing very well.

Records of the church are available only as far back as 1888, but from older members we have the names of the following who were among the first Methodists in Indianola: Mr. and Mrs. Howard Wellborne and Dr. Wellborne, Mrs. Marshall Brown, the R. B. Faison family, Mr. and Mrs. A. G. Paxton and family, the Andersons, the G. K. Smith family, the Boyers, Joseph Scroggins, and our oldest living member, Mrs. P. C. Chapman.

The commodious building in which Indianola Methodists now worship was erected

in 1928, during the pastorate of Rev. W. C. Newman. It is one of the most modern buildings as to space and equipment in the state, and does credit both to the church and to work of Brother Newman. Erected at a cost of \$65,000, it is completely paid for.

The outstanding characteristic of



REV. W. C. NEWMAN, Pastor

Indianola Methodism is the large number of laymen who make up its membership. The Board of Stewards is probably at the top of the list in its attendance and its care of the church. Men and women have attained positions of leadership in district and conference affairs. To name them would require more space than is available. They see that their pastor is paid one of the best salaries in the conference. They see to it that obligations assumed are paid in full each year. They are vitally interested in the spiritual life of the church, and they surpass their pastors in ability, and are in great demand for churches for services.

A complete list of pastors who have served the church is as follows:

1871, J. M. Boon; 1872-5, J. M. Boon; 1876, H. R. Caldwell; 1877-8, J. M. Boon; 1879, W. A. Dollar; 1880, W. T. Rozell; 1881, J. M. Wyatt; 1882, J. R. Roberson; 1883, J. D. Newsom; 1885-6, J. W. Dorman; 1887, F. P. Spencer; 1888, J. H. Shumaker; 1889, R. H. B. Gladney; 1890, Geo. H. Savage; 1891-2, W. D. McCullough; 1893, Eugene Johnson; 1894-5, T. Brown; 1896-7, Eugene Johnson; 1898-1900, W. H. Samuels; 1901, W. C. Harris; 1902-3, H. C. head; 1904-7, W. M. Young; 1908, T. H. Lipscomb; 1909, Allen; 1910, T. H. Lipscomb; 1911, Brownlee; 1912, W. S. Shipman; 1913, C. D. McGee; 1914-15, J. H. Mitchell; 1916-17, J. H. Mitchell; 1918-19, C. D. McGee; 1920-21, W. C. Newman; 1922-23, J. D. Wroten; 1924-25, J. D. Wroten; 1926-29, J. D. Wroten; 1930-31, R. A. Parks; 1932-33, C. A. Parks; 1934-35, W. C. Newman; 1936-37, W. C. Newman; 1938, W. C. Newman.

The Indianola church is truly the greatest and most desirable church in the conference. It is growing in its progressive in its organization, and in its attitude.

Percy: "Oh, no, I'm not this the first to laugh at my own expense."

Polly: "Dear me, what a must lead."—Selected.

COMPLIMENTS
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THE LEWIS GROCER COMPANY
INDIANOLA, MISS.

INDIANOLA LUMBER COMPANY

A FRIEND

KIMBROUGH HARDWARE COMPANY
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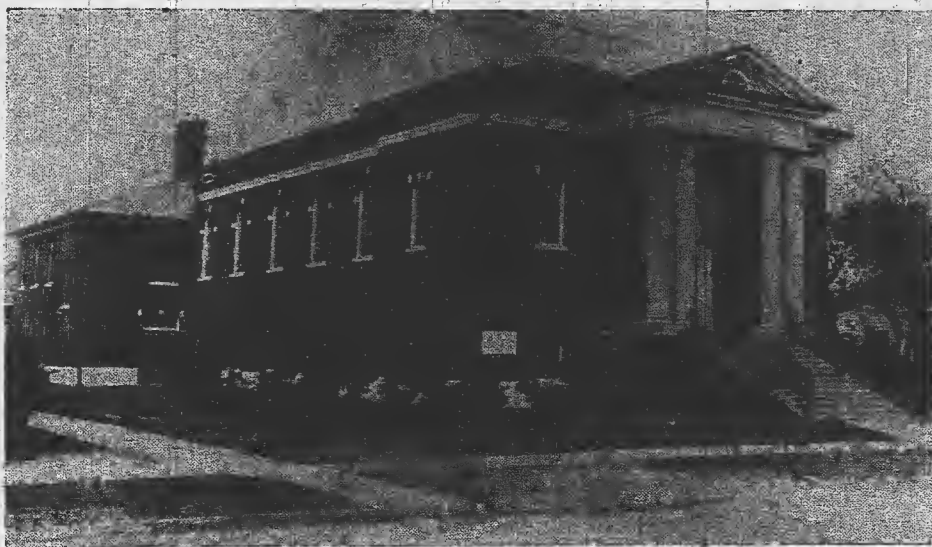
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JAMES ANDREWS
Indianola, Miss.

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THE KING SISTER'S—Beauty Salon
SLAY FLOWER SHOP
WRIGHT SORY IMPLEMENT CO.
LANG'S PAN-AM STATION

THE CHURCH PEW

TODAY'S RURAL CHURCH

By W. H. Burton

Living on a farm and attending a rural church and Sunday school, I cannot help but be concerned about the decline of the rural church.

In our county, less than twenty-three square miles in extent, I can count on one hand the strictly rural churches that have any regular preaching services, and this in a thickly settled farming community. This is in a territory that thirty years ago supported twenty-five strictly country churches, and if we were to count the villages and towns of less than 500 people, this number could be doubled.

Out of such communities, in past years, and at the present time, there has gone out to the larger towns, cities and industrial centers, a constant stream of life, schooled by the rural communities, and to a great extent carrying with them the religious training of a people living close to the soil.

Recently, on Rural Church Sunday, we had as part of the program a roundtable discussion of rural church problems. For an hour we talked together about such things as the influence of the rural churches on the urban life, the indebtedness of the urban to the rural for this influence; different methods of pastoral serving for the rural church; the obligations of the rural people to God and His church for the soil, the seasons, the crops that we raise; youth training, soil conservation, and soul conservation.

Some of the questions asked provoked quite a little discussion, sometimes several taking part before passing on to the next question. With the question regarding youth training there was brought out information regarding Epworth League institutes, Bible training schools, and such semi-social occasions as Easter morning, when the young folks gathered for a sunrise service, followed by breakfast in the church basement.

On the question of pastoral service for the rural church, the preachers told of the problems incidental to serving a country church and a city church, or serving several country churches on one charge.

Probably the question of the obligation of the rural people to God and His church brought out the most interesting discussion of all. It was brought out that our soil, from which all of our subsistence comes, was not made by man, but created by God; that we are dependent on the Almighty for rain, sunshine, the cold of winter and the warmth of summer, by which we live; and that while we may share with the owners on rented land for the privilege of raising a crop, yet we owe more to God for these benefits than anyone else. And if people would only dedicate one acre in ten to God, every country church would have a well-paid pastor, a home in which they might live, and budget worries would be a thing of the past.—Christian Advocate.

The first (and often the only) requisite to leadership is a crowd dumb enough to follow.—Selected.

Candidate: Now, my friends, you don't want to buy a pig in a poke. Vote for me and you'll get the genuine article.

—Saint Martin's Review.

MEN AND WOMEN

By Bascom Anthony

I know but little about women. I do know a good deal about men. I think that women are devoted to children, that children think men are great, and that men are silly about women. This keeps the world moving in an endless circle. As men are less emotional than women, and more experienced than children, the inference is that they know more about what is worth chasing than the other parties do.

I know that a man fills out one side of life and a woman takes care of the other. They are complementary and supplementary to each other. God made them in halves and said the two should constitute a completed unit. It's the other half of him that keeps a man puzzled about why comfort should give way to looks. No man ever yet understood why he should go out of doors to spit just because the woman wants the fireplace to look pretty, and that's just one of many absurdities such as slick floors, lace curtains to obstruct wind and view, or rearranged furniture so that he will skin his shins or break his neck in the dark. Each of these absurdities has made large contributions to the world's unspoken profanities.

Her idea of beauty as expressed in red fingernails and hats that look like a frying pan with ribbon on the handle are equally puzzling to a mere man. I am not sure but I think she dresses to catch the eye of other women. I am like the man who wrote a book on women and then pasted on the flyleaf these words: "Errata: Wherever in this book I have written 'woman is not' please leave out the 'not,' and wherever I have said 'woman is' please read 'maybe, perhaps, or God knows.'"

After this admission of ignorance about women, let me speak with certainty about the kind of women man likes. The less she is like a man the more he admires her. Just as a womanly woman has small respect for a Miss Sissy man, who can crochet trimming for baby bonnets, so does a real man lightly esteem a he-woman. All this talk about a man wanting a woman as a companion in his sports is nonsense. He may be amused at her awkward attempts, but he has no more need for her in his sports than she needs him in the kitchen to show her how to make a cake or a salad. My wife often got up before day in freezing weather to fix breakfast for me to go a-hunting, but she always regarded hunting as a mild form of insanity that needed to be humored in me lest it break out in a worse form.

A husband wants his wife to be all that he isn't and thus make a well-rounded home. Neither of them wants the other to be a rival in his own department. A masculine woman and an effeminate man get along all right, but a real man wants his wife free from masculine virtues and vices. If there is to be any fighting or cussing or drinking or smoking done in the family, he wants to do it. His wife is not built by nature for such performances. They illy become him but are disastrous in her.

God has ordained that married people should increase, multiply and replenish the earth, but statistics kept by physicians who specialize in baby births show that three

out of five babies born of smoking mothers are either born dead or die the first from nicotine poisoning. No woman has right to murder babies through her indulgence.

If you deny the above statement as fact, then consider this. You know nicotine is a poison. You know that a cow eats bitter weeds or onions her milk unfit to drink. You know that a few breaths of ether or chloroform taken the lungs passes their substance and at once through the whole body until dead to all consciousness and feeling. You know that the nicotine from a cigarette taken up just as speedily by the lungs passed through the body, and that those accustomed to it are made violently ill by its poison. You know that nicotine spray destroys bugs and insects. With much known, it ought to be easy for you to believe the doctors when they tell you that only two helpless little babies in five are tough enough to survive the nicotine. Any woman who had rather dangle a cigarette from her lip than to fondle a baby's breast is not the sort of a woman serious-minded men like.

Those who believe in marrying as an experiment, and if you don't like it then and try someone else, will not agree with the above, but those who agree in the sacredness of an oath, the sanctity of home, and the blessedness of children cherish with their presence from birth until death brings them all to the great beyond will say amen in their hearts to the general tenor of this article.

A woman wants a man who can protect her and her babies, and who can go out into the world and bring back enough to support in a simple way for all. If he is kind and thoughtful of her, this is quite enough. A real home and she asks for no more. A man wants a woman who knows how to make him lie down and roll over and sit up and eat out of her hand without ever knowing she is doing it. He wants a home keeper that knows how to do everything on the place from sick chickens and motherless little chickens on up to a tired and defeated husband. Give him a woman and he will do the balance.

—Wesleyan Christian Advocate

STEWARDSHIP CENTRAL THEME

Christian Stewardship will receive emphasis in the Conference and School Laymen meeting at Lake Junaluska, 22-26. This is in line with the announcement on this subject made at the General Conference.

Dr. James W. Workman, pastor of Church, Fayetteville, Arkansas, will be one of the principal speakers. Dr. Workman makes a unique and effective contribution to any program in which he takes part. Splendid pastor, preacher, student, scholar, Dr. Workman always brings to a task an infectious enthusiasm. He has a great demand for varieties of Confessions throughout the Church.

Dr. Workman knows how to come grips with any theme assigned to him and make it really live for his hearers. Men and ministers who gather at Junaluska, who are interested in stewardship and in making it effective in their church, will profit greatly from the ministry of Dr. Workman on this subject.

Patron—"Is that my hat?"
Hat Check Girl—"I don't know, it's the one you gave me."

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

The Wednesday evening program of the Louisiana Conference, held recently in Thoma City, was Women's Night, and same theme, "Methodist Women Around World," that was used at Atlantic City, prevailed. Two of the outstanding women of the church were speakers on this occasion—Miss Sallie Lou MacKinnon, of Louisville, and Dr. Mary Shannon, of Topeka, Kansas. Of course Miss MacKinnon is well known to Southern Methodist women as she has served for many years as their secretary, and is looked upon as one of the outstanding missionary executives among women the world over, but Miss Shannon was "new" to us. Dr. Shannon, retired last year as president of the La Thoburn College in Lucknow, Indiana, headed that college, the oldest Christian women's college in the Orient, for two years. All were charmed with her well as her message. We also had the privilege of getting acquainted with Northern co-workers appearing on the program—Rev. Cloyd V. Gustafson and Mrs. William C. Hanson, all of Kansas City.

Gustafson is president of the National Training School for Christian Workers, which is located in Kansas City, and is a talented singer, is dean of women's school, which is a similar institution to Scarritt College, is in "our jurisdiction."

Hanson, a national vice-president of the Woman's Foreign Missionary Society of the Church, North, directed a flag demonstration in which 3,291 flags were used, representing a missionary or Christian supported by Methodist women. The program closed with a "living frieze," which was presented by ten women representing various types of mission work done. It was exquisitely done and one enthusiastic woman was heard to say, "it was better than Atlantic City."

Plans of missions and conferences are planned each summer at Mt. Sequoyah and Lake Junaluska, are right up-to-date for Mt. Sequoyah are July 12-18 and Lake Junaluska, July 23rd-August 1st.

Classes and seminars in Home and Foreign Missions, Bible and Christian Social Studies, are being provided. There will be conference periods in which every phase of missionary set-up in the Methodist Church will be explained and discussed. Following courses and seminars will be held:

Acts—At Mt. Sequoyah, Miss Otie Leben; at Lake Junaluska, Miss Mary Leben.

The Christian Mission in China Today—At Mt. Sequoyah, Mrs. B. W. Lipscomb; at Lake Junaluska, Miss Sallie Lou MacKinnon.

The Church Serving Shifting Populations—At Mt. Sequoyah, to be secured; at Lake Junaluska, Mrs. H. R. Steele.

Christianity and Economic Relations—At Mt. Sequoyah, Miss Ruby Van Hooser; at Lake Junaluska, Dr. James Myers.

The Missionary Task of the Church—At

Mt. Sequoyah, Mrs. J. W. Mills; at Lake Junaluska, Mrs. J. W. Perry.

6. Missionary Education of Children—At Mt. Sequoyah, Miss Noreen Dunn; at Lake Junaluska, Miss Noreen Dunn.

7. The Church Training Volunteer Workers—At Mt. Sequoyah, Deaconess Margaret Young; at Lake Junaluska, Deaconess Margaret Young.

It is hoped that many from Louisiana will attend these schools and learn the new program of the Woman's Society of Christian Service.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

The 1940 Pastors' School, held at the Methodist Assembly Grounds in Biloxi, June 17-22, was outstanding because of its faculty, its platform hours, its attendance and, for our women, because of an increased interest and the number of credits received.

There were three courses for women and several enrolled in the class taught by Dr. Gaius Glenn Atkins, of North Marshfield, Mass., "Resources of Christian Living." Of the 141 credits given, 73 went to women and 43 of those went to women of the Vicksburg District. In 1939, only 58 credits were received by our women.

The Bible course, "The Teachings of Jesus," taught by Dr. H. M. Bullock, of Jackson, Miss., enrolled 19 women, who found it most timely, because of the renewed interest in what the message of Jesus has for our confused generation. Jesus' teachings about God, the kingdom, righteousness, a way of living, domestic life, possessions, and the building of a Christian world, were presented in such a manner that each pupil received a clearer conception of these subjects.

The missions course, "The Church Serving Shifting Populations," taught by Mrs. W. B. Landrum, of Tyler, Texas, had the largest enrollment in the school—44 enrolled and 40 credits.

The pages of history are filled with the record of man's movement away from a lesser toward a greater opportunity, of a search for security and happiness in some more favorable environment. The growing pressure of circumstances in the old setting, coupled with the lure of distant "green pastures," has served to keep humanity free—and moving. The urge to better oneself has been present in all ages and among all peoples, and assuredly always will be. Today's migrants are but the latest contingent of that large army of persons who prefer movement with hope of betterment to that poor stability which their previous lot seemed to afford. The "transient," the migratory laborer following the crops, the Southern-bred Negro in the northern city, the drouth refugee in the Pacific Northwest, the West Virginia mountaineer in Detroit—these and an endless variety of others are the current manifestations, here in American life, of that historical and deep-rooted tendency to "push-on" whenever defeat or hope beckons ("Migration and Social Welfare," Ryan).

It is these "Up-Rooted Americans" who were studied in Mrs. Landrum's course, and who will be studied in our auxiliaries in October. In the spring we will study the

shifting populations abroad—in China, Europe, etc. How can the church serve these shifting populations? From time to time we hope to give in this column some helps for these studies.

Miss Mary Skinner, of Nashville, Tenn., taught "The Children's Division of the Church," and brought to her class a better understanding of the basic principles of working with children.

On Tuesday afternoon Mesdames E. V. Perry, J. C. Burrow and Stanley Wilson entertained the women attending the courses and others on the grounds, with a seated tea, honoring Mrs. Landrum and Miss Skinner.

The dining hall of Keller Lodge was attractive with summer flowers, and on the table, laid with a lace cloth, were hydrangeas.

Mrs. Landrum told of a recent visit to a government migratory camp in Arizona, one of a number of such camps which are furnishing gratifying relief to thousands of migratory workers.

Miss Skinner told of the similarity of the work done with children by the former Methodist churches and something of the plans for that to be done in the united church.

Among the guests were: Mrs. Paul Arrington, president of the conference; Mrs. Hoyt M. Dobbs, wife of the resident bishop; and Mrs. J. Lloyd Decell, wife of Bishop Decell, who gave the platform addresses.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Children's Workers at Mathiston

Some twenty-five Children's Workers attended the Conference-wide Training School at Mathiston. Included in this number were the Conference Director and two District Directors, Mrs. Parks, of Corinth District, and Mrs. Z. O. Graham, of Columbus District.

Ten of these workers received credit in Mrs. Overton's course, "The Home in Society," where they were privileged to work as a unit in a committee studying "Preparation of the Young Child for His Place in Home Building."

During the day, at convenient times, Children's Workers, pastors and others interested, met informally for discussion and inspection of materials in a room set aside for that purpose. This proved a most helpful as well as a most popular feature, and it is hoped that some similar arrangement can be carried out next year.

We need to know each other better and to become aware of the bond that binds us in this all-important place of the life of the Church.

MRS. M. E. WOODSON,
Supt. Children's Work.

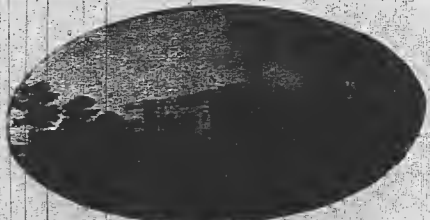
Charleston, Miss.,
June 21, 1940.

My Dear Mrs. Moore:

The Missionary Society of the Charleston church had a party this week that may be of interest to other societies.

All of the women of the church were invited, and six Octagon coupons were the price of admission. Besides the usual music, recitation and what not, there was a parade of two- and three-year old children wearing placards, each a replica of the package of one of the Octagon products. The children's antics were so cute that they almost ob-

(Continued on page 12)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 7, 1940

JOB TEMPTED TO DOUBT GOD'S GOODNESS

Lesson Text: Job 2:1-13

Golden Text: In all this Job sinned not, nor charged God foolishly.—Job 1:22.

Inasmuch as the next three lessons of this quarter are to be taken from the book of Job, it is well that we examine the book itself.

It is a narrative poem with a prose prologue and epilogue. The prologue fixes the setting of the story, and introduces the characters, and the epilogue tells us the happy and dramatic ending which came to Job's tragic but faithful years of suffering. The poetry chapters between the prologue and epilogue contain the arguments put forward by Job, his three friends, Eliphaz, Bildad and Zophar, a younger philosopher named Elihu, and Jehovah's answer to them all.

The subject of the debate which waxed long and hot between these men was "The Cause of Human Suffering," a subject, let it be noted, that has occupied philosophers of every generation, and for which no final and universally satisfactory answer has been found outside the Christian religion. The occasion of the debate was Job's terrible misfortune, which consisted of the destruction of his property, the death of his children, and the affliction of his own body with a painful and repulsive disease.

"Every Man Has His Price"

The opening scene is a conference between the Lord and the sons of God, at which, strangely, Satan is present and vocal. The Lord is in good spirits because of the obvious goodness of a man named Job, of the land of Uz, who is described as "a perfect and upright man, and one that feareth God and escheweth evil." Satan, however, has a ready answer for the Lord's proud praise of Job. His answer is: "Why not? Haven't you blessed Job with many children, great possessions, and much happiness? Who wouldn't be good under such circumstances? Just let me get hold of him for a while, and he won't be so good!"

And the Lord, apparently sure of his man, turns Satan loose to do as he wishes with Job. Whereupon Satan strode forth from the Lord's presence to begin his assault upon Job's faith.

He began with that which almost always touches a man the quickest and surest—the loss of his possessions. But just to make sure that Job was not an extraordinary man who wouldn't be moved by such losses, he also brought about the death of Job's children. Amazingly, though, Job, in

all this disaster, "sinned not, nor charged God foolishly."

The Lord couldn't resist throwing this up to Satan, so at the next steward's meeting he bragged just a little more than ever about Job's perfection. Satan smirked a little, and replied that maybe Job was a little unusual, but every man in the world has a weakness, and that all that was necessary to shake a man's faith was to get at that weakness and go to work.

Once more the Lord, with great confidence, gave Satan full authority to do anything his devilish imagination could conceive except to kill Job. What Satan did was terrible enough to satisfy even his own fiendish sadism. He "smote Job with sore boils from the sole of his foot unto his crown." Puzzled and hurting, Job got a bone with which to scratch himself, and went and sat down on the ash heap, where we find him in our lesson, tempted to doubt God's goodness.

Boils? Or a Nagging Wife?

Whether Satan had anything to do with Job's wife or not, the story does not make clear. But it is doubtful which gave Job the greater cause for doubting God's goodness, his suffering body or his sharp-tongued wife. Certainly she deserves to be classed with Lot's wife and with the wife of John Wesley, as three women who made it hard for their husbands to keep their religion.

Immunity for the Righteous?

But the question that was most difficult for Job was why such disasters should come to a man who had really been faithful to God. For Job knew his own life, and no matter what his friends could insinuate, he knew himself to be a true man. Yet in spite of that he had met with the deepest sorrow and losses.

This question was not fully resolved for Job until much later than the time of today's lesson. In reply to his wife's suggestion to "curse God and die," Job made a clear and unequivocal answer, but when his "sob-sister" friends got through with him he was half persuaded that God had been unfair to him.

Charging God Foolishly

Were God guilty of all the things which we have ascribed to Him in our theology, or by implication in our prayers, he must have such a character as all the old mythological gods combined. For we have made God in our own image in that we have thought of Him as acting on the same impulses and with the same motives that actuate us. Fortunately He is not so. And the moral of this part of the story of Job is clearly put in the golden text: "In all this Job sinned not, nor charged God foolishly."

Times of personal or national disasters always bring fresh debates about why God allows such things to happen. One can hear it any day now wherever people engage in conversation. There will even be some who doubt God—His existence, not just His goodness. But it is a good time for men of high faith to stand unshaken in the tumult.

NORTH MISSISSIPPI W. M.

(Continued from page 11)

secured the real purpose of their plan. I think the placards did make us all more aware of the various commodities should use to help the Orphanage.

Another feature of the program was a contest to finish a jingle, previously begun by one of the members. Each member was given a letter of the word "Orphanage" and told the story of our sending to the Orphanage. A box of soap was given as a prize to the writer of the best last line.

Besides having a lot of fun, all of us came more coupon conscious.

Sincerely yours,

CLAUDIA B. GALT

Mandy: "Yo' reminds me ob one flyin' m'chines."

Sambo: "'Cause Ah'm a big honey?"

Mandy: "No, lazy bones; 'cause no good on earth."—Selected.



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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

FLOWERS IN THE PULPIT

50,000 churches in this country flowers the pulpit every Sunday. From the city cathedral to the village chapel, flowers of blossoms impart fragrance and beauty to the place of worship. Perhaps few know when and where this custom originated and by whom. It appears that Theodore Parker, powerful preacher and reformer of Boston, a contemporary of Channing, the Beechers, and an old friend of Emerson and Julia Ward Howe, was the first to introduce this custom.



Mr. Jones

Parker's pulpit stood alone in those days, coming flowers to the sanctuary. No fund furnished them; they were offerings of friends who gathered with their own hands. His pulpit "was a calendar from week to week, its flowers rhododendrons, its wild roses, gentians, keeping step with the procession of flowers across the valleys and hills."

Beautiful custom, this, and how came it to one thought of it long before the reformer made his preaching place, not only with praise but also with the and loveliness of flowers? Or, it is that someone will dispute this claim, supply evidence that Dr. Parker was the originator of this delightful custom. The greatest of all preachers, with the flowers for his pulpit, loved the flowers and was in profusion all about him. And as he took his texts and his themes from the flowers, as for instance when he considered the lilies of the field, how lowly they toil not neither do they boast. I say unto you, that even Solomon in all his glory was not arrayed like these.

Worth wrote, "To me the meanest of flowers can give thoughts that lie too deep for tears." And when tongues are feeble and man's service dull and insensate, flowers preaching eloquence, the gospel of beauty and consolation.

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THE LAST CROW

By Vivian T. Pomeroy, D. D.

In the summer of last year I became very interested in a community of crows who would lie on a little hill and watch longer than one could watch any crowd.

In the afternoon they would return to their disreputable nests. In splendid array they would return, and with impressive cawing sometimes made them like a convocation of clergymen.

As they were exactly like a woman—caw, caw—introducing the speaker to give her marvelous lecture on the inferior crows of England, they called rooks there, whose standing was so much lower than their own, trees being most antiquated and

inconvenient. Again, they seemed to be discussing the possibility of a male voice choir, or exchanging caws about "that little old mother of mine," to whom they had just sent a box of beautiful twigs.

Yes, I had many profitable hours observing those crows.

But above all I became absorbed in the sight of one crow always behind the others; never ahead. He may have had some special duty, but I do not think so. To me he seemed very odd. Now and then I saw other crows attacking him. When they flew home in their perfect formation, he was zig-zagging in the rear. When they had their noisy jokes, he was outside. Flapping along, he was always left out of everything. Even his caw was different. He had a slight stammer, and could not get his C's right—the very letter he most wanted. He seemed to me like the person who arrives at the party and is noticed by nobody; like the person who sits alone on a back chair; like the customer who is overlooked; like the diner in the restaurant who is never attended to. Always flying behind and alone.

Yet as I watched that crow in those pleasant summer days, he cheered me greatly. For he never gave up; he flew; he came back; he cawed; he did what he could with the utmost will.

And as I watched him day after day, I discovered that it was he, and not the others, who had something to say to me. For going with the crowd is easy enough; cawing with the gang is simple; but to fly alone and still to fly; to caw with a stammer and still to caw—ah! that is courage, if you like.—Reprinted by special permission of the author and the Christian Leader.

WISE AND OTHERWISE

By Rev. James H. Felts

"With the heart man believeth unto righteousness." With the head righteousness is kept sane and sound. God is the giver of both.

Making money the hard way is often slow, tedious, enervating. Making money the easy way is always dangerous, often demoralizing, deadly.

Young Snickadee Snuper and Miss Hopalong Swirler turned night into day for themselves and others. "Others" received nothing but weariness and utter disgust from the stunt, the young couple less than nothing.

Love that forgets "hog and hominy" is soon disillusioned. Disillusionment often produces its opposite.

The preacher who said, "I can't live on twenty-four hundred dollars per annum," may have a good heart but he needs surgical attention in the upper story.

When youth that will not be denied meets age that will not yield, there comes an ear-splitting war of words.

When John Masefield wrote, "A face filled with broken commandments," he told a story of tragedy that all can read except the owner of the face.

When a group of people, young or old, haven't sense enough to entertain each other without the presence of John Barley-

corn, comedy is turned into tragedy.

"Leave sooner. Drive slower. Live longer." Don't forget bad breaks and worse brains.

"Did you see Mrs. Hardscrabble at church today? She was wearing last year's hat and didn't seem to know it." Why, neighbor, she was there to worship. She had too much sense and religion to so much as think about it.

"Rectitude, platitude and high-hat-titude" is said to be a good description of a "portentous lady of British aristocracy." It is also a good description of ignorance, Phariseism and money.

THE MIND OF CHRIST

Now, while the soldiers of the cross are contending, "Not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," the apostle commands them, saying, "Arm yourselves likewise with the same mind" that was in Christ. Have that condescending, humble, long-suffering, sympathizing disposition which characterized our Lord and Savior. Oh, have that deep-settled purpose to honor God, and do His will in all things, which Christ possessed; and under all circumstances be disposed to say, "Not my will, but thine, be done."

Come, my Christian readers, let us examine ourselves on each of these points in the fear of God. Have we the mind of Christ? Do we possess, in a good degree, that anxious desire for the glory of God and the salvation of sinners that dwelt in the bosom of our blessed Lord? Can we suffer long and be kind, in imitation of Christ, our pattern? Remember that if we would wear the crown, we must conquer; and if we would conquer, we must have the mind of Christ. Let no Christian say that he cannot obtain that mind. We are commanded to have it; and as no impossibilities are required of God's people, we can arm ourselves with that mind.

But in order to do this, an effort must be made. We never can obtain that disposition by sitting down and whiningly saying: "I CAN'T do it." To obey any command requires an effort; but we are commanded to have the mind of Christ, then we must strive to obtain it.—Elijah Goodwin.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

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BATON ROUGE DISTRICT CONFERENCE

The District Conference of the Baton Rouge District met recently at Istrouma Methodist Church in Baton Rouge, and although the conference this year was for only one day, every item of business was attended to with detail and care, and yet there seemed to be no great rush to get through. Rev. W. H. Royal, the host of the conference, had arranged to take care of every person who came, whether they were official delegates or not, and this great task was attended to the evident enjoyment of the large number of individuals who were at the conference.

District Superintendent J. H. Bowdon again proved himself to be the ablest member of the Bishop's cabinet, in the masterful manner in which he took care of the business of the conference. Connectional representatives were present and spoke in the interest of the various enterprises they represented as follows: Rev. J. A. Alford, the Golden Cross and Hospital program; Rev. J. G. Snelling, the Memorial Mercy Home; Rev. W. L. Duren, the New Orleans Christian Advocate; Revs. C. B. White and R. W. Vaughan, the Louisiana Methodist Orphanage; Rev. G. W. Dameron, the conference educational program. The work of the Woman's Missionary Society was ably represented by Mrs. S. J. Fairchild, District Secretary.

During the day devotional services were conducted by Rev. C. F. Lueg, of Hammond, and Rev. H. B. Varner, of St. Francisville, and at 11 a. m., Rev. W. H. Wallace, of First Methodist Church, New Orleans, brought an inspiring message to the conference.

The conference unanimously voted to hold its next session at Bogalusa. During the course of the day an offering was made to defray the expenses of pastors receiving a salary of less than \$1,000, to the Pastors' School recently held at Centenary. The district superintendent announced that Dr. F. M. Freeman, of Shreveport, would be the evangelist at the Bluff Creek Camp Meeting to be held in August.

R. L. CLAYTON,
Secretary.

CHRISTIAN ADVENTURE CAMP, BATON ROUGE DISTRICT

The Christian Adventure Camp for Intermediates, in the Baton Rouge District, was held last week under the direction of Rev. R. L. Clayton, the dean of the camp. It rained hard every day for a week before the camp, and for the first three days dur-

ing the camp. So hard in fact that the camp grounds looked more like a series of small lakes surrounded by islands of mud than a camp ground. However, when the sun finally got a chance the water quickly cleared and we even had two baseball games.

This year we had the largest attendance ever to be registered for an Intermediate Camp in the Baton Rouge District, and in spite of the bad weather, Miss Ann Sessions, of Kentwood, who directed the recreation, saw to it that every camper thoroughly enjoyed themselves during their stay at Bluff Creek.

Rev. A. A. McKnight acted as business manager again this year, and brought Carrie and her faithful crew to camp again to take care of the kitchen. These folks are the regular kitchen crew at the state school for the blind in Baton Rouge. We had fried chicken twice in addition to many other delicious and wholesome dishes.

Rev. J. H. Bowdon taught a course on the Life of Christ, and held an interest group in Archery; Mrs. A. A. McKnight taught our course in Missions and acted as a girls counsellor; Rev. R. L. Clayton taught a course in Christian Living; Rev. Ralph Cain conducted morning watch and vespers, and conducted an interest group in dramatics; and Mrs. R. L. Clayton and Mrs. M. D. Felder acted as cabin counsellors for girls. Every adult on the grounds, including our trained nurse, Mrs. Harry Epperson, acted as a counsellor and slept in one of the cabins reserved for the campers.

The morale and spirit of the campers this year seemed to be better than it has been for the past four or five years. Both campers and administrative staff are already planning for the camp next year, and we expect to be able to report the biggest and most interesting camp in the state if present indications are any criterion.

REPORTER.

HISTORICAL SOCIETY—MISSISSIPPI CONFERENCE

At the Annual Session of the Historical Society, of the Mississippi Conference, at Biloxi, Miss., on June 18, 1940, with W. H. Lewis, President, in the Chair, the following things were accomplished:

1. The acceptance of the invitation of Millsaps College, through its president, to make a separate room in the Millsaps College Library the official depository of all historic records and archives, and the naming of Geo. H. Jones, B. M. Hunt and H. M. Bullock as the committee to arrange the details and effect the transfer.

2. The secretary of the Society was authorized to call for the Biographical Records of all the ministers whose records are not already on file.

3. The officers of the Society were asked to cooperate with the pastor and officials of East End Church, Meridian, with reference to a suitable historical observance at the next Annual Conference session, when the East End Church will climax the observance of its Golden Jubilee.

4. A committee, headed by J. B. Cain, historian, was continued that it might collaborate with authorities of Centenary College with reference to the possible Centennial Celebration of the founding of Centenary in 1841.

5. It was recommended that every five years the Conference Journal print the grouping of churches by charges, and that the Journal each year print the names of

the churches from which come those are Admitted on Trial.

6. The publication of "A Century of Pointments in the Mississippi Conference" was recommended to the Hawkins Foundation as a project for 1941.

7. The Historical Commissioners asked to see that the pastors and laymen in each district compile historical data concerning their churches to arrange for suitable historical anniversaries and anniversary programs from time to time. These Commissioners are to work with J. B. Cain, historian, and were elected as follows:

Brookhaven District, L. E. Alford; Tiesburg District, E. A. Kelley; Jackson District, J. H. Morrow; Meridian District, G. Clifford; Seashore District, C. C. Vicksburg District, S. F. Harkey.

8. Effective immediately, the following were elected officers of the Society:

President, J. L. Neill; Vice-President, J. O'Neil; Secretary-Treasurer, Geo. Jones; Historian, J. B. Cain; Curator, S. Lewis, J. H. Jolly, F. L. Applewhite, F. Winfield and W. H. Lewis.

GEO. H. JONES,
Secretary.

METHODIST EVANGELISTIC EFFORT

At a meeting of the Methodist churches of the city of Jackson, held last Saturday, the call of Dr. T. M. Brownlee, the superintendent, the matter of an evangelistic effort was considered.

Mr. L. T. Brantley, Jackson business leader, was present at their invitation and took part in the discussion.

After the consideration of many questions and phases of the work, the churches unanimously asked Mr. Brantley to lead a campaign of this nature and authorized him to solicit funds for the purchase of tent and necessary equipment for the purpose.

On last Sunday announcements made by the pastors in their respective churches concerning this meeting and launching of this special campaign.

The district superintendent, Dr. Brownlee, invites and solicits the laymen of the city and the district to cooperate with Brantley in securing necessary equipment and in the tent meetings which will be held in various sections of the district.

We feel that money given to this effort will serve in a large way the advancement of the Kingdom of God.

Success often lies not so much in what we do as in what we don't do.

—The President.

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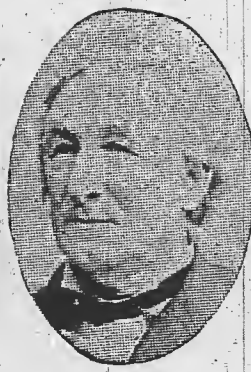
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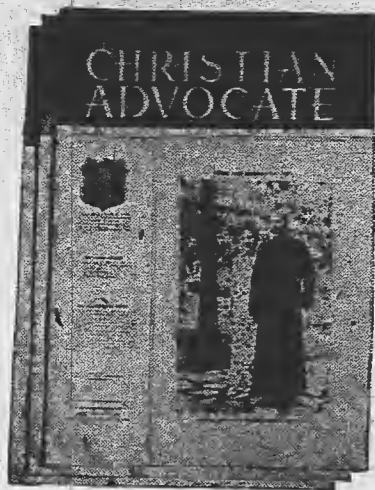
The New Orleans Christian Advocate

QUOTA CHURCHES

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After Ninety Years



QUOTA CHURCHES

(Continued)

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HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "
Jackson, Miss.....	E. L. Ledbetter, "
Dublin, Miss.....	C. A. Northington, "
Mangham, La.....	S. J. McLean, "
Clinton, La.....	M. D. Fulkerson, "



W. B. Howell



R. A. Meek



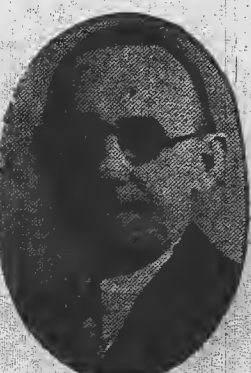
H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

GROUP QUARTERLY CONFERENCE AT CHARLESTON

Rev. C. T. Floyd, District Superintendent of the Sardis-Grenada District, held the first of his group quarterly conferences at Charleston, Monday, June 24th. The following charges were represented in this group: Grenada, Charleston, Oakland, Tutwiler, Courtland and Holcomb. A good representation from each charge attended, having about seventy present.

This was a unique day in its setting when six charges came together for a quarterly conference, but it certainly proved to be a very helpful one in every way. It brought to each of us a clearer vision of the marvelous opportunities we have as we serve our Master from day to day.

A number of laymen were present who seemed to be vitally interested in the work of the church. The reports were unusually good. The social contact with those of our sister charges renewed our zeal for better work at home.

The outstanding feature of the day was the address delivered at the eleven o'clock hour by Dr. C. K. Vliet. He spoke on the Benevolent program of our church. He asked in the beginning that all forget that he is a connectional man and that the message he was bringing was not his message but the message of God. He said, "It would not be worth my coming if it was my own message." "The benevolences are not money as every one thinks, but the grand obsession of your Christ and mine." He urged that all should come back to a belief in a personal God—in a God who from the tips of His fingers flung out a universe, pushed out the mountains, and pushed down the valleys. He said that the benevolent program of our church originated on the cross and "I challenge anyone to stand before the cross and say 'I have done my share.'"

We feel that we should thank Bro. Floyd for bringing Dr. Vliet into our district, that we might hear him. This was a day well spent. The hospitality of Rev. and Mrs. A. C. McCorkle and their splendid group of

Christian people in the Charleston church is unexcelled.

REPORTER.

LAMBUTH MEMORIAL DAY

Lambuth Memorial Day, officially observed by the Mississippi Conference, will be held at Pearl River church in Madison county, August 1. Dinner will be served at noon and the reunion of the Lambuth family and friends will occur in the afternoon. Dr. M. L. Smith, President of Millsaps College, and himself a former missionary to China, will be the morning speaker. He will review the life and labors of Dr. J. W. Lambuth, and his son, Bishop W. R. Lambuth. Dr. J. W. Lambuth who was for many years a missionary in China, was the founder of the Methodist Church in Japan. His grave is in Kobe, Japan, and the graves of Mrs. Lambuth and her son, Bishop W. R. Lambuth, are at Shanghai, China.

HELL BOUND OR HEAVEN BOUND

In one of the most thrilling and soul-moving revival services ever held in Amory, the above words were used many times by a group of newly converted people at the school auditorium Tuesday night. When ten or fifteen girls and boys, whose average age would be about fifteen or sixteen, have the courage and conviction to stand up before hundreds of people and say, "Last week I was bound for hell but now have found the Blessed Savior Jesus Christ, and am bound for Heaven," and you know by their earnest voices and shining faces that what they are saying is really true, then whether you are Christian or sinner, you must realize that the saving power of Jesus Christ is a wonderful thing. And you will thank God that he has directed Clifford Lewis this way, and you will thank God that He has so wondrously moved Benford Abrams, Robert Baird and many other young Christians to so movingly and courageously witness for their new-found Savior.

The tragedy of this revival is that so many of God's own people haven't let loose and gone all out for God.

Whatever preconceived idea you might have had about what this revival and what this man Lewis was going to be, forget it and come join one of the most wonderful manifestations of God's grace and the saving power of Jesus Christ that has ever occurred in Amory. (Instead of "come join," I should have said come, see and hear, and when you do your soul will be moved.) Poor words express very feebly what is in my heart, but I have been moved by an unseen hand to write them. For I know that Christ saves, that God answers prayer, that God

guides His children, and I have a chastening hand. And I pray God that every Christian in Amory will join Christ and that every sinner will be brought to saving knowledge of our Lord Jesus Christ.—The Amory (Miss.) Advertiser.

THE CHURCH

THE FAITH BY WHICH THE CHURCH LIVES

GEORGIA HARKNESS

- An outline of the basic and perennial and therefore the living, convictions of the Christian Church. It culminates in a lofty setting forth of God as Creator, Judge, and Redeemer, and climaxes in a noble Credo.

THE CHURCH AND A CHRISTIAN SOCIETY

WADE CRAWFORD BARCLAY

- A notably comprehensive work with adult Christian education, discusses sound philosophy and of religious education.

PIONEERS OF THE PRIMITIVE CHURCH

FLOYD V. FILSON

- Brief biographical sketches of the lives of Peter, Stephen, Barnabas, and James, the brother of Jesus. The light is thrown upon the evolution of church organization in the pages of the book.

JESUS AND HIS CHURCH

R. NEWTON FLEW

- This scholarly work shows what Jesus came to do and what the Church is a valuable contribution to the increasing interest in church union throughout Christendom.

THE EDUCATIONAL WORK OF THE CHURCH

NEVIN C. HARNER

- An illuminating discussion of the program of the church for children and young people, with special emphasis on the opportunity and responsibility of the minister.

FAMILY AND CHURCH

LEWIS JOSEPH SHERRILL

- A discussion of foundations of family life, and programs of work in the church leading toward enriched and stable Christian homes.

THE LOCAL CHURCH: Its Problems and Program

ALBERT W. BEAVEN

- A manual of suggestions for church officers, and workers, and leaders in various departments. Also for use in summer schools.

THE ABINGDON PRESS

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The Methodist Publishing House
Nashville—Richmond—Dallas

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New Orleans

CHRISTIAN ADVOCATE

The Bible

It seems as if to the feet of the sacred writers the mountains had brought all their gems, and the sea all its pearls, and the gardens all their frankincense, and the spring all its blossoms, and the harvests all their wealth, and heaven all its glory, and eternity all its stupendous realities; and that since then poets and orators and painters had been drinking from an exhausted fountain and searching for diamonds amid realms utterly rifled and ransacked.

Oh! this book is the hive of all sweetness, the armory of all well-tempered weapons, the tower containing the crown jewels of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the steppingstone on which heaven stoops to kiss the earth with its glories, the marriage ring that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky stand round to rejoice at the nuptials. This book is the wreath into which are twisted all garlands, the song into which hath struck all harmonies, the river of light into which hath poured all the great tides of hallelujahs, the firmament in which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph.

Where is the youth with music in his soul who is not stirred by Jacob's lament, or Nathan's dirge, or Habakkuk's dithyrambic, or Paul's march of the resurrection, or St. John's anthem of the ten thousand times ten thousand doxology of elders on their faces, answering to the trumpet blast of archangel, with one foot on the sea and the other on the land, declaring that time shall be no longer?

—Talmage.

No. 28.

NEW ORLEANS, LA.
TUESDAY, JULY 11, 1940.



WALLET OF THE WEEK



PETER STAM, an outstanding leader of Paterson, New Jersey, was killed in a fall from a second-floor room on June 10. He was the superintendent of the Star of Hope Mission in Paterson, but was more widely known as the grandfather of Helen Priscilla Stam, the "miracle baby," whose missionary parents were killed by Chinese bandits five years ago. As will be remembered the baby's life was spared when a Chinese offered his life to save her.

* * *

THE EVANGELICAL AND REFORMED CHURCH is the name by which the eleventh Protestant merger in this country is to be known. The union is composed of The Reformed Church in the United States, and The Evangelical Synod of North America. The merged denominations have combined: two thousand four hundred and seventy-eight ministers, two thousand eight hundred and seventy-three congregations, six hundred and fifty thousand members, six hundred thousand Church School enrollment, four preparatory schools, eight colleges and three theological seminaries.

* * *

LEADERSHIP IN LIFE is not always discovered by the process of Diogenes, the cynic philosopher who searched for an honest man with a lantern, nor is it the matter of discovering a man of towering physique like that of Saul, who was a head taller than the men of his army. Leadership at its best seems to emerge for an occasion—Jesus of Nazareth at the marriage in Cana of Galilee, and Paul, a prisoner of Rome, in a storm-driven ship on the Mediterranean Sea. It is through service, not commissions, that the names of men are graven upon the thinking of the ages.

* * *

UNION THEOLOGICAL SEMINARY, New York, achieved a marvelous success in its recent campaign to raise three hundred thousand dollars to stabilize the endowments of the Seminary. The campaign was launched in January with a deadline of July 1, for its conclusion. The amount was over-subscribed by one thousand dollars one and a half months ahead of schedule, and with a total campaign cost of two thousand dollars, or six-tenths of one per cent of the total amount raised. Credit for the success of the effort is given to President Coffin and a committee of the board of directors.

* * *

THE CALLAO HIGH SCHOOL of the Methodist Church in Peru was badly damaged by the violent earthquake which wrecked the city on May 24, and only one boy of the two hundred and eighty pupils in the building was killed, and one other injured. The miracle of saving the lives of the pupils is credited to the missionaries, Rev. Frank Davies and Martin G. Wade, and the national teachers, who prevented a panic and the serious loss of life by keeping the pupils in their classes and even in their seats while the building was trembling and the walls falling.

THE KAIBAB, THE WHITE-TAIL SQUIRREL, a rare specimen found only in the Kaibab National Forest along the northern rim of the Grand Canyon, in Arizona. It has a white feathery tail and conspicuous ear tufts. Its general color is a dark brownish gray and it is so shy that few tourists ever see one. The peculiar color is said to be the result of climatic conditions—the plateau and the long, cold winters in the twenty-five hundred square miles which constitute its home.

* * *

SPAIN, THE NAME OF THE COUNTRY in Europe, has a very surprising origin. It seems to reflect, not a great fact concerning the country or the people, but rather a mere incident in the history of the land. It is said that when the Carthaginians arrived on the shores of Spain a long while ago they found it overrun with rabbits. The Spaniards call their country "Espana," which comes from the Latin "Hispania"; and this in turn comes from the older word "span," meaning a rabbit. As to this, Spain was the land of the rabbits.

* * *

REV. JOHN ELIOT, a Cambridge scholar who followed the Pilgrim Fathers to America where he became the pastor of a Presbyterian congregation, is best known as the apostle to the Indians. A fact less familiarly known is that he was one of the translators of the famous Psalm Book, the first book printed in America and the pioneer of American hymnody. His translation of the Bible into the language of the Pequot Indians was the first translation of the Bible for missionary purposes. Eliot died at Roxbury, Massachusetts, in 1661.

* * *

THE LOWLY ANGLEWORM seems to be coming into its own, not in the bait can of the fisherman, but as one of nature's productive agents, whose field of operation is in the soil. It is estimated that there may be as many as fifty thousand earthworms per acre of rich garden soil, and that these bring annually about ten tons of subsoil to the surface. They actually lift the elements of fertility to the surface and feed the vegetation. The supply might otherwise be deficient. Truly "God works in a mysterious way, His wonders to perform."

* * *

AMERICA'S CHARITABLE CONTRIBUTIONS for the last year amounted to a total of nearly forty million dollars, according to a survey of the Department of Commerce released on March 25. More than eleven million of the amount was from Jewish organizations for Jewish relief and rehabilitation, more than two million for Catholic missions in the Far East, and more than fifteen million for the support of Protestant missions abroad. Nearly seven million was contributed by sectarian groups for Europe and China. Jewish and Catholic contributions increased over the figures of the previous year, but those of Protestant and non-sectarian groups decreased.

New Orleans CHRISTIAN ADVOCATE

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L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

"THEOLOGICAL ILLITERACY"

Under the above caption, Zions Herald for July 3, carried an article by John Clarence Petrie in which the writer discusses the widespread indifference to theology and the consequent misunderstanding of the Christian principles which constitute the cornerstone of ecclesiastical organization and the dynamic of the whole Christian enterprise. The concluding paragraph of the article follows: "The fears that much of the blame for theological illiteracy rests at the doors of the Sunday schools. It is particularly to be laid upon those religious educational experts who have deliberately erased theological teaching from the curricula in favor of something called the child-centered program. Nothing is 'child-centered' that fails to acquaint the child with his true spiritual nature as a child of God, and his true destiny as a pilgrim in the way to God's eternity. Unless there is a declaration of independence by the churches against this thing, religion will soon be a thing of the past among those who have inherited the name 'Protestant.' The church may make use of child psychology for the better presentation of her message, but it is nothing more than an apology for apostasy for her to let child psychology usurp her message. That last can only mean that she herself has no message—that there is nothing unique and divine entrusted to her care."

This paragraph seems to us to deal with one of the most dangerous zones in Christian life and outlook. Allow for the changes in civilization, such periods of illiteracy mark off the eras of expansion in the history of the Christian church. We have long felt that the substitution of educational and conventional methods of enlightenment for the heart-searching evangelism which gave birth to the Christian church, was not more an ecclesiastical adaptation to meet the cultural demands of the new day than it is an indication of our being content with maintaining Christianity upon the existing level of church membership, and of our loss of the passion for spiritual conquest. It would appear that the church, no longer recognizing the necessity of a struggle to become ascendant, is content with the effort and a policy calculated to maintain the status quo, or at least a measure of progress based upon population changes.

As for the recruits who come into the church under the most decorous and refined processes, they do not have the background of the cross as God's protest against the world which brought death upon the race and they cannot be expected, therefore, to evaluate Christian work in the light of the sacrifice of the Son of God. We are disposed to criticize a spirit of nationalism as being in the nature of a bartering of that which is eternal for the immediate and the temporal. But a church of theological ill-

iterates represents the opposite pole from that because it lacks the urge, the passion, to conquer, it tacitly denies that which alone can differentiate it from the world, its evangelism becomes mechanical, its loyalty motivated by a sense of duty, and its missionary interest determined by obligation to a century-old enterprise and an historic commitment rather than by a sense of personal loyalty to Jesus Christ and through Him to the whole heathen and pagan world

WESLEY—EDITOR AND AUTHOR

Thomas Walter Herbert's *John Wesley as Editor and Author*, issued by Princeton University Press on January 29, 1940, is a well-documented study of a phase of Mr. Wesley's activities which, so far as we know, had not been made the subject of separate investigation. As is well known, this was one of Mr. Wesley's most fruitful enterprises. He made it the medium of elevating a people of a low level of literacy to a place of fair culture and understanding, and in no other labor is Mr. Wesley more impressively revealed as a man of dauntless determination and unlimited capacity for work.

The inspiration for this work is expressed in that familiar saying, "Reading Christians will be knowing Christians," and his one purpose in every publishing venture was to render a real service to a class of people who were without a literature adapted to either their need or their understanding. His *Christian Library*, composed of fifty volumes, deleted irrelevant and unwholesome matter and simplified the words of the classic literature of his day and made it accessible to the people of his societies. In this work he was as much a priest to the Methodists as when he occupied the chapel pulpits. In the same way he created a hymnology adapted to the thought and the emotions of his people. It is likely that no work undertaken by Mr. Wesley exercised a greater influence upon his own style of writing and expression.

It is through his publishing ventures that we get the best view of his humanity, especially his humor. Two Calvinistic magazines published injurious statements about him and refused him the privilege of reply. In the *Arminian Magazine*, he said of them: "They have paid no more regard to Good-nature, Decency, or Good Manners, than to Reason or Truth. All these they set utterly at defiance . . . They have defended their dear Decrees with Arguments worthy of Bedlam, and with Language worthy of Billingsgate." A certain Dr. Hawes published a scathing review of his *Primitive Physick* to which Wesley replied in a letter to the reviewer: "My bookseller informs me that since you published your remarks on the *Primitive Physick*, or a *Natural and Easy Method of Curing Most Disorders*, there has been a greater demand for

it than ever. If, therefore, you would please to publish a few farther remarks, you would confer a farther favor upon your humble servant." After his refusal to accept a personal reward from the Tory government for his *Calm Address*, he told Dr. Adam Clarke that, after thinking of the church doors that had been closed against him, he was "sorry that he had not requested to be made a royal missionary, and to have the privilege of preaching in every church."

Like most editors, past or present, he found that his tripod was not cushioned with down. In addition to being called plagiarist, pension seeker, turncoat and agitator, he had his share of financial troubles. He lost more than two thousand dollars by the publication of his *Christian Library*, and he had to pay \$250, and sign an agreement not to repeat the offence, for publishing *Young's Night Thoughts*, which was protected under a recently-enacted copyright law.

One of the most surprising things connected with Mr. Wesley was that he launched the *Arminian Magazine* when he was seventy-five years of age, he carried the whole business and editorial responsibility of it for more than twelve years, he kept it abreast of the times, made it popular and a business success, and a publication which outlived other similar ventures. Mr. Herbert's volume is in paper binding, but it is well worth \$1.75 to any Methodist who would know John Wesley as editor and author.

"SUBVERSIVE ACTIVITY"

We have upon our desk a press release which says in part: "Methodist student leaders from 31 colleges and universities of 13 central states in session this week at Battle Ground, Ind., . . . request that the term 'subversive activity' be clearly defined," etc. To ask a question like that under such circumstances as now exist, does not seem to us to be altogether reassuring as to the aim and purpose of those who make the inquiry. This is especially true when the request is coupled with the further consideration "that positive steps be taken to stop the increasing practice of 'Red Baiting' in this country as well as the concerted political smudging through the use of the term 'Fifth Column.'"

We have no disposition to answer for the government in the matters included in the resolutions. We see no reason, however, for loyal Americans to demand a flabby attitude toward possible and probable spies and alien agents. We have no desire whatever to create embarrassment for any loyal alien-born person who may be on our shores. On the other hand, we know that any discriminating person of alien birth will recognize the delicacy of his situation, in view of what has happened in other countries, and that he will deport himself accordingly. It would be extremely unwise for alien-born persons to join in a hue and cry against "red baiting," and it would be to invite disaster for such to join forces with those who would block the defense measures of the government. No countercharge of "red baiting" will incline the American public to make more comfortable the situation of any disloyal person masquerading within our borders, nor will there be any general disposition to waste or pollute the waters which leave the shores of the land of freedom in efforts to wash the "smudging" from "Fifth Columnists"—a term which we do not like even to quote. Recently some Mississippians escorted a band of offending persons to the Louisiana border and admon-

ished them to keep both their pace and their direction. This action may have been unwise, but it indicates a trend that should not be overlooked. We see no good reason for the employment of lady-like policemen for the task of ejecting undersirables. The sooner they are made to know that they are definitely not wanted and that their activities will not be tolerated, the better it will be for all concerned—traitors, loyal aliens and American patriots. The idea that conscience and free opinions can have any real meaning where political chaos reigns seems to be an utterly foolish assumption. We believe in a just process, but a stern attitude toward any who would secretly cut the nerves of American freedom.

Editorial Miscellany

By Dr. H. T. Carley

WHAT IT TAKES

When the representatives of the American colonies issued the Declaration of Independence more than a century and a half ago, they had very little in the way of material resources to back up their bold stand. But in that historic act has come what is without doubt the greatest nation on the face of the earth today. How?

The colonists had the conviction that their cause was just. They were not facing an academic issue. Their "unalienable rights"—life, liberty, and the pursuit of happiness—were being infringed upon. Their words were restrained—but a great passion was surging in their hearts. Every great movement in history has had its origin in the passionate conviction of an individual or a group of individuals that a human right was to be achieved or a monstrous evil overthrown. Men do not have deep convictions about the incidentals of life. They may have a lot of fuss and fury about them—but fuss and fury are temporary expressions of shallow feeling. When a great conviction grips a man—watch out!

The colonists had the courage to express their conviction and to stand for it against whatever odds might arise. Their outlook for success was perhaps not very bright at first; it was their inlook that steadied their hands and steeled their hearts as they started out on the road to independence. It is what men find in their hearts that makes them heroes or cowards. An act of bravery may result from a transient emotion; but undying courage is a product of the forces that hammer out a man's destiny in those deepest recesses of his being which only he—and God—can see. Cowardice is a characteristic of shallow souls.

The colonists consecrated themselves unreservedly and permanently—to the accomplishment of their purpose. The closing sentence is a thrilling climax to one of the noblest documents in human history: "And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

So we have today a great nation because our fathers had what it takes to make one—Conviction, Courage, Consecration.

May their sons have the qualities it takes to keep the nation great.

BOOKS

case, the list of personalities could not be exhaustive in any field, but it is manifestly fair and shows great discrimination.

The treatment of characters is thoughtful and the literary style is substantial in quality and good taste. Doctor Malone never quite lets himself go, but as he romps through the gallery of American politicians and splashes in the surf of our social history, one can feel the impact of a restrained humor which gives charm to the entire book. Sometimes it is a gripping metaphor as when he describes Calhoun as the Calvin of American politics. Again it is more inclusive as when he refers to American financiers as "Picturesque buccaneers who in spirit sailed beneath the skull and crossbones rather than the cross." The book is well worth the price either as a source of information or of entertainment.

Love In Action, Broadcast Talks, by Edward S. Woods, published by Student Christian Movement Press, London, and The Macmillan Company, New York, pp. 168, price \$1.50.

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana	
Alexandria District	93
Baton Rouge District	261½
Lake Charles District	243
Monroe District	236
New Orleans District	74½
Ruston District	131
Shreveport District	181
Mississippi	
Brookhaven District	80½
Hattiesburg District	180
Jackson District	164
Meridian District	84
Seashore District	59
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North Mississippi	
Aberdeen District	183
Columbus District	131
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Greenwood District	109
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The author, formerly of Croydon Parish Church, London, is now Bishop of Lichfield Cathedral. The first nine of these sermon broadcasts are grouped under the caption: "God Was In Christ." They treat of The Advent, Epiphany, The Cross, Easter, The Walk to Emmaus and other aspects of God's coming to men. Then follow thirteen sermons grouped under the caption: "Christian Discipleship," and these deal with various types of Christians and various aspects of Christian relation and conduct. Studies in the second division include recreation, thanksgiving, the plain man's religion, temptation, the child-like spirit, prayer, faith and world responsibility.

This volume of sermons is not other than the simple, direct and searching message of a man who is seeking to make plain the way of God's comings to men. His continuous Advent and reaching out after a world lost in sin. In an equally unpretentious and straight-forward manner, the facts which enter into and influence Christian discipleship are presented. There is no effort to overlay the Truth with novelty of treatment, or to capitalize the author's personal abilities. It is from first to last a

dignified and worthy presentation of the great evangelical themes growing out of God's revelation of Himself to men.

AMITE CHURCH RELIEF

The following churches and individuals have made contributions to the Amite Church Relief through my office. Many more gifts have gone directly to the church of which we have no record. We deeply appreciate the help of everyone who has had a part in this work of relief.

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W. B. Reilly	100.00
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Denham Springs	30.00
Kentwood	20.20
Zachary	36.60
Slaughter	20.00
Natalbany	28.10
Angie	10.00
Clinton	34.00
Slidell	62.40
Maurepas	5.00
Meadow's Chapel	1.90
St. Francisville	10.02
Concord	5.00
Lottie	5.25
Franklinton	85.00
W. L. Duren	5.00
Bogalusa	107.00
Blackwater	42.30
Mrs. N. E. Phillips	1.00
Ponchatoula	100.00
Jackson	65.00
TOTAL	\$2,647.40

If there are any mistakes in this report, I wish that you would call them to my attention. I have tried to give credit for every penny which I have received.

J. HENRY BOWDON,
Treasurer of Amite Church Relief.

MOTIVES

There is an old fable about a dog that boasted of his ability as a runner. One day he gave chase to a rabbit and failed to catch it. The other dogs made all manner of fun over him. He retorted, "Remember, the rabbit was running for his life and I was only running for my dinner."

Success in life depends upon the motive. If you are in the race merely for your meal ticket, you will not put the same energy into your running as you will if your ambition is deeper and more serious. Get the right motive and your chances for success will be much greater.—Adapted from Nash Journal.

Yesterday and Today, by Henry Sloan Coffin, Cokesbury Press, Nashville, pp. 174, price \$1.75.

Dr. Coffin is a Presbyterian minister and at present is president of Union Theological Seminary, New York. He is widely known as a lecturer on various foundations throughout the country, and he has long been an outstanding minister of his denomination. This volume deals with the processes and the results of doctrinal, theological and ecclesiastical change under various aspects such as Evolutionary Science, The Divine Immanence, Biblical Criticism, Religious Experience, The Social Science, and The Church. Many of the controversies with which it deals have either been fought out or have had their generations in the present generation, and the treatment can, therefore, be appreciated and evaluated first hand. Dr. Coffin's approach is apparently that of a study of doctrinal development rather than as a controversialist. He goes into his subject with confidence and thoroughness, and the book will be of particular interest to students of doctrinal progress and to those who are interested in the controversies with which he deals. Still others will find the book filled with bracing outlook and insight. We have in mind the suggestion of the hopefulness of a time of great crisis and controversy is that there is an army of people who really care, and the book is a source of optimism even in the face of a world of civilization completing its epochal history.

Wings in War-Time, by William Temple, Archbishop of York. Macmillan & Co., London, pp. 149, price \$1.25.

This little volume is made up of three series of addresses: religious, political and theological, to which is added an appendix. The most part they were delivered as radio addresses or published in various periodicals. All of them deal with the experiences of the war and the insights are treated as revealing tests of faith and in a tone of moving resignation and confidence. They embody the sane and clear thoughts of a great mind and a great soul. It seems to us that no series of studies could do more to steady the mind and purpose of the Christian church on the subject of war, or to clarify individual thinking on some of the most vexing problems of Christian life. Archbishop Temple faces up to the issues of the war with the utmost candor, and he discusses the whole question of Christianity in a practical and helpful way. It is far more important as a philosophy of social and political relations than as revealing the majesty of a great soul.

Wings in Action, by Dumas Malone. The Longdon Press, New York, Cincinnati, Chicago, pp. 178, price \$2.

The author dedicates this volume to his father, Rev. J. W. Malone, long a Methodist minister in Mississippi, Georgia and Tennessee. He adopts the definition of "the saint but embodied fine action," the source book from which he selects personalities is **The Dictionary of American Biography**. The first chapter is devoted to a survey of the field, then follow other chapters dealing with eminent men, crusading reformers, distinguished women, educators and secularists of learning. In the nature of the

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD A CONSUMING FIRE

By Dr. E. L. Allen

"Our God is a consuming fire." The Epistle to the Hebrews has more to say of the severity of God than any other among the major documents of the New Testament. While its main message is one of encouragement, the writer pauses often to strike a note of warning. Thus he says: "How shall we escape if we neglect so great salvation?" and again: "It is a fearful thing to fall into the hands of the living God." It was a verse from this book which haunted John Bunyan at one stage and drove him almost to despair, so remote did it appear to make any possibility of his finding forgiveness. All this is to be explained in part by the circumstances under which the epistle was written; there was grave danger of apostasy in the circle for which it was intended, and no language would be too stern if it could save the readers from the repudiation of their Master. But we must make allowance also for something in the temperament of the writer: it is significant that he speaks much less often of the grace of God than Paul would have done, and does not even once mention His love. He was the kind of man to whom the sterner aspects of the Godhead appeal.

* * *

No doubt there is a certain over-emphasis in all this. At the same time, we should do wrong to dismiss it out of hand, if only because there is something of the same kind in the Gospels. What more drastic utterance could one find than that with which Jesus warned His contemporaries when they spoke to Him of the pilgrims whom Pilate's soldiers had cut down in the Temple precincts: "I say unto you, that except ye repent ye shall all likewise perish?" He depicted the situation of the Jews as like that of a barren tree on which so much care had been lavished in vain; let one more year's attention be given to it, and after that, "Cut it down, why cumbereth it the ground?" He used often the symbolism of a Day of Judgment, at which men should be called to account, not only for their gross sins, but even for their trifling thoughtlessness. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." So that we must make room in our thoughts for the severity of God, not indeed as something alongside of His goodness—for that would be to divide Him into two halves—but as one aspect under which His goodness appears to us.

* * *

What this means can be illustrated from

a novel which came out some two years ago under the title, "Youth Without God," the author being a young exile from Germany, Odon de Horvath. It is a sad record of the debasement which a whole generation undergoes in an unnamed totalitarian State, when men cease to follow their consciences and take over their moral judgments ready-made from the loud-speaker. The central figure is a schoolmaster, a man of liberal ideas who is threatened with dismissal because in the course of a geography lesson he has dared to tell his class that "negroes are human beings like ourselves." He is saved for the moment by the removal of his class to camp for military training. In the camp a theft takes place and leads on to a murder. Meantime, the schoolmaster has himself been guilty of an act of folly, the confession of which would have prevented the murder; but he keeps silence. At this point a change comes over the story, as a new actor arrives on the scene. The author takes up his pen and writes, in the most matter-of-fact way, "God came into the camp."

* * *

A few days before, the schoolmaster had called on the village priest. During the conversation, the latter had remarked: "God is the most terrible thing there is in the world." The schoolmaster did not understand at the time what that meant, but now he does. For God comes on the scene as a relentless pressure on men's consciences, exposing their brutality and insincerity, forcing them to divulge what they have struggled to keep secret from every eye. The schoolmaster has given evidence at the trial of the lad accused of the murder, and is about to come down from the witness-box and leave the court, when he pauses a moment, turns back, and makes a clean breast of everything. So he goes out an honest man, albeit to public disgrace. The next witness is a young girl of the most abandoned character, and under the same constraint, she makes a full confession, saving the life of an innocent person, even though in so doing she incriminates herself. Finally, when the murderer is detected, his mother, a society lady, moves heaven and earth to prevent the truth from being known—but God comes into her home, and she breaks down, acknowledging before the world her son's shame and her own.

* * *

The meaning of the story is clear. "God is the most terrible thing there is in the world," because He is Truth, and all things are naked and open in the sight of Him with whom we have to do. God is consuming fire because He is a sentence of death on all the pretence and insincerity and cowardice behind which we take refuge from the realities. When men build for themselves a house of lies, God is the hand which tears it down about them; when they wrap themselves up in some elaborate deception, He is the wind which strips them bare. And all this He does, not because He is anger, but because He is love. God is too good to allow us to sin against our own souls and meet with no harm, to allow us to break the laws of His universe and not find our actions recoil upon our heads. That, to be sure, is what men want: since the world began they have been seeking a God who would let them off, who would so order His world that they might sin and their

sin not find them out. But it cannot be wherever they turn they are met with the challenge.

* * *

It is just because God is like this, because He brings pain into human life at the point at which it is unfaithful to destiny, that He has such a purifying effect. The crises of history are the points at which He sits by the refiners, watching men and nations pass through the flame, in the hope that they will come on the farther side, purged of their dross. To meet purity face to face is to be ashamed of oneself, as Peter was when he cried, "Depart from me, O Lord, for I am a sinful man"; yet unless one is first ashamed, can one ever hope to become pure? If we are ever to be saved to the best that is in us, we must be ready for the exposure of our worst; we ask God to help us by some easier way, but in His mercy He answers, "There is none, go on, through the fire!"

* * *

Let us therefore thank God that He is as absolute as Love, as searching as Pain, and as uncompromising as Truth, because in this is our hope of deliverance. To live in a world in which the counterfeit would pass muster, the lie would stand, and we could afford to mock at sin—this would be sheer damnation. But to live in a world in which violence is its own destruction, and where or later a regime based on fraud must fall into the abyss—this is our salvation. Let us rejoice that God exposes us to these searching tests that He may be able to make us utterly true, that He will not defer us to find any lasting home till we are it in truth and justice. God is the Master workman and we are His apprentices; it is hard, of course, to be sent back to the bench again and again to correct our mistakes. But if He were to treat us less strictly than that, how could we ever hope to acquire some portion of His skill?

* * *

What is true of the world is true of the individual. The test of whether I am really anxious to be rid of some habit which has clung to me for years or of some sin which lies in ambush for me in the future is simply this: would I go through the water to bring this to pass? Am I willing in one hour of repentance, to say good-bye to my pride and self-esteem, to discard the subterfuges behind which I have sheltered hitherto, and to stand naked before the Eternal Light?—The Christian Worker.

KEEP THE SKY-LINE STEEP

Cannibals versus Christians might conceivably be the title of a weird story by Bishop Francis J. McConnell. It is a crew of shipwrecked sailors barely able to keep themselves afloat in strange seas. When daylight reveals land just ahead they should be childishly jubilant, but they are not. They are still terrified at the prospect of being stranded on a cannibal island, till one of them suddenly shouts: "Safe, men. I see a Church-spire." That shows that Christianity has been for centuries the hall-mark of civilization. Wherever there is a church, there is mercy, kindness.—Adv., Boston Herald.

"The churches of our land have been always will be the greatest factor in the development of truly noble character, as seen in the Divine pattern."—Thomas Jefferson.

CONFERENCE NEWS AND PERSONALS

W. J. Dawson sends a good report from Hattiesburg, Miss., both as to his Advocate and the interest of his people in the paper.

Bro. S. Madray, according to a report in change of address, has left Oklahoma, and is now located at Muskogee, Miss.

I. Cade Rousseaux places us in his debt for a good list from Colfax and word concerning the Advocate and contributors.

James A. Knight, pastor of the Kindergarten, held his own meeting at Pine Bluff church last week, but no report of it has been received as yet.

Report from Rev. A. J. S. Neill, of Athens, Ga., received too late for our last issue. It states that Rev. J. O. Bennett was called from the Methodist church at Colfax, La., July 1.

W. D. Milton reports that he and others are planning a new church building at Leesboro. They are hoping to begin construction in the near future. The new church is to be of brick.

P. O. Lowrey, whose late husband was a member of the Louisiana Conference, now lives in Mansfield, La., and greatly appreciates her message concerning the Advocate.

Bro. Baird and Benford Abrams, two members of Amory, Miss., have recently answered the call to preach. The latter is the son of Bro. W. C. Abrams, of

Heaton B. Crammer has been appointed pastor at Pointe-a-la-Hache, in the Orleans district, Louisiana Conference, according to a card just received from him. He is already on the ground and at work.

T. J. McCoy, writing from Lecompte, La., reports some improvements on his church and plans in process of execution regarding the church. He is happy in his work to the people who have been cooperating in his work.

G. A. LaGrange writes that he is in the midst of his revival at Wynn Meigs church, and that Rev. H. M. Wolfe is preaching. Bro. LaGrange is doing a good work in that splendid city.

Martin Hebert, from whose work we have received good reports consistently, reports that he is very busy, but that he has a bright outlook for the year at Sulphur, La. He appreciates his invitation to preach for our earliest convenience.

G. H. Corry, pastor at Pelican, La., received an appreciated call on Wednesday of last week. We regret that our people from the city prevented our seeing him. We hope that he will not forget us when he comes to the city again.

We regret to learn that Mrs. Ledbetter, wife of Rev. H. W. Ledbetter, has been called to the North Louisiana Sanitarium. We are glad to know, however, that she is so improved as to have the prospect of an early return to her home at Sulphur, La.

E. M. Sharp, Hernando, Miss., writes that Villet's message at the group conference in Hernando was stirring and in-

spiring, and that his visit did much to help the thinking and the attitude of the people of that section regarding the Benevolent program of the church.

Dr. J. R. Countiss, Starkville, Miss., reports a very happy and successful vacation Bible school held in his church. On last Sunday evening his church was also host for a group quarterly conference, including First Church, Columbus, West Point, Artesia, Louisville and Starkville.

Rev. A. R. Beasley, pastor at Como, Miss., had the assistance of Rev. J. W. Ward, superintendent of the Greenville district, in a meeting which closed last week. Bro. Beasley writes very enthusiastically of the services rendered by Bro. Ward and of the fine interest manifested by his people.

Rev. J. S. Noblin reports that the homecoming service at Collins, Miss., was well attended and that it was a great day of fellowship. Rev. J. W. Moore preached at the morning hour and Rev. W. M. Williams in the afternoon, and at the dinner hour the history of the church was read.

Rev. R. H. Staples writes that his work in New Iberia is making progress and that he believes something is being accomplished by the help of the Lord and the good people there. His people are responding in a splendid way and he expects to be able to dedicate his new education building before very long as it is nearly paid for.

Dr. Franklin N. Parker, whose picture, together with a brief resume of his educational connection, appeared in the Advocate recently, says that he did not graduate from all the institutions which we listed on the front page, but that he did study in all of them. This he writes in the interest of keeping the records straight.

Rev. T. J. Holladay reports that the old parsonage at Lake Arthur has been wrecked and that foundation is being placed for a new five-room house with bath and two screened porches and all conveniences, except air-conditioning. He is having fine cooperation from his folks and payments on his new building are coming in in a very encouraging way.

Rev. H. L. Johns, pastor at First Church, Lake Charles, is carrying forward in the aggressive manner which has always been characteristic of his ministry. When the years of his sojourn in that goodly city shall come to an end we feel sure that he will leave behind worthy monuments of his labor.

Friends of Bishop Hoyt M. Dobbs, now living at the Robert E. Lee Hotel, Jackson, Miss., will be rejoiced to learn that he is manifestly in better health than he has been for a number of years. We paid him a visit last week and were rejoiced to find him looking so well. He dedicated Sexton Memorial Chapel of the educational building, First Church, Shreveport, on July 7.

Rev. D. T. Ridgway, writing from Kingston church, Laurel, sends more than his complete quota, in the securing of which he had the capable assistance of Mrs. Loyd Pearson, and he reports his work as progressing nicely. With reference to his Advocate campaign and the Advocate itself, he says that it was a pleasure to secure the quota for his church, and that the Advo-

cate at present is "the best paper we have ever had."

Dr. Adrian M. Serex writes that he had a letter from his sister who was living in Belgium at the time of the German invasion. She, with her husband and three children, fled first to Dunkirk and from thence they started again and were headed for Tours, on which journey she wrote the letter. During the desperate experience they lost their ten year old boy for about five days, but fortunately they were reunited. Nothing has been heard from the family since that letter, and as Tours was afterward taken by the Germans, of course the anxiety remains. No word has come through from Dr. Serex' father, who was still in Brussels at the time of the German occupation.

NOTICE OF APPOINTMENT CHANGE

Bishop Hoyt M. Dobbs, in charge of the Mississippi Conference, authorizes the change of Rev. A. M. O'Neill, from Taylorsville, to fill the place of Rev. T. C. Cooper at Petal, who was released on account of his health, and Rev. L. M. Reeves, from Bucatunna, to fill the place at Taylorsville. Bishop Dobbs has asked Rev. W. Baylis Alsworth, student at Emory University and son of Rev. W. B. Alsworth, district superintendent, to supply the place at Bucatunna.

REVIVAL AT LEESVILLE, LA.

The revival meeting at the Leesville, La., Methodist church, conducted by Rev. R. H. Staples, of New Iberia, closed June 19, and was characterized by a real spiritual uplift to the membership. Two services were held daily, with afternoon cottage prayer meetings that were well attended in spite of much rain.

Three additions to the church have been received since the revival, with greater interest and increased attendance.

The calm, sincere and deeply spiritual sermons of Bro. Staples, together with his perfect diction, have been continually praised by those who heard him.

Our pastor, Bro. Briscoe Carter, is to be congratulated on securing the services of such an able minister, and for his splendid pre-revival arrangements.

DEDICATION SERVICE, DUMAS, MISSISSIPPI

Sunday, June 30, was a day that will long be remembered by the people of Dumas, Miss., North Mississippi Conference, and the many visitors who attended the dedication services of the Methodist church. The pastor, Rev. T. A. Filgo, had a well prepared program, which the people entered into heartily. The responsive reading was clear and easily understood by those not participating. Bro. Filgo paid a fitting tribute to those who had gone on before, and by whose labors and sacrifices the present building was made possible. After the first part of the program, Rev. W. R. Lott, district superintendent, preached the dedication sermon, taking his text from the fifth chapter of Hebrews. At the conclusion of the sermon, which was a masterpiece, the dedication service was rendered without a

hitch, and the people gladly acclaimed it a great day. Bro. Filgo said it was just another milestone in the history of the Dumas church. A bountiful dinner was served, after which Mr. J. G. Houston, Conference Lay Leader, brought a wonderful message on "Stewardship." We had visitors from many points.

J. F. MINCY.

INTERMEDIATE CAMP, LAKE CHARLES DISTRICT

The Intermediate Camp for the Lake Charles District, Rev. Edward R. Haug, Director, will be held at Lake Arthur, Louisiana, July 22-27. The theme, "Follow Thou Me," will be presented as quests led by Mrs. L. L. Harris, Rev. G. W. Pomeroy, Rev. Bill Fraser, Rev. F. A. Matthews, Rev. F. S. Flurry, Miss Ganelle Beadle, Rev. R. E. Walton, Miss Grace Lawson and Mr. Earl Hall. In addition to those mentioned, Mrs. Percy Lambert will be business manager, Rev. Herman Mayo will lead the singing, Mr. Mid Cole will have charge of crafts, Miss Roberta Lawson will have joint responsibility for the recreations, Rev. B. F. Roberts will have charge of the water sports and Mrs. M. S. Burns will be the registered nurse. All campers are urged to send registration with fee of \$1.00, to Miss Grace Lawson, Welsh, La. Cost \$5.50, including registration fee. Required: physician's health certificate, parent's swimming permit. Bring Bible, bed linen, pillow, soap, towels, comfortable clothes, musical instrument, camera.

THIRD ROUND GROUP QUARTERLY CONFERENCES, NEW ORLEANS DISTRICT

First of the group conferences, third round, New Orleans district, will be held at Eighth Street church, Friday evening, July 19, 1940, beginning at 7 o'clock.

The program will consist of devotions, reports from the participating churches, special attention to the New Orleans Christian Advocate campaign, representations of their work by the following members of the district staff: Mrs. Mahaffy, for the Children's Division; Mr. Terry, for the Adult Division; Mrs. Trice, for the Young People's Division; Mrs. Hoff, for the Golden Cross.

Participating churches: Algiers, Aldersgate, Canal Street, Carrollton Avenue, Chalmette, Church of the Redeemer, Eighth Street, Felicity, First Church, Gentilly, McDonoughville, Munholland Memorial, Napoleon Avenue, Parker Memorial, Pointe-a-la-Hache, Rayne Memorial, Reserve, Latcher, Saint Marks, Port Sulphur, Second Church. Twenty in all.

The second group for this round of quarterly conferences will be held Sunday, July 21, 1940, at Berwick, on the Morgan City charge. The district superintendent will preach at eleven a. m., and immediately after the service the group will meet under the giant oaks, in front of the beautiful home of Hon. and Mrs. John Pharr, just north of Berwick. There dinner will be spread and following this the group conference will be held with the same representatives as named above presenting their various causes. Charges participating are: Donaldsonville, Franklin, French Mission, Golden Meadow, Houma, First Church, Houma Heights, Lockport and Morgan City. Eight in all.

The third, and smallest in number of our groups, will meet at Waldheim, on the Covington charge, on Sunday, July 28th, at eleven a. m. There will be a sermon by the

district superintendent at eleven a. m., and immediately following there will be dinner on the grounds. The quarterly conference will be held as soon as dinner is finished.

Following charges participating: Covington, Pearl River and Slidell.

Pastors will be furnished in advance with the questions to be answered, and they are asked to have these ready when they reach the place of meeting of the conference.

At Eighth Street church immediately following the quarterly conference program, Rev. and Mrs. W. H. Bengtson will entertain with an open house. Refreshments will be served, and all members of the conference and visitors will be given an opportunity to become better acquainted with each other and with the parsonage home of the Eighth Street church, where many of them have not yet visited.

Please have all subscriptions to New Orleans Christian Advocate in hand by the time the conference of your group meets.

Drs. Duren and Snelling, together with any other connexional men who may be able to attend any or all of these conferences, will be given an opportunity to present their causes.

ELMER C. GUNN, D. S.

CHURCH-WIDE PASTORS' CONFERENCE, BEGINNING TUESDAY EVENING, AUGUST 6, CLOSING SUNDAY EVENING AUGUST 11, 1940

This program, which is presented by the Board of Education and the Board of Publication of the Methodist Church, is one of the strongest to be presented in the South this summer.

The speakers are all men of nation-wide reputation and are leaders in their respective fields.

Dr. Edgar S. Brightman, Professor of Philosophy in Boston University, is the successor of the late Dr. Borden P. Bowne. Dr. Brightman has made a large place for himself, and his books, particularly the one just being issued, "A Philosophy of Religion," are being read by religious leaders throughout the world. Dr. Brightman will deliver four addresses on the following subjects: "AN AIRPLANE VIEW OF PHILOSOPHY OF RELIGION," "RELIGION AND TOTALITARIANISM," "RELIGION AND INDIVIDUALISM," and "RELIGION AND THE KINGDOM OF GOD."

Dr. Burris Jenkins for thirty years has been pastor of the Community Church, Kansas City, Missouri. He has made a profound impression upon that city, and is in demand as a lecturer and preacher throughout America. His messages to the Pastors' School at Southern Methodist University were highly appreciated. He will deliver four addresses on the following subjects: "BEAUTY OF THE NEW TESTAMENT," "LET'S BUILD A NEW WORLD," "THE

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COMMUNITY CHURCH IDEA," and "ING EVENTS CAST SHADOWS" (Conference Sermon).

Dr. Arthur W. Hewitt is recognized as a leading authority on the work of the church in America. Dr. Hewitt has written two remarkable books, "Steeple and Hills," and "Highland Shepherd." His books are being widely read by those interested in the rural problem. Dr. Hewitt will speak on the following topics: "BACK PASTURE," "WHAT IS WITH THE RURAL CHURCH?" "HEART'S IN THE HIGHLANDS," "THE STEEPLE AND THE STARS."

Bishop W. W. Peele, of the Richmond area, will be present during the conference and will preside at several of its sessions. He will deliver an address on "MAJOR OBJECTIVES OF METHODISM," and bring the closing message of the conference on the evening of Sunday, August 11.

The music will be conducted by Walter Vassar, who is Director of Music at Lake Junaluska for the summer.

The worship periods will be conducted by leading ministers of the Methodist Church.

This conference is for preachers and laymen. Open forums will be conducted and all present may have the privilege of participating in these discussions.

NEWSPAPERS FORGET LOSERS

Genevieve Becker, of Chicago, Ill., put \$4,429.30 into her pocketbook the other day, the rewards of having picked a long shot daily double at the Ak-Sar-Ben horse meeting in Omaha, Nebr. The story reads a heavy play in the local newspaper.

A few days later, another daily newspaper paid \$584.60 to six persons who held \$2 tickets. Again the newspaper's sports section devoted much space to the winners and thousands were exposed to the quick money by playing the horses.

The newspapers forgot one thing about the "suckers" who lost money—that these lucky daily double winners be paid off and yet leave the pari-mutuel machines their regular percentage.

At almost the same time, an article appeared justifying pari-mutuels and on the grounds that the profits were for a worthy cause. But nothing is ever mentioned about the biggest class of pari-mutuel losers.—Supreme Council Bulletin.



1940 YOUTH CRUSADE CARAVAN TRAINING CAMP

The instructors were as follows: Rev. Henry M. Johnson, Emory University, Ga., instructor of worship; Rev. Boyd M. McKeown, Nashville, Tenn., instructor of missions and community service; Rev. Walter Towner, Nashville, Tenn., instructor of personal religion; Miss Eulalie Ginn, Lake Wales, Fla., instructor of recreation; Rev. Paul Worley, Nashville, Tenn., dean; Mrs. Paul Worley, Nashville, Tenn., hostess; Mrs. Ada Fort, Nashville, Tenn., nurse; Bishop Paul B. Kern, Nashville, Tenn., chairman for the whole Church; Miss Lillie Ginn, Nashville, Tenn., secretary; Mrs. C. F. Ginn, Manatee Fla., housekeeper.

Our Waveland Camp is one of five such camps to be held in the United States this year. Our camp trained workers for the following States: Alabama, Florida, Georgia, Louisiana and Mississippi. The students in attendance were either seniors in college or college graduates. Some have served as missionaries in foreign fields. Some are young workers. They were recommended by their pastors, approved by their conference directors of Christian Education, and indorsed by the General Board of Christian Education in Nashville, Tenn., as missionary

teachers of religion. After taking this special training for one week, they will serve seven weeks as teachers of young people over our church without pay. They go five in a caravan, one counselor and four teachers, one each in the special fields above mentioned. They spend a week in a church center and move on to another.

The caravan appointments are as follows: Alabama: Spurgeon N. Dunnam, Herbert Smith, Helen Clyde Evans, Virginia Fitzgerald, Mary Moore.

North Alabama: H. Clayton Ackley, Philip Royal, Carson Reynolds, Alice May Skellie.

Florida: Durwood Stevenson, Shep Warner, Eleanor Castle, Jean Cleveland, Kileen Stone.

Florida Camping Caravan: Bobby Boggs, Alberta Tucker, Mary Frances Pfof.

Georgia No. 1: Jim Livesay, Roy Mouser, Dorothy Burkhardt, Bessie Miller, Edna Karle Reynolds.

Georgia No. 2: Jack Ewing, Bertha Cannon, Eula Hill, Erin Roberts.

Georgia No. 3: Fin Davis Brown, Wilson Canafax, Frances Clements, Lela Mae Hughson, Annie Ruth Hurt.

Louisiana No. 1: Bob Lamb, Clenton Stanfield, Ola Martin, Madelyn Nicholson, Rebecca Raulins.

Louisiana No. 2: Bryan Stephens, Lonnie Sweat, Mrs. Neil Rickey, Elizabeth Whittington.

South Miss. No. 1: Lilla Mills, Jane Crenshaw, Mary Virginia Burdette, Marion Gibbs, Fisher Blanton.

Mississippi No. 2: Raymond Matthis, John L. Thomas, Mary Frances Fairchild, Marguerite Glenn, Emma Laura Johnson.

Mississippi No. 3: Richard Ellis, Robert Walker, Harriett Funkhouser, Robbie Lee Leggett, Helen Strickland.

North Mississippi Caravan: John Ed Rice, John Taylor Wall, Raban Calhoun, Lucille Pierce, Mildred Siceloff.

To the Texas camp: Gordon Atkinson, Edna Holmes.

I wish to thank all who have joined us of Bay St. Louis and Waveland, and particularly the workers of Diehlman Center for their camp; Mrs. C. C. McDonald, for serving as chairman of the receiving and transportation committee and her workers with cars; Mr. and Mrs. W. D. Bourgeois, Mr. and Mrs. (Continued on page 16)



For the Southeastern Jurisdiction, held in Diehlman Center, Waveland, Mississippi

READING LEFT TO RIGHT: First Row, Philip Royal, Baton Rouge, La.; Bess Miller, Cairo, Ga.; Rabua Calhoun, Lake City, Fla.; Elizabeth Whittington, Sanford, Fla.; Helen Clyde Evans, Scooba, Miss.; Mary Virginia Burdette, Reawell, N. Mexico; Mrs. Nellie Rickey, Coushatta, La.; Alberta Tucker, Shelbyville, Tenn.; Eula Hill, Jackson, Tenn.

THIRD ROW: Jean Cleveland, Fort Meade, Fla.; Raymond (Pos) Matthis, Fort Worth, Texas; Spurgeon N. Dunnam, Iowa Park, Texas; Clifford Wineford, Gadsden, Ala.; Lonnie Sweat, Blackshear, Ga.; John Taylor Wall, New Iberia, La.; John L. Thomas, Moorefield, W. Va.; Richard Ellis, West Palm Beach, Fla.; Robert Walker, Okolona, Ark.; Marguerite Glenn, Plains, Ga.; Mary Frances Fairchild, Drew, Miss.; Frances Clements, Macon, Ga.; Gordon Atkins, Tuscaloosa, Ala.; Mrs. C. F. Purvin, Manatee, Fla.; Mrs. Velma Maynor, Oneonta, Ala.; Emma Laura Johnson, Nashville, Tenn.; Jim Livesay, Jackson, Miss.; Durwood Stevenson, Fort Worth, Texas; Dr. Boyd M. McKeown, Nashville, Tenn.; Bobbie Boggs, Lakeland, Fla.

FOURTH ROW: John Ed Rice, Montgomery, Ala.; Wilson Canafax, Fort Worth, Texas; Rebecca Raulins, Ruston, La.; Mary Moore, Biloxi, Miss.; Madelyn Nicholson, Poplarville, Miss.; Eleanor Castle, Crystal Springs, Miss.; Carson McReynolds, Lewisburg, Ky.; Annie Ruth Hart, Horn Lake, Miss.; Virginia Fitzgerald, Okolona, Miss.; Helen Strickland, Douglasville, Ga.; Mildred Siceloff, Fort Worth, Texas; Ola Martin, Greensboro, Ala.; Mary Frances Pfof, Pineville, La.; Lucile Pierce, Winona, Miss.; Lilla Mills, Carthage, Miss.; Alice Mae Skellie, Long Beach, Miss.; Robbie Lee Leggett, Wesson, Miss.; Marvin Mac Gibbs, Gadsden, Ala.; Ada Fort, Nashville, Tenn.; Dr. Walter Towner Nashville, Tenn.

SECOND ROW: Erin Roberts, Meriden, Conn.; Lela Mae Hughson, Arcadia, Fla.; Jane Crenshaw, Meadowview, Va.; Kileen Stone, Lineville, Ala.; Harriet Funk-

houser, Plattsburg, Mo.; Bess Miller, Cairo, Ga.; Rabua Calhoun, Lake City, Fla.; Elizabeth Whittington, Sanford, Fla.; Helen Clyde Evans, Scooba, Miss.; Mary Virginia Burdette, Reawell, N. Mexico; Mrs. Nellie Rickey, Coushatta, La.; Alberta Tucker, Shelbyville, Tenn.; Eula Hill, Jackson, Tenn.

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THE CHURCH PEW

FOR SUCH A TIME

By Mary E. Shannon

In one of the poems of Robert Browning is this line, "Be sure they sleep not whom God needs." Somewhere God has the man or the woman for any task, in any time. Indeed, it seems to me that Methodist womanhood has come to the Kingdom for such a time as this.

Every missionary woman has heard of Pandita Ramabai, that seer of the Hindu Sanskrit scriptures, who, following her conversion, became the hope and helper of child widows. The story of her education is not well known.

Her father was an honored and revered scholar. At the age of some thirty years he married a girl of nine. He wanted to teach her to read the Vedas. But so bitter was the antagonism among the Hindus that he had to leave his home and his people, take his child wife into the jungle, and there, living on whatever they could find, with only a hut of branches for their home, he taught the girl. When their daughter, Rama, was born, they taught her too, giving her such an educational background that later she was honored with the title "Pandita," or teacher.

Widowed herself, she knew the lot of the widow. When she met Jesus Christ and gave her life to Him, she was ready to come to the Kingdom, and in that work she devoted all the rest of her days.

In spite of the handicaps of purdah seclusion, child marriage and the other difficulties, God has raised up in India women who have been preparing the Indian womanhood for this new day. And Pandita Ramabai and India are only illustrations.

I know India best, and I have noticed that, whatever women could do, found Christian women ready to do it. After the possibility of teaching girls became an accepted fact, a demand arose, slowly but steadily, for teachers. They were there—Christians.

In America education through years of church work—in the Sunday school, in mission study, on committee—Methodist women have been in preparation for this day of opportunities. Doing the work month by month, getting pretty badly discouraged sometimes when missionary money did not come in, or when the church roof had to be repaired just after they had papered the parsonage, Methodist women have been getting ready for this day in which the world must be rebuilt. Some of them have not noticed that God was bringing them to the Kingdom for such a time as this, making them capable and experienced and understanding.

In such a time as this, let us be sure we sleep not whom God needs. Never more than now shall our help be needed to spread the gospel of God's love—now when the world is so full of hate. Never more than now shall we be needed to bring the leaves of the tree that is for the healing of the nations—now when the world is sick with fear and wavering with uncertainty.

—The Christian Advocate.

Nothing gives one person so much advantage over another as to remain always cool and unruffled under all circumstances.

—Jefferson.

SCHOOL FOR LAYMEN

Something unique will be happening at Lake Junaluska in the Conference and School for Laymen, July 22-26—a "School for Laymen." Two hours of discussion will be given each morning to the work of the Official Board as it is related to the entire program of Lay Activities. This will be invaluable for district and charge lay leaders, pastors and representative laymen on the Official Board. Dr. George Morelock will be the leader of these discussions.

Dr. Morelock will bring to this task unusual equipment: experience as a layman in various relationships in the local church, eighteen years of work as Secretary of the Board of Lay Activities, in which he has spoken to laymen in many groups throughout the entire Church, North and South, and in four mission fields, the background of 245 institutes for stewards and other church officers held within the United States and Brazil, and authorship of a number of pamphlets on Lay Work, and a book, "A Steward in the Methodist Church."

In addition to this, Dr. Morelock was a teacher for seventeen years, and brings to bear on his work the valuable experience gained in the class room.

Those who attend the Conference and School for Laymen at Lake Junaluska, July 22-26, and are present in the Class Period Discussions, will have something of a definite, concrete character to take back and make effective in their local churches.

MRS. CHARLES F. HECKEL— RESOLUTIONS

Whereas, our Heavenly Father, in His infinite wisdom, called from this earth on June 9, 1940, our beloved friend and fellow-worker, Mrs. Charles F. Heckel; and

Whereas, Mrs. Heckel has been active in our church work, and especially in the Missionary Society; and

Whereas, we feel that our church and Missionary Society have suffered a great loss in the passing of this noble Christian character; therefore be it

Resolved, by the Woman's Missionary Society of the Slidell Methodist Church, that we express in this manner our appreciation of the faithful services of Mrs. Heckel in laboring with us in the Master's work; be it further

Resolved, that we do express to her husband, Mr. Charles F. Heckel, our deepest sympathy in this hour of sorrow for him; and

That a copy of this resolution be sent to Mr. Heckel, a copy sent to the New Orleans Christian Advocate, a copy sent to the Slidell News, and a copy placed upon the records of our organization.

Mrs. L. E. Douglas, Mrs. Ernest Innerarity, Mrs. James Levy, Committee.

TRIBUTE TO MRS. LILY H. VAUGHN

Our dearly beloved friend, Mrs. Lily H. Vaughn, wife of Mr. Benjamin Vaughn, of Greenwood, La., passed from this world to the home of the blest, who die in the Lord. She was one of the most devoted of wives and mothers, and an outstanding Christian—always cheerful and full of good works. Her life was spirit-filled, joyous and happy.

She radiated sunshine wherever she was. Her face was beautiful with the light of the Spirit shining through. O, how we love her, to be where she was, to hear her voice. She was needed so much here.

Such a life as hers blesses the world. We do not understand why she must leave us, but God perhaps had a waiting work in a higher realm that her dear hands could best carry on. We only know that our hearts ache for her absence, and the place she held can never be filled by another. We expect to be with her again when life's day here is over and the new one begins. Then will our meeting-time endure, the influence of her life in our midst is like a lasting monument. She lives yet in the hearts of her friends. The lines of Lily Shively are true and comforting:

"What must it be to fall asleep at night
And wake at dawn in Paradise's fair light
What must it be to look with wondering eyes

Upon the glory of the heavenly skies?
What must it be in morning's radiant dawn
To greet with rapturous joy our loved ones gone?

And oh! what bliss to feel God's perfect peace,
When earthly cares and pain and sorrow cease,

With heavy hearts, and souls by grief made dull,
We mourn for her whose cup of joy is full
We miss her dear, dear presence every hour,

Her love was to our hearts like a sweet flower.
Thank God, in Paradise love grows no less
But fuller in its holier blessedness
Thank God, that in the everlasting day
There are no partings and no bitter tears.

EMMA D. PHILLIPS

FUNCTIONS OF A DENOMINATIONAL WEEKLY

To disseminate the news, relating personalities and events throughout churches, which does not normally find place in the public press.

To promote and sustain throughout churches the application of Christian principles in society, particularly in respect of reforms.

To expound, to illumine, and to emphasize the great spiritual aims and imperatives of the gospel as they bring challenge to individual mind and claim response through the church.—Dr. J. M. M. Gwynne

CREATING A SPIRITUAL HOME

There is no other way of reclaiming a neglected child than by bringing it into a true family atmosphere. What it needs is a home; you cannot win it by removing it to a workhouse and instructing the child to give it weekly lectures on duty and affection. The preaching that gathers an audience must fail unless it has the spiritual family behind it. The man who does not build a church writes his sage in water. He has a duty to his people from which no amount of enthusiasm the unchurched masses can absolve. His first task is to prophesy to the bones—to the conventional, worldly members that are his cross; to break heart over them, to spend upon them all of that passion and persuasiveness so ready to pour out upon those who are not of his flock. This duty does not interfere with the wider ministry to which he is equally called; on the contrary, to neglect it is the surest way to hinder that ministry.—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

227 Folk St., Alexandria, La.

The School for Christian Workers held at Centenary College was well attended by missionary women from all over the state. The two courses which were particularly interesting to women were "Shifting Populations," taught by Miss Ruby Van Hooser, and "The Enrichment of Home Life," taught by Mrs. Grace Sloan Overton. Mrs. Van Hooser is well known in Louisiana and is appreciated for her helpful and inspiring messages. Miss Van Hooser is a Louisiana woman, but all who sat under her instruction learned of the great migrant problem of this land were given splendid instruction in mission study classes this fall. Meetings were held under the direction of the Conference Spiritual Life Leader, Gay Hicks, and these were indeed inspiring. The following Conference Officers and District Secretaries were in attendance: Mesdames George Sexton, Jr., (Lafayette), W. H. Martin, H. J. Dameron, C. I. Jones, H. V. Kinnebrew, Ira Campbell, and J. B. Pollard.

Instructions concerning the organization of the Woman's Society of Christian Service have just been sent to all local societies by Mrs. J. W. Perry, Helen B. Bourne, president and secretary of education and promotion review, of the Woman's Missionary Society.

Local societies reorganize into divisions of Christian Service at the September meeting. In preparation for this a letter will be sent each pastor asking him to appoint three committees—a study committee, a nominating committee and a publicity committee. The Study Committee is to study all materials and become familiar with the new plans. Two packets will be sent—the organization packet containing the program materials, price fifteen cents; the program materials containing the program materials, price ten cents; In-Our Heritage, price twenty cents; and a world map, price twenty-five cents. Literature Headquarters, Docent, Nashville.

The Nominating Committee's duty will be to prepare the list of names needed and the names of persons qualified to fill these offices. The Publicity Committee is to make every woman in the local church aware of the meeting and to become a charter member of the Society of Christian Service. A beautiful service to be used at the September meeting has been prepared and is available to every local society. Make this a sacred and historical occasion in every church.

My considered conviction that there is no enduring alleviation of the social ills which plague us, unless there is an essential change of the spiritual attitude in the rank and file of men.—James Rowland Angell.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th Street, Meridian, Miss.

"Gulfside" School of Missions, August 19-26, 1940

Many of our auxiliaries are cooperating with the Negro women of their community in planning to send a representative Methodist Negro woman to the School of Missions, to be held at "Gulfside," in Waveland, Miss., August 19-26, 1940.

The theme of the daily program will be: "Investing Our Heritage," and the Leadership Class, to be held in the afternoons, will be the general methods class, for which all women are eligible. The discussion will center about the plans for the new Woman's Society of Christian Service. The new literature will be on hand, and Miss Maribel Day will teach the course, for which credit will be given.

Miss Louise Young, of the faculty of Scarritt College, Nashville, will teach the course on "The Church Serving Shifting Populations," and on Thursday evening, August 22nd, movies of the migrants will be shown.

Mrs. W. Howard Black, of Rayne Memorial Church, New Orleans, will lead the study of "Dangerous Opportunities," dealing with the situation in China today. Many of our women met Mrs. Black during our recent Pastors' School in Biloxi, when she was a member of Mrs. Landrum's class, and appreciate her talent and personality.

Mrs. Paul Arrington, president of the Mississippi Conference, will appear on the program, which will be most interesting and instructive each day.

Special features will include: Welcome Night, August 19th; "China," Mrs. W. Howard Black, Tuesday evening, August 20th; "Talent Night," August 21st; "Migrant Peoples," Miss Louise Young, also movies of migrants, Wednesday evening, August 22nd; dramatic sketches by the classes on migrants and on China, Thursday evening, August 23rd, also a "Lantern Serenade," evening of August 24th, an international banquet; Sunday morning, August 25th, sermon by Bishop A. P. Shaw.

Expenses: Registration, \$1.00. Room and board, \$6.00 for the week (first meal served Monday evening, August 19th). Money for new literature. Transportation from home of delegate to Waveland, Miss.

What delegate should carry: Bible, notebook, pencil, comfortable clothing, sensible shoes, bed linen, towels, rainy-day clothes, bathing suit, flashlight.

Send registration fee and make reservation with Miss Lillian Pugh, Box 103, Waveland, Miss.

We sent 28 Negro women to leadership schools last year—we hope to have at least 35 at "Gulfside" for the school this year. Begin to plan with the local Negro women now.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Alligator Auxiliary C. S. R. Activities

Under the leadership of Mrs. Jim Dunn, the Alligator auxiliary puts on a C. S. Relations program each quarter. During the

past quarter they emphasized interracial work. According to the Program of Work we were asked to make an offering for training Negro social workers in May, and in June we were asked to make preparation for sending a Negro woman to Holly Springs. Important legislation at Jackson also added interest to interracial work at this time.

As a culmination to the quarter's activities and studies, Mrs. Dunn entertained her group at a tea, where the following program was given:

Prayer—Mrs. P. W. Smith.

Hymn—"Help Somebody."

Talk—"Interracial Cooperation"—Mrs. Jim Dunn.

Paper—"Free Schools for All Alike"—Mrs. Billy Butler.

Skit—"Cast Down Your Bucket Where You Are"—Mrs. R. A. Butler and Mrs. T. Phillips.

"What Price Domestic Service"—Mrs. Durham.

"The Church Woman Answers"—Mrs. C. M. Callicott.

* * *

The auxiliaries of Bolivar county are assisting the Bolivar County Health Unit to advertise the Alpha Kappa Alpha Sorority Health Clinics, which are to be held during the month of July.

Dr. Dorothy Boulding Ferebee, of Washington, D. C., and her staff of trained colored assistants, including dentist, nurses, dietitians and several clerks, will hold clinics for colored people for physical examination, paying special attention to nutritional disturbances and giving demonstrations in the preparation of various foods and teaching their value to the maturing body.

Every Methodist housewife can help in this work by telling her servants about this opportunity for free health advice.

The clinics will be held at the following places: Tuesday, July 9, Mound Bayou, all day, starting at 9 a. m.; Wednesday, July 10, Mount Olive church, West of Shelby, 9 a. m.; Symonds (on Bogue), 1:30 p. m.; Thursday, July 11, Perthshire, 9 a. m.; Deacon, 1:30 p. m.; Friday, July 12, Woodbine, 9 a. m.; Wooten Place, East of Shelby, 2 p. m.; Saturday, July 13, Merigold, all day, starting at 9 a. m.; Sunday, July 14, open for appointments; Monday, July 15, Lake Vista (Scott), all day, starting at 9 a. m.; Tuesday, July 16, Pace, all day, starting at 9 a. m.; Wednesday, July 17, Boyle, all day, starting at 9 a. m.; Thursday, July 18, Benoit, all day, starting at 9 a. m.; Friday, July 19, Kuhn School (on Bogue), starting at 9 a. m.; Saturday, July 20, Duncan, all day, starting at 9 a. m.

Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.—George Eliot.

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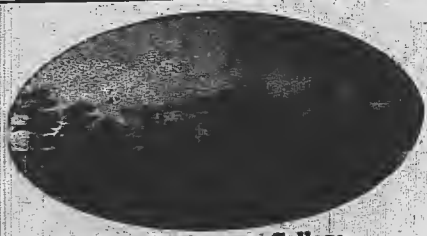
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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON JULY 14, 1940

By Rev. W. C. Newman

THE VALUE OF FAITH IN THE FUTURE LIFE

Lesson Text: Job 14:13-17; 17:13-16;
19:23-29

Golden Text: As for me I know that my redeemer liveth.—Job 19:25.

These passages from Job are obscure, difficult, and easily made to mean more than was intended by the author. There are many conflicting interpretations given by commentators. Various translations seem to contradict each other.

But the hunger for the life that never ends is not obscure nor difficult to understand. Whoever has known sorrow, whoever has been perplexed, whoever has experienced defeat, whoever has met with disaster—these have felt that intense longing for a new and better life, in a new and better world.

Brave Words

Perhaps the bravest words that were ever spoken are the words "I believe." We recite them each Sunday in our worship. "I believe in God the Father almighty." And in our hearts we go on to say, "Because I believe in God the Father I dare to face the coming days with all their uncertainty."

But that creed reaches its climax in the words "I believe in the resurrection of the dead and the life everlasting." These are not just words in an oft repeated ritual. They are the highest expression of our faith, the courageous challenge to death.

The Necessity of Faith in the Future Life

If necessity is the mother of invention it is also the mother of philosophy. Driven to desperation by intolerable suffering, shaken with fear at some terrifying prospect, overwhelmed by some crushing experience, men almost inevitably try to find the answer to these life-problems, and to frame some satisfying credo that will help them through such experiences.

It must have been so with Job. Unjustly accused by his friends, and suffering fearful tragedies without having committed any sin, he is finally driven to the belief that this sorry life could not be all of life. There are wrongs in this world which can be righted only in some future world. And these wrongs must be righted. Life holds no meaning if they are not righted. A future life is not just a dim possibility, it is an absolute necessity, essential to an intelligent universe.

Life's Incompletions

It seems to be generally doubted by commentators whether Job actually thought of the future life in the same terms as do Christians of today. The idea of the resurrection from the dead had not yet come clearly into being. When he said, "I know that my redeemer liveth," so good commentators tell us, he literally said, "I know that my vindicator liveth."

His friends had accused him of sin which he knew he did not commit. His honor had

been questioned. His integrity had been challenged. His good name had been assailed. So, said Job, there is no way I can justify myself in the eyes of these men, but there will come a day when I shall be vindicated, and all shall know that these accusations are false.

Life in this world holds many incompletions. Tasks nobly planned and bravely begun are cut short by circumstance or death. Perfection of character, eagerly desired and patiently sought, is never realized. Misunderstandings and conflicts arise that can never be fully resolved. Hopes, desires, aspirations that are holy and splendid, never are achieved.

If this were the end of life it would be like an unfinished painting.

Divine Instinct

Yet when all is said and done, there is no way in which the future life can be proved. In the end it must remain a high faith, not a proven fact.

Does this lessen the value of that faith? Rather it may serve to make it more precious. For the finest things of our lives are not so much proved as divined. Not so much known as believed. Not so much seen as felt.

We do not come to the appreciation of beauty in flower or landscape by a process of logic. We do not argue ourselves into love. We do not make syllogisms about the loveliness of a little child.

So we do not prove immortality. It is an inescapable "feeling." It is not knowledge; it is greater than knowledge. It is faith, but not just faith. It is greater than faith. It is hope, but not mere hope. It is anticipation, satisfaction, a superior instinct bringing consciousness of a truth before it becomes a fact.

It is the mind of God breaking through to the mind of man to give him a tiny glimmer of the wonder that is to be of which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man what God hath prepared for them that love Him."

OXFORD-HOLLY SPRINGS YOUNG PEOPLE'S UNION

The Oxford-Holly Springs Young People's Union met Monday, July 1, with about seventy-five present. The young people of the Red Banks and Water Valley unions were guests. The program opened with the singing of the hymn, "Break Thou the Bread of Life," after which the Rev. Sidney White, of Florida, led in prayer. Before Bro. White gave his most helpful devotional on "How God Speaks to Us," we sang "My Faith Looks Up to Thee." After singing "Lord Speak to Us," Miss Rubye Sigman, of Holly Springs, gave a lesson on the book of Jonah. The scripture was taken from Jonah 3:1-10 and 4:10, 11. The comparison was made between the Old Testament time and the present time. God speaks to us as He did to Jonah—to go and preach what He bids us preach. How many of us have the courage to do His bidding? The fields are white unto harvest, but the labor-

ers are few. May this be a challenge to us. After the business meeting a lunch was served.

Sincerely,
(Miss) RUBY SIGMAN

CHRISTIAN LIFE ENCAMPMENT FOR SENIOR YOUTH

The Encampment for Senior youth of the Shreveport District, at Caney Lake, Minden, enrolled 88 delegates, and reported to have been one of the most successful camps which the district has. The morning watch was conducted by Sam Nader, Miss Virginia Kilpatrick, James Bullock, with the general theme "Paul and his advancement towards the establishment of the present-day church." Rev. Henry A. Rickey, dean, conducted the evening services, and A. C. (Cheery) and Miss Dorothy Frank were leaders in singing and recreation.

The Consecration service led by Rickey was impressive and five delegates pledged themselves for "Life Service" communion hour, led by Rev. Alfred and George Pearce, was the concluding service. Dr. Adrien M. Serex, district superintendent, spoke on "Mastery of The Officers were Clyde Henderson, president, Miss Virginia Kilpatrick, secretary, Carley Fox, treasurer. Caney Lake was reserved for the middle of June in 1940 the camps of the Shreveport District be held there at that time. Mrs. J. C. ley was business manager and dietitian.

COUNCIL ON A CHRISTIAN SOCIAL ORDER

The sixth annual meeting of the Council on a Christian Social Order, a voluntary organization of which Dr. W. A. S. Emory University, is chairman, will be at Lake Junaluska, July 17-21, 1940. Delegates include Dr. Hornell Hart, of Duke University; Dr. James Myers, of the Council of Churches; Mrs. W. A. S. of the Woman's Missionary Council; C. T. Carpenter, an attorney of Tree, Ark.; Mr. Sam Franklin, of operative Farms in Mississippi; John W. Shackford, of Rock Hill, S. C. The theme of the Council will be "Unhappy Groups, Why They Are Out of the World and How They Can Be Reached." The most skeptic, the industrial worker and farm tenant will be studied.

NEBUCHADNEZZAR, A PIONEER IN THE BREAKFAST FOOD INDUSTRY

Nebuchadnezzar who, so far as we know, was the first of the genus to eat grass, may not have been as good as he was supposed to be. A new food is being manufactured and is labeled "Nebuchadnezzar's simple diet." It is to be taken for breakfast. We can add sugar and cream, but Nebuchadnezzar did not enjoy, but it seems that we are returning to Nebuchadnezzar's simple diet.

—The Religious Times

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE SOUL OF THINGS

of life's good things come in wrap-
The ear of corn is in husks; the nu-
out in a shell; peas in pods; melons
Silver and gold,
and jewels, are
in the bowels of the
truth masked in
The Scriptures
is the glory of God
a thing."



Mr. Jones

There is an outward and
ward which runs all
life; letter and
ceremony and char-
The quest of life is
for the best, a
for the permanent
the transitory and
Only the indolent, the care-
the undiscerning are satisfied with
ward, the form, the symbol.

looks upon the outward appearance
looks upon the heart," is a favorite
quotation. This that we call the
the tenement of something greater
body, more lasting, a spark of the
which may become a bright and
light Phillips Brooks had a grand
on the theme, "The Spirit of Man
Candle of the Lord."

may become a matter of outward
but so may education, law, politics,
everything. And when this is true
dies. The soul of religion, edu-
law, politics, wedlock, shrivels, de-
devastation leaves its melancholy
broken arch, a shattered column,
repulchre, designate the somber-
the scene.

of a Christian man," declared
Swiss reformer and theologian, "is
talk in a grand way of dogmas, but
its help to do hard and great
And one of the mystics has said,
fain be to Eternal Goodness what
hand is to a man."

essence of Old Testament religion is
by Micah, one of the most spirit-
the prophets, to wit: "He hath
thee, O man, what is good; and
the Lord require of thee but to
and to love mercy, and to walk
with thy God." The essence of New
religion was epitomized by Je-
He said: "Thou shalt love the
God with all thy heart, with all
with all thy strength, with all thy
thy neighbor as thyself."

1940 by Religious News Service.

—Did the speaker electrify
—No; he merely gassed it."

—Selected.

Many Wear

FALSE TEETH

With More Comfort

...a pleasant alkaline (non-acid) powder,
teeth more firmly. To eat and talk in
just sprinkle a little FASTEETH on
No gummy, gooey, pasty taste or feel-
"plate odor", (denture breath). Get
at any drug store.

THE NOISE MAKER

By Rev. Vivian T. Pomeroy, D. D.

James Brewster Burns was a very prom-
ising child. He was eight years old and
as bright as could be. He knew quite a good
deal about almost everything; and his father
was apt to tell his friends in the train,
that at five years old James knew the make
of every car in U. S. A.

James was not a silent child. Indeed, I
may as well say—from my point of hearing
—he was extremely noisy. But everyone
knows that the aged are often testy about
noise; so I said nothing when James' par-
ents explained that noise was natural, and
showed life, and that one should always be
suspicious of a quiet child.

At eight James developed a passion for
fishing. He spoke of his coming birthday
and how he desired all that was necessary
to be a fisherman. Needless to say, his par-
ents, being anxious for James to express
his entire personality, purchased all that
was necessary for the gentle art of fishing.
I am not much of a fisherman myself; so
I shall not try to describe the presents. But
I do know that James spoke incessantly
about large fish and also mentioned to
whom he would give them. Meanwhile, until
vacation came, he continued to talk loudly
and shout furiously and whack everything
which came in sight. Doors banged, boots
thudded, baseball bats clattered—in short,
James was the life of the home.

And the vacation came. The family drove
off with James bawling about his rod and
line and basket, and with James' wire-
haired terrier yapping excitedly. His father
and mother were talking in sign language
the only language possible when James was
around.

The first day of the vacation was perfect
for fishing—with that still grayness so rare
and right for fishing. James rang up three
friends—also fishers—and they started for
the lake. James' fishing tackle was su-
perior; he admitted that; and they sepa-
rated a little—James saying that, if the
others caught nothing, he could share his
fish with them.

For a time James shouted things to the
others. They moved farther away. At last
they were hidden.

James fished, and he also whistled and
kicked up stones to pass the time. Many
times he shouted: "Gee! I saw a whale of
a fish then." The morning passed. Many
times James saw whales of fish gliding by.

At noon three figures came from the
silent bushes, showing James some fish.
James had caught nothing. Sheer bad luck,
alas!

On the way back to lunch he explained
that there was something wrong with that
place. He accepted three fish—not the
largest—from the others.

At lunch he spoke a great deal about the
poor place he had chosen, of the huge fish
he had seen, of poor luck today and better
luck tomorrow.

Grandfather had come to lunch. When
James had finished talking, Grandfather
said mildly: "I never saw a fish's ears,
but I guess they're pretty effective. If you
want fish to open their mouths, you keep
yours shut. A really bright guy never mis-
takes a fishpond for a baseball field."

James Brewster Burns looked with pity

at Grandfather—Honestly!—Reprinted by
special permission of the author and The
Christian Leader.

MARY MORRELL'S TESTIMONY

A young girl named Mary Morrell offered
herself as a missionary of the American
Board of Commissioners for Foreign Mis-
sions. Because she seemed so young and
timid and because she had a slight impedi-
ment in her speech, the Board hesitated to
send her abroad, but it finally did so.

When the Boxer Revolution in China
broke out, Mary Morrell and two other mis-
sionaries, who had fled to a certain com-
pound, were surrounded there by the Box-
ers. Chinese troops had been detailed to
guard the compound and ostensibly to pro-
tect the missionaries, but secretly they had
been told to "do nothing." The tumult and
threatening increased. Guns were fired and
the air was filled with shouts and demands.

Suddenly the great gates of the compound
swung open, and Mary Morrell came forth.
In a clear voice, speaking in the Chinese
language, the girl who had seemed to be
too young and timid to be a missionary
said, "Why do you come here to kill us?
We are your friends; we love you, and we
have come from across the seas to show
you the way of life. We have no other pur-
pose than to bring you a blessing and to
tell you of the good Father who loves you
and of Jesus Christ who gave His life for
you. Can you not see that we want to help
you in every way and bring you the good
tidings of great joy?"

That day the Boxers went away amazed
by the girl's courage, but the next day they
returned and killed Mary Morrell and the
others.

To the amazement of the Chinese, the
relatives of those murdered missionaries
are now following them to China. The old
gatemans still lives to whom Horace Pitkins,
one of the three, intrusted a letter to his
son, urging him to come to China and take
up his father's work; and in answer to that
last message, the son, a graduate of Yale,
is now a medical missionary.

But most remarkable of all was the effect
of Mary Morrell's heroic testimony upon
a young Chinese soldier, who later became
General Feng. He was so filled with the
Spirit of the Master that the great army of
which he became commander was a witness
of his Christian zeal. Within a compara-
tively short time, more than one thousand
soldiers were baptized on public confession
of faith.—Youth's Companion, in the Wes-
leyan Methodist.

Remember that labor is necessary to ex-
cellence. This is an eternal truth, although
vanity cannot be brought to believe it or
indolence to heed it.—John Randolph.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for
children between the ages of five and
ten, by the author of "Legends of Lumb
Lane," "Enchanted Children," and others.

These narratives reach idealistic heights
which may well prove decisive influences
in guiding the child mind to a better un-
derstanding of many worth-while things
in life such as generosity, kindness, love,
and forbearance. \$1.00

THE BEACON PRESS
25 Beacon Street Boston

COLLINS CHURCH TO HAVE HOMECOMING HISTORY TOLD

The Collins Methodist Church is having a Homecoming on June 30th. All former district superintendents, former pastors and all members of the church are invited to attend.

The Methodist church in Collins, Miss., was organized on February 1, 1900, by the Reverend B. S. Rayner, who at the time resided in Magee, Miss. The first meeting place was a vacant grocery store building which stood on a spot near where the News Commercial Printing Plant is located. Mr. G. J. Pope was the first person received into the membership of the church. Other charter members are: Mrs. G. J. Pope (then Miss Blount), Miss Amelia Blount, Dr. W. N. Blount, Mr. Sam Coulter and a Mr. Higgins. A few more people were present when the church was organized, but the above mentioned constitute the charter membership. Those who worshipped at evening services were asked to bring lanterns and lamps along to light the building.

At a quarterly conference held in Magee, Miss., in the fall of 1900, the Collins congregation was authorized to erect a church building. The following summer the small membership went to work to raise funds for the building program. In 1901, the first church building was erected, and this building was used until May 24, 1924, when it was destroyed by a cyclone. Immediately Rev. J. W. Thompson led the people in the erection of the present building.

The pastors of the church and their pastorates are as follows:

B. S. Rayner, 1900-3; G. S. Harmon, 1903-7; B. F. Jones, 1907-9; H. L. Norton, 1909-11; J. C. Chambers, 1911-14; J. Y. Bowman, 1914; W. M. Williams, 1915-19; J. M. Lewis, 1919-22; J. W. Thompson, 1922-26; P. H. Grice, 1926-29; J. M. Corley, 1929-31; H. L. Norton, 1931; T. C. Cooper, 1932-35; John M. Moore, 1935; J. D. Slay, 1936; J. S. Noblin, 1937.

The former district superintendents are: T. L. Mellen, A. F. Watkins, M. B. Sharbrough, G. H. Thompson, W. B. Jones, W. W. Graves, R. Selby, J. R. Jones, W. A. Hays, J. T. Leggett, V. G. Clifford. The present district superintendent is Rev. W. B. Alsworth.

The following have served as superintendents of the Church School in Collins church: D. A. McIntosh, R. S. Cross, W. H. L. Carruth, Roy Price, D. A. McIntosh, Jr., Tarver McIntosh, David Livingston, Claude Walker, James Arrington, W. U. Corley, Hugh McIntosh, Jr.

The churches sent two missionaries into foreign fields and one young man into the ministry, viz.: Mrs. Lillian Williams Beanland, Mrs. Hubert Degosserie, Rev. Philip Grice. Mrs. Beanland went from the church as a missionary to Africa in 1918; Mrs. Degosserie went as a missionary to Africa in 1928. It was at the age of 15, and while he was a member of Mrs. D. A. McIntosh's Church School class, that Rev. Philip Grice gave himself for life service at an Epworth League Assembly which met in Hattiesburg, Miss., in 1928.

The church became a station in 1936. The present membership is 198.

LOUISIANA CONFERENCE YOUNG PEOPLE'S ASSEMBLY

The Senior Young People of the Louisiana Conference will hold their annual Assembly at Camp Brewer, Forest Hill, La., August 10-17, 1940. Rev. H. L. Johns, of

Lake Charles, is the Assembly Dean.

The faculty and staff will include the following: Rev. Wm. J. Reid, Rayville, La.; Rev. E. R. Haug, Iowa, La.; Rev. H. E. Pfost, Pineville, La.; Dr. A. B. Bonds, Assistant Dean, Graduate School, Louisiana State University, Baton Rouge, La.; Dr. Hugh Henry Harris, professor at Candler School of Theology, Emory University, Georgia; Rev. George Pearce, Shreveport, La.; Rev. Paul Worley, General Board Representative, Nashville, Tenn.; Mr. Tom E. Hampton, Vocational Guidance Department, Ouachita Parish Schools, Monroe, La.; Dr. Pierce Cline, President Centenary College, Shreveport, La.; Rev. Lea Joiner, pastor and young people's worker, former M. P. Church; Mr. Silvio Silva, student at Vanderbilt University, Nashville, Tenn., from Brazil. Head Counselor for Girls, Mrs. G. W. Dameron, Shreveport, La.; Head Counselor for Boys, Rev. W. H. Bengston, New Orleans, La.; Mrs. J. C. Parsley, Shreveport, La.; Mrs. R. H. Gannaway, Monroe, La.; Prof. A. D. Voran, Centenary College, Shreveport, La.; Miverva Petty, Shreveport, La.; Henry Gilette, Miss Dorothy Franks, Shreveport, La.; Miss Mary Siudy, Oakdale, La.; Rev. Bill Byrd, Farmerville, La.; Mrs. Van Carter, Shreveport, La.; Mrs. W. E. Trice, New Orleans, La.; Rev. B. F. Roberts, Mr. Bill Schuhle, Jr., Miss Opal Joiner, Mrs. J. O. Griffith, Miss Lorena Roberts, Miss Gaynell Beadle, Miss Margaret Infinger and Miss Merle Whitman.

Conference Officers are: Bill Fraser, Many, La., President; Sammy Kohara, Alexandria, Vice-President; Miss Dorothy Van Lue, New Orleans, La., Secretary; Mrs. Sam Peters, Jr., Shreveport, Treasurer; Miss Rubye Irene Miller, Lake Charles, La., Publicity Superintendent; Miss Maude McFarland, Alexandria, La., Conference Director of Young People; Miss Carolyn Gwin, New Orleans, La., Conference Director of Intermediates and Camping.

We will be able to accommodate only 225 delegates at our Camp Brewer Assembly. The quota for each district is as follows: Alexandria, 26; Baton Rouge, 35; Lake Charles, 26; Monroe, 32; New Orleans, 29; Ruston, 34; Shreveport, 43. Pre-registrations should be in to the Registrar, Miss Maude McFarland, 1711 Bryn Mawr St., Alexandria, La., by July 1st. Your quota will be protected until July 15th. After July 15th, the registration will be thrown open, allowing other districts the privilege of adding to their assigned quotas. We are hoping that as many churches will be represented as possible.

Our Assembly theme is: "For Christ—Today." Programs and application blanks have been mailed to all pastors and workers with youth. Everything points toward one of the best Young People's Assemblies the Louisiana Conference has held.

DR. C. K. VLIET AT GROUP CONFERENCES

A group of quarterly conferences of the Sardis-Grenada District, North Mississippi Conference, met in the Hernando church on Thursday, June 27. The charges composing the group conferences were: Horn Lake, Lake Cormorant, Pleasant Hill, Coldwater, Arkabutla and Hernando.

The conferences had the especial good pleasure of hearing Dr. C. K. Vliet, of the General Commission on Benevolences. He brought a most stirring message at the 11 o'clock hour. Dr. Vliet's message stirred up our thinking, our consciences and our determination on the matter of benevolences. The opinion of the entire group was that

Dr. Vliet is doing one of the greatest in the church, and that his work will receive the wholehearted support of entire church. It was a real privilege have him for a week in our district for a day in our section. We are to our district superintendent, Dr. Floyd, for staying on the job until cured such a busy man for the feel confident that our district results in the fall too, on the benevolences.

In the afternoon the quarterly conferences were held simultaneously. Suggestions from many officials warmly commended the idea of group conference at least a year. It provides fellowship, a unity with the workers of other churches, sympathy for each other in our problems, and inspiration on hearing others' reports of progress.

WISE AND OTHERWISE

By Rev. James H. Felts

Brother Sam Thames, of precious memory was given to saying, "The thinner the mortar the harder you must throw it stick." My, how thin my mortar was!

When bird dogs chase rabbits, preachers deliver soap-salvation and childless couples teach us how to children," there is justified disgust.

The "big leaders" of today remind the mud-pie brigade of my childhood. They think they are thinking when suspect, abuse, cuss and discuss, and mud. All of them are living in glass houses.

The man who "runs over him" shake hands with the bishop and is close akin to the autograph hunter are cracked.

A fluid-tongued courtship begins in of roses and ends in a bed of slabs much mustard!

Nothing is more healthful, practical necessary to civilized living than principles.

Did a hornet ever hit you on the of the upper lip like a rifle bullet? experience! How it inspires respect hornet.

According to Mr. Baines, "you can a white horse black, but he won't faster." Even so. And you can a mule, but he won't neigh like a horse.

When a woman thinks she is what she is just as happy as though wearing one. Let her alone.

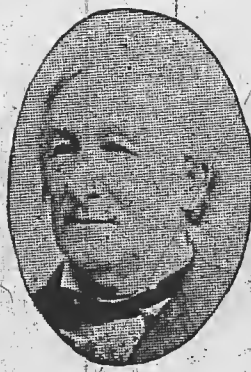
When Dr. Paul and Dr. Barnabas sharp contention about brother John and brother Silas, each of them got of his choice. Neither of them was by the contention. Evidently we make faces at each other occasionally.

True or false? No man can keep his mandments?

LIFE OF BISHOP HAYGOOD

The Rev. Elam F. Dempsey, Ga., and former editor and publisher of the Wesleyan Christian has completed his biography of Marcus Green Haygood. Five hundred copies will be printed. The book has received a warm commendation from Bishop Thomas Nicholson and original method of treatment and appreciation concerning Bishop Haygood.

—Christian Advocate



J. E. McVeyre

C. C. Gillespie

J. C. Keener

Linus Parker

C. B. Galloway

C. W. Carter

W. C. Black

The New Orleans Christian Advocate

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Indianola—J. W. Robertson.....	12	16
Natchitoches—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
Bayou—W. H. Mounger.....	12	14
Bayou—J. J. Davis.....	13	15
Bayou—Geo. H. Jones.....	16	18
Bayou—R. T. Hollingsworth.....	18	22
Bayou—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	47
Bayou, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Indianola, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Bayou, La.—Ruth Nuttall.....	3	3
Bayou, La.—M. D. Fulkerson.....	14	15
Bayou, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	24
Bayou, Miss.—W. J. Dawson.....	14	27
Bayou Valley, La.—J. F. Wilson.....	12	14
Bayou, Miss.—E. H. Cunningham.....	38	41
Bayou, La.—J. C. Price.....	14	14
Bayou, La.—Carl Lueg.....	18	19
Bayou, Miss.—J. S. Noblin.....	8	14
Bayou, La.—M. S. Monk.....	26	35
Bayou, La.—O. L. Tucker.....	10	14
Bayou, Miss., W. M. Sullivan.....	14	14
Bayou, La.—Don Risinger.....	3	4
Bayou, Miss.—G. H. Boyles.....	14	41
Bayou, La.—J. F. Dring.....	12	12
Bayou Point, La.—T. D. Lipscomb.....	6	10
Bayou, La.—Karl Tooke.....	4	6
Bayou, Miss.—L. M. James.....	6	6
Bayou, La.—E. P. Drake.....	14	16
Bayou, La.—C. F. Sheppard.....	8	9

After Ninety Years



QUOTA CHURCHES

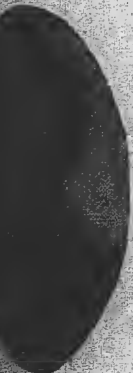
(Continued)

	Quota	Sub.
Lake Prov., La.—H. N. Brown.....	13	16
Lake Charles, La.—H. L. Johns.....	52	58
Hazlehurst, Miss.—J. B. Cain.....	19	19
Gonzales, La.—Edward Jordan.....	9	10
Natchitoches, La.—R. R. Branton.....	20	20
Como, Miss.—A. R. Beasley.....	8	15
Oak Ridge, La.—A. M. Wynne.....	12	14
Lecompte, La.—F. J. McCoy.....	9	19
Lake Arthur, La.—F. J. Holladay.....	6	10
Bell City, La.—W. R. Corrigan.....	7	10
Rayville, La.—W. J. Reid.....	12	13
Plaquemine, La.—Wm. Schuhle.....	3	6
Shreveport, La.—Jolly B. Harper.....	21	28
Pelican, La.—G. H. Corry.....	12	15
Sulphur, La.—Martin Hebert.....	16	29
New Iberia, La.—R. H. Staples.....	15	23
Ellisville, Miss.—J. D. Slay.....	11	15
Kingston, Laurel—D. T. Ridgway.....	18	18

HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham	Pastor
Zachary, La.....	J. E. Hearn	"
Merryville, La.....	H. W. Ledbetter	"
Tallulah, La.....	D. W. Poole	"
Grand Cane, La.....	W. C. Barham	"
Indianola, Miss.....	W. C. Newman	"
Ripley, Miss.....	W. N. Dodds	"
Gueydan, La.....	J. P. Bonnacarrere	"
Blackwater Church, La.....	W. A. Cross	"
Wisner, La.....	C. F. Sheppard	"
Baker, La.....	J. L. Beasley	"
Jackson, Miss.....	E. L. Ledbetter	"
Dublin, Miss.....	C. A. Northington	"
Mangham, La.....	S. J. McLean	"
Clinton, La.....	M. D. Fulkerson	"



W. B. Howell

R. A. Meek

H. T. Carley

R. H. Harper

J. L. Decell

D. B. Raulins

W. L. Duren

RESOLUTIONS UPON THE DEATH OF MR. CHARLES HENRI THOMPSON

Adopted by the Board of Stewards, Galloway Memorial Church, March 4, 1940

Whereas, on February 3, 1940, death removed Charles Henri Thompson from the associations and activities of this world; and

Whereas, Charlie Thompson, after moving from Crystal Springs to Jackson more than thirty-five years ago, entered into the business life of this city, and with his devoted wife and family became identified with the membership and activities of First Church, now Galloway Memorial; and

Whereas, Charlie Thompson was for more than thirty years an active and efficient member of the Board of Stewards of this church, serving with unchanging fidelity and cheerfulness on whatever committee or to whatever task assigned, being at the time of his death chairman of the Committee of Lay Activities; therefore be it resolved

1. That we give this expression to our sorrow at the loss of our dear friend and brother, whose strong faith, unwavering devotion to the church, brotherly attitude and cordial manner won for him the confidence of all who knew him. We recognize inspiration in his fortitude and stimulus in the regularity of his attendance to the responsibility of church membership.

Though departed, yet he liveth through those who came under the influence of his Christian example, and we, the members of this Board, recognize the blessing of the fellowship had with this brother beloved.

2. That we express to Mrs. Charlie Thompson, talented servant of the church, and to other members of the family, our sincere sympathy and our prayer that they may experience the fullest comfort of the grace of God, and find relief in the midst of this great sorrow by new evidences of hope and assurances through faith.

3. That a copy of these resolutions be spread on our minutes, a copy furnished to the family, and a copy sent to the New Orleans Christian Advocate.

Respectfully submitted: by
the committee for the Board:
J. M. Sullivan, Chairman; W.
H. Watkins, J. T. Calhoun.

(Note: These resolutions did not reach us until a few days ago, hence the delay in publication.—Editor.)

AN APPRECIATION OF THEIR MOTHER, MRS. D. S. MIMS

We have lost the most precious gift to earth's children—our Mother.

Yet the warmth of her love will never fail us; the gentleness of her spirit will ever pervade us; the calmness of her life will shield us from our terrors and distractions.

Her smiling forgiveness that soothed the penitence of the small offender; and the persistent charity, that like the rays of the sun reached toward the criminal and the near-criminal, though puzzled, that there could be such, in a world so all-yielding in beauty, grandeur, comfort and hope, will make us ever understand Christ's mission more—that sin in all its hideousness can hide its head in the wounds of the Savior and emerge from their red, bloody depths, white as snow.

Fearless before the battles of life, not like the warrior, but the humble, radiant

champion of all right, and fearless before the transition into life eternal, her mind clear and knowing, challenges our courage and makes us happy to carry on to the end and the beginning.

Her patience, sublime as eternity, will envelop us in its placid depths so that we shall scarcely realize the fitful storms of time.

Her faith in God the Father, Christ the Son, and in the comfort and leadership of the Holy Spirit anchored earth to Heaven. will hold us firm and strong until we, too, shall lift anchorage and sail thence.

Her peace, given not by the world with its falsities and delusions, vainly satisfying the superficial, but that peace that passeth the understanding of the wisest of men will flow ever into our souls.

Buoyant and beautiful, her sweet spirit drawn into the arms of the Savior, calls now and ever to follow.

Life because of her will be upward, upward, and again upward and upward, onward and onward, till time for us will be no more—and then, we find—our Mother.

Her children: Miss Lela Mims,
Dr. David D. Mims, Mrs. F.
W. Scott, Mrs. Wilton Dela-
field (her granddaughter),
Miss Mary Mims, Sam Mims,
Mrs. W. B. Allums, Henry B.
Mims.

SHREVEPORT CITY-WIDE UNION

Following is a report of the recent monthly meeting of the Shreveport Senior Methodist Youth City-Wide Union. With the Mangum Memorial Methodist church in the role of church host; the Shreveport senior union met for their monthly meeting June 24, which featured an address by Mr. Waldo Moore, city editor of one of the city newspapers, who spoke to the leaguers present on the theme of: "Christian Youth and Their Place in the Present World Crisis."

Mr. Moore, who is a son of the Rev. Waldo W. Moore, of the Mississippi Conference, urged the youth to live closer to God, to keep their faith, and to continue toward unification as members of the church.

As his slogan in this time of struggle, editor Moore used the quotation of the Bible: "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's."

Following the address a short echo meeting of reports of activities of the District Christian Life Camp was held, in which Miss Virginia Kilpatrick and William Sirman presented summaries of the meeting.

"That representation from all churches of the union be present at Camp Brewer," was urged by Lawrence Koelemay, union president, during the business meeting.

A period of silent prayer and meditation for those in strife and need, was closed by Miss Helen Chadock.

Following the meeting, was a refreshment hour, during which the host group, under the leadership of A. Merlin Kinnon, served ice cream and cookies to the young people.

An invitation for the July meeting of the union to be represented at the official opening of a recently completed Baptist church at Benton, was accepted by vote of the body. The invitation was presented by Arthur Dunnam, president of the Benton Methodist Young People. Date for the meeting was announced as July 29th.

REPORTER.

Many a man thinks he has an open mind when it is only a blank one.—Ezra.

HOME AT LAST

Beyond the setting is the rising coming day. Beyond the darkness is the light. Beyond the storm is the calm. The earthquake's fiery throb are gone and smiling skies. The coffin shroud are often separated but a light from the bridal scene with garland music. The road may be long and weary it has an end; the voyage tedious, but land is reached at last. All change; the seal of every mystery broken. All griefs will end, all dried, all sighs shall cease. The sadhearted shall lift up their heads singing; their hands shall clasp the eternal door that leads into the less home. In happy crowds they gather on the crystal sea, shining and led. I see them today all over the plains earth; the big, unbidden tears are stealing down the furrowed cheek. Lo, it is the night of sorrow, and all the world is dotted with broken hearts. But the star of hope beckons even these, and they pass on their way. And now they hear the echoes of the jubilee. They have climbed the hill and are come in sight of the place which the King and his retinue shall lead them homeward. In sight of everlasting doors of the city of God give one loud, one long, one lingering shout, Jerusalem, Jerusalem! Lo, they are home forever. Home at last, home at last.

1940 YOUTH CRUSADE CARAVAN TRAINING CAMP

(Continued from page 9)

W. R. Cagle, Dr. and Mrs. J. A. Evans, and Mrs. W. W. James, Mr. and Mrs. C. McDonald, Miss Margaret Parker, Mr. and Mrs. P. E. Porter, Mr. and Mrs. T. T. Ray, Mr. and Mrs. Leo W. Seal and Mr. and Mrs. G. R. Rea. For transportation: Mr. H. Ortte, Mr. Chas. J. Moore and Mr. Andrew Benigno, for a boat ride on the Gulf. Chas. G. Moreau and his staff for publicity in the Sea Coast Echo. For all courtesies shown by the officers in the county house, and all others who have helped in a big way, whose names I may have mentioned unintentionally.

ANDREW J. BOYLES,
Pastor, Bay St. Louis Methodist Church

America's future will be determined by its homes and schools. The child becomes largely what it is taught; hence we must watch what we teach it and how we teach it before it.—Jane Addams.

Percival: "Daddy, do they raise political plums from seeds?"

Daddy: (who never had one): "No, my man. Political plums are more often the result of a bit of clever grafting."

—Pathfinder

Author—"Well, at long last I've written something that the editor will not refuse to receive, but welcome with thanks."

Friend—"A real masterpiece!"

Author—"Not exactly that; it's a collection for a year's subscription."—Selected

Mrs. Impatient—"Why should a strong man like you be out begging?"

Door-Knocker: "Well, lady, it's the business I know in which a gentleman should address a beautiful woman like you with a formal introduction."—Selected

New Orleans

CHRISTIAN ADVOCATE

Life's Stewardship

(Author Unknown)

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song,
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

If heaven's grace has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other hand can heal;
If some great truth the speaking skies to me reveal,
Then, I must go, a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.
God's gifts are like his flowers which show their right to
stay
By giving all of their bloom and fragrance away;
Riches are not in gold or land, estates or marts,
The only wealth worth having is found in human hearts.

—Religious Telescope.



WALLET OF THE WEEK



THE CITY OF PARIS is said to have been spared the ruthless destruction of war because of its rich art treasures and other refinements of civilization, the exemption of Rome is urged upon the ground that it is the seat of the Holy See, and it is being suggested that Palestine be spared upon the ground that it is the sanctuary of three great religions. The whole idea is sickening and disgusting. What about the millions of men, women and children entitled to sanctuary as being created in the image of God, the objects of religion, the creators of art and the builders of civilization?

* * *

BIBLES AND PRAYER BOOKS are said to be in great demand among the soldiers in China and in Europe. Four editions of the Bible like those Oliver Cromwell issued to his Ironsides are said to have been exhausted, and it is impossible to fill the orders for Chinese soldiers. "The Christian Soldier" is the title of a prayer book issued by a Roman Catholic organization of working youth, for distribution among those in active military service in Europe. If the war lords had heeded the Bible message, perhaps the war and its terrors might have been avoided.

* * *

HELGOLAND, the island in the North Sea off the German coast, has a total area of one-fifth square mile. It was once the rendezvous of sea rovers and it is now a mighty German fortress. The shrine of Hertha, at which the Angles came and worshipped, is said to have been located there, and there also St. Willibrod is believed to have preached Christianity. From its better days, it received the name "Heligoland," which means "Holy Land." Today its red cliffs, crowned with a great military fortress, and its border of white sand beach, tell a different story.

* * *

THE ALL-INDIA NATIONALIST CONGRESS at Wardha, through its working committee, is reported to have formally discarded the principle of non-violence in dealing with external aggression and internal disorder. This action, taken in defiance of Mohondas K. Gandhi, means that if an agreement can be reached between the Congress party, the Moslems and the British Government as to India's independence, the whole military effectiveness of the country will be marshalled on the side of England in the war now going on. Gandhi was released from responsibility for the party's new program.

* * *

SOUTHERN BAPTISTS have launched a drive to raise two hundred thousand dollars to finance British Baptist missions which the British Missionary Society can no longer maintain on account of the war in Europe. Dr. George Truett, of Dallas, Texas, is chairman, and the headquarters of the committee is in Atlanta, Georgia. A two-weeks campaign began on July 7, and the money collected will be sent through the Mission Board of the Southern Baptist Convention direct to stations in India, China, Japan, Africa and the Near East. There are four hundred and seven missionaries to be supported.

IT IS ESTIMATED that nine-tenths of the world's billion people might today, if they choose, read the Bible in their own tongue. Four additional translations have been added, two each for the Philippine Islands and China. The Nwa Lisu New Testament, used in the Yunnan Province, is said to have a decidedly Western flavor. The dialect is printed in Roman characters, the letters are set from left to right, and the book is read from front to back, as are our own books.

* * *

ANTI-SEMITIC PERSECUTIONS, according to reports from American Hebrew, are following in the wake of the Roman conquest. Six hundred Jews are reported to have fled from France to Spain, anti-Jewish decrees have been issued in Denmark, Italy is reported to have joined actively in Jewish persecutions, new decrees are reported in Germany, unspeakable terrors are the lot of Jews in Czechoslovakia, and six hundred Jews were slain, with aiding the entry of Soviet troops into Rumania. The number of wounded was not given.

* * *

THE STATE OF PENNSYLVANIA ranks second in population and is thirty-second in area, but its population interest is not indicated by its area or its population. According to reports, it has more church buildings than any other state in the union. Some years ago the over-crowding of population in the city of Philadelphia caused many church buildings to be abandoned, and it was not uncommon to come upon a beautiful stone structure with the sign: "This church for sale." It had at least been out of business in that location.

* * *

THE AMERICAN INSTITUTE OF PUBLIC OPINION has conducted a survey to determine the willingness of Americans to take British and French refugee children into their homes. The results indicate that five million families might be disposed to take such children for them until the war is over. This estimate is subject to many provisions and exceptions which would greatly reduce the number that might be actually taken. Recent developments will probably eliminate France from the refugee appeal.

* * *

HERNANDO DE SOTO, Spanish conquistador, explorer, soldier of fortune, son-in-law of the governor of Darien (Panama), and brother-in-law of Balboa, became the Governor of Darien at nineteen years of age. He participated in the expedition to Nicaragua in 1524, and the flotilla that explored the coasts of Guatemala and Yucatan in 1528, was the leader of three hundred volunteers who assisted Pizarro in the conquest of Peru in 1532, after which he returned to Spain with a fortune of 100,000 ducats. In 1537 he was appointed to the Governorship of Cuba, to which Florida was attached, sailed with Spanish and Portuguese soldiers, 125 horses and the ancestors of the "razorbacks." De Soto left his headquarters to govern Cuba and landed in Florida in 1539. He traveled in order, Florida, Georgia, South Carolina, Western Carolina, Tennessee, Alabama, Mississippi, Arkansas, and Oklahoma. He died near Arkansas City, Ark., in 1542.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

THE FIGHT AGAINST WORLD CHAOS

A few days ago we stumbled upon one of the most thought-provoking statements on the present world situation that we have seen anywhere. It was an editorial in an inconspicuous corner of the May issue of the *Pippine Magazine*. Dr. Lin Yutang lectured on "The World Chaos," and the editor of the magazine was one of those chosen to conduct a panel-discussion to interrogate the speaker and to offer revisions of argument presented.

It appears that Dr. Lin's main contention was that "totalitarianism" is the cause of the present world chaos. In this statement the editor demurred by saying that "totalitarianism" is really an effort to establish some organization against chaos. He then offered the suggestion that its defect lies in the fact that it is an organization wholly along national lines and for national aims—it is a competitive rather than a cooperative approach. Leaving out of consideration possible implications or applications of this argument and all considerations of dictatorship, the liquidation of religion and the persecution of minorities, this means that totalitarianism leaves out of account those who must be inevitable factors in any result that may be achieved, and whose interests must enter into any plan that could possibly avert the chaos which seems to impend. It requires no blueprinting or documentation of this idea to be clear that no nation-centered plan can hope to set the machinery for world peace without which there can be no guarantee against chaos.

The fact that every nation is now, whether it chooses or not, part of a great world community can mean one thing: that international life and relations must be organized upon a community basis. There must be cooperation as will effect an international harmony, and every form of distrust, push ideas of predominance and subordination out of the picture, and recognize a community interest in the resources of the world, based upon power or conquest, fundamentally emphasizing human needs and human values. That can be achieved while nations think in terms of their frontiers, forms of governments, colonial control and predominance.

It is possible that the germinal idea of the League of Nations, applied equitably as a world social venture, might have averted the disaster which has devastated Europe in recent months. But, born as it was out of the horror of a great war whose losers were denied a seat at the council table, no better fate than it has achieved could have been expected. It is probable that no such council could be set up under the strain of feeling and

suffering now existing. Such a cooperative enterprise will never be set up by a group of nations seeking their own interests and no such arrangement can be achieved by a council dominated by international bankers, monarchs of trade and covetous empire builders. Only true, unselfish and courageous representatives of Him who preached the brotherhood of man and the spiritual unity of the world can qualify for that great responsibility.

PEACETIME CONSCRIPTION AND COMPULSORY MILITARY TRAINING

We make no pretense to expert knowledge on matters of national defense and in that confession we are saved from a feeling of inconsolable loneliness by the fact that today America is reported to be practically defenseless in spite of the huge army and navy expenditures over the last eight years. We have already recorded our belief in an adequate defense program and a stern attitude toward under-cover agents of alien governments and ideologies, but we do not favor upsetting the social and economic structure of our national life and reversing our traditional doctrine of freedom by the substitution of peacetime conscription and compulsory military training. To us it means the herding of the manpower of the nation, from 17 to 65 years, under drastic penalties and threats of imprisonment, for the creation of a great war machine.

We are opposed to the measure. 1. We are opposed to war. 2. We do not believe that any such emergency exists as would justify this invasion of American freedom. 3. We do not favor a scheme which would so upset the lives of our young people as to leave them no option but to enlist in the national service or accept the status and the mendicancy of our four million unemployed youth.

We oppose the measure for other equally valid reasons. 1. We believe that it is a measure for capitalizing a hysteria which can serve only militaristic interests and ends. 2. We believe that it is designed to create a formidable war machine rather than to protect and conserve the liberties of a free people. 3. We believe that the measure proposed is based upon the assumption that American youth is flabby and yellow, an assumption which we do not accept. 4. We believe that it would place the lives and the fortunes of our youth in the power of military dictators, and that it tends to implement dictator control of America through the building of an irresistible military establishment.

We are definitely against the passage of this measure for we believe that its passage would mean that democratic government in America is on the way out. We are for preparedness as a defense measure, but we are un-

willing to exhaust our national resources under any paroxysm of fear such as now prevails. We feel morally sure that it requires a lower order of courage to sit in marble halls and polish guns and sharpen swords to be stained with the blood of others than that required to resist the insane passion for war which is now laying the civilization of the world in ruins. We are absolutely against every unnecessary encroachment upon American liberty, such as we believe this conscription and compulsory military training proposal to be. We will not support a measure which would crush the nation under a burden of taxes and end in the amalgamation of the young life of the land into a great totalitarian power of the West. This is no temporary expedient which would be abandoned when the emergency passes. It is the verdict of history that power having passed is seldom recalled. We are one hundred per cent against this proposal.

DEATH OF BISHOP W. A. C. HUGHES

The death of Bishop W. A. C. Hughes, elected at the first session of the Central Jurisdictional Conference, on last Friday evening, was a shock to the entire Church. He falls upon the very threshold of what his friends expected to be a constructive leadership of his people. His translation brings a more direct sorrow to this section, since he had been assigned to the New Orleans episcopal area and would have made his home in this city.

The editor of this paper met Bishop Hughes only once, and that at the Gulfside Pastors' Conference seven or eight years ago. We were favorably impressed with him then and we were looking forward to his coming that we might have the opportunity for knowing him better. Alas, our meeting has been postponed to a celestial setting where time does not run.

The episcopal record of Bishop Hughes is that of being the first bishop elected by the United Church, and first in briefness of official tenure and service in the annals of American Methodism. Bishop Henry B. Bascom lived two days less than four months after his election, and Bishop John J. Tigert lived six months and seven days. Bishop Hughes was stricken at the consecration service in St. Louis, on June 23, was removed to John Hopkins Hospital, Baltimore, and there he died on July 12, an episcopal tenure of twenty-two days without even a day of episcopal service.

This Advocate joins with the sorrowing hosts of the Central Jurisdiction for the untimely demise of this newly elected leader, and we extend sympathy to those of his household whose joyous hopes have so soon become as a withered rose. May the Lord of grace and glory give unto those that mourn "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," that He may be glorified.

FINISH THE CAMPAIGN

It is our purpose to publish a charge by charge report on the Advocate campaign next week, and we will publish such a report each week until the final report, which we plan for August 15th issue. At the present time 124 charges in the Louisiana Conference, 146 in the Mississippi, and 117 in the North Mississippi—a total of 387 charges, have reported very little, less than four subscriptions, in the campaign. We hope for a creditable re-

port from every charge in our three Conferences, that no charge will do less than it did last year. All subscriptions up to August 12, will be counted in campaign report.

Editorial Miscellany

By Dr. H. T. Carley

WEATHER SIGNS

We have read several articles lately in which the prediction is made that in the not distant future the weather experts will be able to forecast the weather for weeks, maybe months, in advance. We wish somebody could have told us two or three months ago what we are having this neck of the woods right now. There has been no rain like it since 1916, according to the old-timers. Our history covers a considerably longer period than that which we don't happen to remember a superabundance of in those far-off days.

But we are having it now. Day after day, week after week, the water wagons have rolled back and forth across the skies with their sprinklers wide open. The shut-off valves must be either lost or out of order. We are having a first-class wet spell.

All our usual signs have failed completely. As many people believe that a change of the moon indicates a change in the weather. Well, we've had several changes in the moon—but it keeps raining. Little whirlwinds over the fields have been a good sign in the past of a change in the weather—but it keeps raining. When the buzzards high we have been accustomed to say, "We are in a dry spell"—but this time it has kept on raining. The sun has cleared off at night—and rained before noon the next day. It has cleared off in the morning—and rained before night. It has cleared off in the afternoon—and rained before sunup. All the signs have failed—it has rained twice today.

The trouble with wet weather is not that crops don't grow—they do; but the grass grows too, and the ground is so soft and wet that you can't kill it. As "Baldy" says, we haven't "swang" a hoe in two weeks. To plow is the question. So there you are.

But there is still hope. We have a feeling that it will not rain forever. Some day, when all the signs point to an extra-heavy deluge, the clouds will begin to thin, the sun will peep through a few cracks in the sky, the wind will shift its direction a little—and the first time we know we'll be hollering for a shower. And maybe we'll get it at exactly the right time.

The weather is a kind of parable of life. Sometimes the outlook is apparently hopeless. There's nothing to live for—and nothing to live on. But all the signs fail. A glimmer of light appears here and there. The gloom begins to melt away. And the sun will shine again.

" If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late
Will pierce the gloom: I shall emerge one day

—Browning: Paracelsus

KEEP AMERICA OUT OF WAR

An Immediate, Sacrificial Program for Peace

By Dr. Daniel A. Poling

The overwhelming majority of the American people desire and are determined to remain out of this war. But while the overwhelming majority of the American people are determined to remain out of war, equally true it is that the overwhelming majority are not neutral in it. They are against dictators, liquidators of religion, persecutors of minorities, destroyers of democratic institutions.

How can these opposites be reconciled? Immediate, dynamic, sacrificial program for peace is the only answer.

There must be a program for peace, not for war. But such a program is for nations at large, not just for America, should war come to us, the only peace which does not sow the seeds of the next conflict.

Peace must be immediate, for when any peace is reached through a military victory, the powerful neutral that has not been involved will be despised.

Peace must be sacrificial. For a neutral to remain on any other than a sacrificial basis while its sons are dying, would be a monstrous insult.

Peace must be dynamic. War is dynamic. The defenses of the nation, the overwhelming majority of the American people are patient of delays. They are appalled at the fact that, after spending more than \$100,000,000,000 on the Army and Navy in the last eight years, if accredited authorities are correct, this nation is still defenseless. The argument that this is a defense has been exploded over Scandinavian countries, by the murder along the highways of Belgium and France. Neither honor nor weakness is sacred now. The American people are prepared to make all necessary sacrifices to protect the American continent and to protect democracy from the ruthlessness of the free peoples of Europe. They are immediately concerned for the fate of Greenland, all islands of the North Atlantic and Middle Pacific, and that there be understanding between the United States, Canada, Mexico and South American republics. They would increase the flow of supplies and equipment to England and France.

At the most and best, a program of peace is not enough. An immediate, sacrificial, dynamic program for peace remains imperative of this fateful hour. We must have such a program should include the following:

(1) America's support of a world agency for the administration of world affairs, without interference with purely internal affairs.

(2) In other words, the application of the principle of international relations are now administered by secret treaty, by notes, by power agreements, through sanctions, and with intrigue. America is able to stay out of this war, but she cannot escape, nor can she escape world affairs. Our Government serves notice on the belligerents that safe conduct to their home harbors. The Department notifies Japan that the East Indies must be preserved in the hands of the United States.

(3) America's support of police power for the administration of world affairs.

(4) America's support of collective responsibility for the administration of all colonies and mandates.

(5) America's support of the principle that higher levels of life and democratic institutions cannot eventually be maintained anywhere unless with their blessings they are made available everywhere.

(6) America's support of a coalition peace commission representing all political faiths, named by the President, and working with him to create and present this nation's sacrificial program for peace.

(7) Finally: for such a program and with such a program, America's cancellation of war debts.

Note: Cancel war debts to help pay the price of peace. To win wars, nations have given sons and treasure to the point of physical, economic and social bankruptcy. Peace also has a price.

Do you say—"This is sheer idealism?" Very well, but idealism, some such idealism, must become realism or we shall face again and again, and yet again, the reality of war. As never before since the federal idea of government was first born and then applied on the North American Continent, our freedom is challenged.

Note: So long as we recognize this principle for community security, for the protection of personal property and individual life, must we not come to accept the same principle to make safe ocean lanes of travel, and to maintain international security?

(3) America's support of open economic frontiers with free access to raw materials and natural resources, and with reciprocal trade agreements.

Note: So long as there is economic control by the "haves" against the "have-nots," the economic causes for armed conflict remain.

(4) America's support of collective responsibility for the administration of all colonies and mandates.

Note: Collective responsibility should everywhere be substituted for national ownership. So-called backward peoples should be the responsibility of all free and favored peoples, and this responsibility should be

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana

Alexandria District.....	186
Baton Rouge District.....	276½
Lake Charles District.....	279½
Monroe District.....	250
New Orleans District.....	87½
Ruston District.....	136
Shreveport District.....	199½

Mississippi

Brookhaven District.....	87½
Hattiesburg District.....	187
Jackson District.....	168
Meridian District.....	84
Seashore District.....	59
Vicksburg District.....	77

North Mississippi

Aberdeen District.....	184
Columbus District.....	131
Corinth District.....	134
Greenville District.....	123
Greenwood District.....	120
Sardis-Grenada District.....	118

administered primarily in the interests of the backward peoples.

(5) America's support of the principle that higher levels of life and democratic institutions cannot eventually be maintained anywhere unless with their blessings they are made available everywhere.

Note: One man cannot hold another down without staying with him. The principle is universal. Also, it is the Christian ethic. I am my brother's keeper.

(6) America's support of a coalition peace commission representing all political faiths, named by the President, and working with him to create and present this nation's sacrificial program for peace.

(7) Finally: for such a program and with such a program, America's cancellation of war debts.

Note: Cancel war debts to help pay the price of peace. To win wars, nations have given sons and treasure to the point of physical, economic and social bankruptcy. Peace also has a price.

Do you say—"This is sheer idealism?" Very well, but idealism, some such idealism, must become realism or we shall face again and again, and yet again, the reality of war. As never before since the federal idea of government was first born and then applied on the North American Continent, our freedom is challenged.

For this nation, there are presently but two alternatives: participation in armed conflict or that which is infinitely more to be desired—the presentation of a program for peace that represents our maximum and sacrificial offering. For this we have waited too long. There are those who insist that it is now too late. But such a program will remain as the ultimate and only answer to war. We have tried all other ways. Once more they have led the world to a catastrophe, a catastrophe that may wreck civilization and twentieth-century culture for a hundred years.

The United States, with an immediate, sacrificial program for peace, even now, could arrest the attention of the world. Very soon it may be too late.

To support such a program as this, the public opinion of the nation must be aroused and organized. One movement of the Christian Church—the Christian Endeavor Society, which meets for its next international convention in Atlantic City, in July, 1941—has already launched a campaign to enroll a hundred thousand youths and to enlist them in support of such a peace program. This is only the beginning. But it is a worthy beginning. It is a Christian beginning.

The world rocks!

American freedom for the next hundred years is in the balance.

The time is now.

NOTE: On May 25, the Northern Baptist Convention, convening in Atlantic City, unanimously adopted these seven points "in principle" and referred them to the General Council "to discuss and implement."

On May 28, the Board of Trustees of the International Society of Christian Endeavor, unanimously adopted these seven points and made them the enlistment and registration program for the Atlantic City International Christian Endeavor Convention, July, 1941.

LAMBUTH MEMORIAL SERVICE

The annual Lambuth Day and Memorial Service will be held in the Pearl River church, on the Madison charge, Thursday, August 1. The service will begin at 11 o'clock and run through the noon hour closing about 2:30 p. m. A basket lunch will be spread on the grounds at noon. The baskets will be brought by all who attend the service and will be spread together.

Pearl River church is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble finding the way. The markers will start at the right turn-off highway No. 51, about one-fourth mile north of Madison.

This is the church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery adjoining the church. All of the descendants of the Lambuths are urgently requested to attend this service and bring any relics or anything of a historic nature concerning the Lambuths.

The program for this service, which has been arranged by the committee, is as follows:

11 a. m.—Sermon by Dr. M. L. Smith, President of Millsaps College, Jackson, Miss.

12 noon—Basket lunch spread on the grounds.

1:30 p. m.—Short talks will be made by different ones of a personal and historical nature.

2:30 p. m.—Doxology and benediction.
C. W. WESLEY,
For the committee.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

"FIFTH COLUMN" CHRISTIANS

A SERMON

By John Madison Younginer

(The hand of him that betrayeth me is with me on the table.—Luke 22:21.)

That "fifth column!" There is no area of life immune to its treacherous and invading march!

The term is generally used in military language today and is said to have originated during the Spanish civil war when Franco's General Emilio Moila laid siege to Madrid. With four columns at his command, the general was asked by newspaper men which of these would finally take the capital. His reply was, "The fifth column!" and referred to the Franco sympathizers and organizers operating within the Loyalist lines.

Within the Loyalist lines!

Recent weeks have shown the deadly effect with which this "column" can work within neutral and peace-loving countries opening doors to ruthless invasion.

That "fifth column" is not a new weapon. It has long been used with telling effect in many areas of human life.

It was through "fifth column" activities that the enemies of Jesus accomplished the crucifixion and thus wrote the darkest page in all the long annals of human history. The work began within the ranks of the Master's chosen apostles—twelve of them. "And one of you is a devil."

It was Judas who lacked sympathy, lacked love, lacked appreciation for spiritual values. It was Judas who "went his way, and communed with the chief priests and captains, how he might betray Him unto them."

The blitzkrieg came!

Just as Jesus was emerging from a prayer garden beyond the gentle brook Cedron, outside the Jerusalem wall, the traitor came rushing in with "a band of men and officers" bearing lanterns and torches and weapons. The destruction of Jesus was the sole objective of this violent operation and, swiftly posing through courts of mockery and injustice, His enemies accomplished the planned blitzkrieg.

There are several ways in which these "fifth column" Christians may be detected in an enrolled Christian body. Three are outstanding:

First, there is the sign of indignation. "Fifth column" Christians show indignation toward acts of loving and unselfish sacrifice performed by true followers in behalf of the Christ. Judas showed this plainly one

day when a penitent and thankful woman came to Jesus pouring on His head an alabaster box of very precious ointment. Judas was not in sympathy with such sacrificial devotion, and a growing alien attitude toward the Christ flared his indignation. "This ointment might have been sold for much, and given to the poor!" he yelled resentfully.

Another sign which distinctly places some Christians in the "fifth column" is a lack of sympathy with the true mission of the Christ. While it must be said that all the disciples were looking for a temporal kingdom which would be set up at Jerusalem, Judas more than any other seemed to conceive of it in the most fantastic material terms. Then as he constantly saw his material dreams fade before him he became increasingly sour, embittered and disappointed. His carrying the money-bag perhaps weighted him more and more with a spirit of avarice. He was growing more mercenary than merciful, and his increasing concern for material things made him entirely out of harmony with the spirit and mission of the Master, whose aim was to establish a spiritual kingdom with the emphasis on spiritual values. "No man can serve two masters . . . Ye cannot serve God and mammon." Judas was aware of that warning. It makes the parting of the ways. Any man who loves money more than he loves Christ, who places material values above spiritual values, is a "fifth column" Christian even though he finds himself enrolled among the disciples of Christ.

The final mark which distinctly places some Christians in a "fifth column" is their careless method of opening wide the doors of passion and hate and lust so that the enemies of Jesus may set upon Him in blitzkrieg fashion. Judas acted passionately, thoughtlessly, carelessly, never fully realizing at the time what the final fatal outcome would be. "Whomsoever I shall kiss," he whispered to the soldiers, "that same is He." Then the kiss! And then—the kill!

Never was the demand for genuine Christian living greater than it is today. "He that is not with Me is against Me," Christ still warns, "and he that gathereth not with Me scattereth abroad." The Christian must stand strong for Christ in the area of Christian thought and conduct. Every effort must be made to hold fast the doors of truth and love and spiritual devotion against enemy forces of falsehood and hatred and lust. To compromise is to betray. To be indifferent is to forsake Him!

In the final analysis, one's own heart becomes the terrific battleground. It is here that the "columns" of hate, and lust, and wrong desire surge for the mastery. It is in the heart that one must give the Christ complete reign, thus to insure inward peace and calm and happiness. Surely every Christian can make the prayer of Charles Wesley his own for today—and every day:

I want a principle within
Of watchful, godly fear,
A sensibility of sin,
A pain to feel it near.
Help me the first approach to feel
Of pride or wrong desire;
To catch the wandering of my will,
And quench the kindling fire.

—Zions Herald.

THE PURPOSE OF TEMPTATION

One main purpose of temptation is to reveal our real selves. It is surely for the fire to show how much ore is in the nugget than that the miner be buoyed up by false hopes and quick goldfields too soon; better for Gilead to know before the fight how large a portion of his followers are craven than discover it when a panic has broken out among them in face of a foe; for us to know how much character we really possess than to awake on the day of eternity to the shrinkage to almost nothing of what we had spent our lifetime accumulating.

The foundation of true nobility is knowledge. We must know that we are wretched, miserable, blind, and naked; for we shall be prepared to welcome the heavenly Merchantman, who visits a peddler the cottages of the poor.

But we have little chance to know ourselves. The world either flatters or misunderstands us; we compare our best qualities with the worst of other people, to our own credit; we seldom care to institute a very searching examination of the state of our souls. There is no way, therefore, no way in which we can know ourselves except by temptation when Satan is allowed to winnow and discriminate between the chaff of assertion and the grain of genuineness.—F. B. Meyer.

EFFECTIVE PREACHING

One month ago I received a letter from a man thirty years of age, which thrilled me and caused me to thank him, but which also led me into an analysis of the sermon which turned the man from the world to Christ.

Here is a part of his letter, "I was in my home with a bottle of whiskey on my side when, just for fun, I turned on the radio. You were preaching your sermon. I couldn't turn it off. When I had finished something came over and I do not know what it was. I poured the key down the sink and have started a new life by the grace of God. Excessive drinking has depleted my wardrobe and caused suffering in my home. Just as soon as I can appear presentable I shall come to your church."

The gentleman has come to the Lord and is now preparing for membership. How different his life! How different his attitude!

I looked up my text for that morning and found that I had preached on 1 John 4:19, "We love Him because He first loved us." Taking as my subject, "The Birth of Christian Love," God had had a chance to turn to that man.

Ten years ago a man of high intelligence and valuable talents lay at home with his Sunday newspaper. His wife had been on the radio and was listening to our morning sermon. Many a Sunday he had been in that position, never hearing a word. This morning we quoted certain verses showing how God was calling for a man to meet his responsibility. He picked up his newspaper and said to his wife, "He must be speaking to me." That man has become our head usher. God turned to that man that morning.

Effective preaching is that which accomplishes its purpose.

Just recently a fine Christian said, "I love to hear the Rev. Mr. Blank preach because he just opens the Bible and explains to us some passage of Scripture."

—The American Lutheran.

CONFERENCE NEWS AND PERSONALS

W. H. Wallace, Jr., of First Church, is slated to assist Bro. W. H. in a meeting at Homer, La., beginning

W. H. Giles is doing an effective piece of work in his pastorate at Homer, La., where no item of the program is passed unnoticed.

Excellent Vacation Bible School of a duration was held at Durant, Miss., Fifty were enrolled with an average attendance of forty. Rev. E. S. Lewis

E. J. Mullet is now located at 6507 E. Street, New Orleans. It is encouraging to know that there are those who make sure that no issue of the is missed.

R. M. Matheny, pastor of Hattiesburg circuit, was one of the preachers at the Mississippi Conference who attended the Junaluska Conference on Evangelism.

W. N. Hoffpauir never fails to find things to say for his people at the Advocate, and along with that a word of acknowledgment for the Advocate, for which we

Ralph Johnson, of Nashville, Tenn., concluded two successful revival meetings in the Columbus District. One was at Point and the other at Kosciusko. There were a number of additions to the church in the two meetings.

Quarterly conference for Kosciusko circuit, Sallis and Durant was held at Kosciusko on the afternoon of July 7. Dr. L. P. Wasson, district superintendent, preached at the morning session at Kosciusko.

J. H. Brooks, of the United Methodist Church, is now located at Honolulu, the Hawaiian Islands. Those who wish to communicate with him may do so by addressing him at Pearl Harbor, T. H.

A. Ennis, who has been sojourning at Monroe, La., is now located at Rt. 1, Box 166, Gulfport, Miss., and will receive the news of the church through the columns of the Christian Advocate.

O. M. Brantley reports the work of the Mississippi Conference progressing satisfactorily. One revival has been held and he expects to be in training schools every week during the summer.

Alford, whose late husband, Rev. E. was long a member of the Mississippi Conference, is now located at 308 Washington Street, Natchez, Miss. She describes her interest in the Advocate as a necessity.

B. Foust, whose late husband was a member of the Louisiana Conference, is located in Houston, Texas, where she is working with interest and appreciation for the coming of the New Orleans Advocate.

C. D. Atkinson writes us that Dr. was present for the third quarterly conference of the Opelousas charge on July 7, and that his message and

visit were a great inspiration to the congregation.

Bishop A. Frank Smith was the preacher for the camp meeting at Des Plaines, Ill., last week. This camp meeting is promoted and supported by the Chicago Preachers meeting and has been held regularly for the past eighty years.

Representatives from the North Mississippi Conference at the Conference on Evangelism held at Lake Junaluska, include the following: W. D. Stokes, R. E. Wasson, W. M. Young, J. L. Nabors, Jr., and M. J. Peden. Report of the conference by the group appears elsewhere in this issue.

Rev. L. W. Cain, who though retired is serving the Lottie, La., charge, had the misfortune recently of an accident which resulted in a broken shoulder. In addition to the discomfort and pain it has made his pastoral work quite difficult, as might be expected.

Rev. Frank A. Matthews is having good success at Vinton, La., where he followed that veteran soldier, Rev. Alonzo Early. His services are well attended, progress is being made on the educational annex, and the revival is to start soon with Rev. Louis Hoffpauir, of Haynesville, doing the preaching.

Rev. S. W. Hemphill is happy in his work on the Prairie, Strong and Hamilton charge in the North Mississippi Conference. He has had a ten per cent increase in the membership of his churches since Conference, and has held only one revival meeting as yet. There has also been a good increase in church school attendance.

Rev. G. W. Dameron, executive secretary of the Board of Education of the Louisiana Conference, is actively engaged in pressing the duties of his office, but still finds time to share the labors of his brethren in the pastorate, as is indicated by the fact that he is to preach at Opelousas, La., on July 21.

Dr. B. L. Sutherland, pastor of Galloway Memorial church, Jackson, paid the Advocate office a very much appreciated call on last Friday. He is a member of the new Board of Publication of the church, and is earnestly seeking to make helpful contribution to that very important enterprise of our Methodism.

Dr. W. C. Lovett, once editor of the Wesleyan Christian Advocate, and the oldest member of the South Georgia Conference, died in Atlanta, Ga., on Monday, July 1. Dr. Lovett was a grandson of Bishop J. O. Andrew. He had been a member of the Conference for sixty-six years, rendered fifty-two years of active service, and had been in retirement for the past fourteen years.

Miss Mollie Clark passed to her reward a few days ago. For many years she had been a leading member of the Methodist church at Pickens, Miss., and her father and mother were prominently identified with Whitworth College, where she herself taught. She was Conference treasurer of the North Mississippi Home Missionary Society in the days of that organization.

Friends of Dr. Dana Dawson, pastor at First Church, Shreveport, will regret to learn that he has been somewhat indis-

posed on account of the strain of work incident to the construction of the new educational building of that church. He was not able to be present at the dedication exercises on last Sunday, but it is expected that a little rest will completely restore his health.

Rev. M. S. Robertson, formerly of Louisiana, but now stationed at Redan, in the North Georgia Conference, in connection with his work in Candler School of Theology, writes that he is half through with his work and hopes to get back to the Louisiana Conference at the end of the next conference year. Along with his acquisition of knowledge he has acquired a new member of his household, James Wallace, born on February 19.

Some inquiries have reached us concerning omissions in the list of contributors to the relief fund for the Amite Methodist Church which appeared in this paper last week. We are not authorized to make explanation but we feel reasonably sure that Bro. Bowdon was reporting only the monies which passed through his hands, and that contributions sent direct to the pastor or the church at Amite were not included in his report.

Rev. G. A. LaGrange, pastor at Wynn Memorial Church, Shreveport, has just closed a two-weeks revival in which he had the assistance of Rev. H. M. Wolfe, Director of Evangelism. Nine were received into the membership of the church, four on profession of faith. Bro. LaGrange commends Bro. Wolfe to any needing evangelistic assistance or help in the program of the church. At the close of the meeting the congregation of Wynn Memorial voted to purchase a parsonage to cost \$2,900. Sixty-seven members have been received into the church since Conference.

REV. J. D. NESOM CLAIMED BY DEATH

A telegram received from Dr. W. L. Doss, Jr., on last Friday morning, announces the death of Rev. J. D. Nesom following a stroke. Bro. Nesom was stricken on Monday morning and died on Wednesday morning in Rayville, La. Funeral was held at Mer Rouge on Friday, with interment in the Oak Ridge cemetery. Bro. Nesom had been in poor health for a number of years and he was a retired member of the Louisiana Conference.

THE PARKER FUND IN THE BROOKHAVEN DISTRICT

It seems fair enough to give some statement of the method by which the Brookhaven District reached its quota early in May. The following facts indicate how it was done:

1. Presentation of the matter at three district meetings.
2. Whole-hearted support of the district superintendent, Rev. R. H. Clegg.
3. A fair and equitable distribution of our quota, \$800, to the pastors of the district.
4. Active effort on the part of the members of the committee, Revs. T. E. Nicholson, M. L. McCormick, J. H. Jolly and J. L. Carter.
5. Unusual cooperation on the part of the pastors in the district.

6. Subscriptions from twenty pastors and the district superintendent.

Total subscriptions, 21; largest subscription, \$100; smallest subscription, \$5; average subscription, \$38; total amount subscribed, \$800.

Sincerely,
J. B. CAIN,
District Director.

CONFERENCE ON EVANGELISM, NORTH MISSISSIPPI DELEGATION

On June 24th, over one hundred of the younger ministers of the Southeastern Jurisdiction assembled at Junaluska, for what proved to be the greatest evangelistic campaign ever conducted by the Methodist Church—the Conference on Evangelism led by Dr. Harry Denman, with simultaneous revivals going on in forty-four churches. Among the other ministers were five from the North Mississippi Conference. We were there for the first assembly and we remained for the last breakfast conference together. Others will report the details of the conference. We wish to tell something of what it did for us:

First, we were impressed and helped by the combination of classes and field work. We studied about evangelistic preaching, personal work, the conduct of revivals, and at the same time we were doing those things. This made it of immense practical value.

Second, we were impressed by the stress placed upon the authority of God's Word. There can be no doubt but that many of us, confused by certain tendencies within the Church, have forgotten that the Church has as part of the central things of its faith the authoritative book.

Third, we were interested in the emphasis given to the prayer-life of the preacher. Here, too, is a fact that cannot be doubted—we have talked much about prayer but we have actually prayed very little. Three years as a pastor has given this writer convincing evidence that the average church member does practically no praying, and at the same time has convinced us that the average minister, aside from public prayers, does almost as little. But we who were privileged to attend the Conference on Evangelism cannot now so easily forget our need of prayer nor the example of those who led the conference.

Again, we felt the weight of Dr. Denman's emphasis upon the need of a common platform for all Methodists. When we meet a Christian Scientist it is easy to find out what he stands for; when we are associated with a Roman Catholic, we can quickly find the objectives of his church; but we are forced to admit that our Methodism seems lacking in a common objective. Once the distinguishing feature of Methodism was that it stood for the absolute necessity of a definite religious experience. That feature must be regained.

Some accomplishments of the conference need to be noted. First, there was actually a revival in the churches in which we worked. People were saved in the services and Christians were revived. On Sunday, June 30th, it was estimated that at least ten thousand people attended the services, and two hundred were definitely converted.

Second, we received many practical helps on how to conduct revivals and lead men to Christ. We were not only told what to do but shown how to do it.

Not least in its results was the bringing of some of the preachers for the first time

into a vital experience with Christ. We were thrilled by the testimony of one young man, who said that although he had grown up in a Methodist church, attended a Methodist college and seminary, and spent several years in the Methodist ministry, he now knew what it was to be born again.

But to many of us it gave a renewed evangelistic passion. The need of men for God is before us as never before. The value of the souls of men has oppressed us with its weight. We can feel the necessity of winning those souls for whom Christ died.

Someone has said that America is filled with discouraged ministers. One of the most discouraged groups, although it has not often been recognized, has been our younger preachers. In one of the groups of eight, into which we were divided, we found three who were ready to quit the ministry, discouraged by our lack of aggressiveness. But each went out determined to work harder than ever for the salvation of men.

We were encouraged. We were strengthened in our Christian faith. We love Christ and our fellowmen more. We love Methodism more. And we believe as never before that Methodism has before it the possibility of the greatest revival that has been seen in a century.

MILTON J. PEDEN, for the group.

A WONDERFUL CAMPAIGN

Dr. W. L. Duren,
Editor, New Orleans Christian
Advocate.

Sending seventy-seven subscriptions, one for every Methodist home on my charge. Please list this week. Personally guarantee remittance. Many men in Alexandria District say campaign should end as last year, August fifteenth, giving advantage of pay day August first. Could you make this extension? Wire me immediately at Rochelle.

DON L. HARWELL.

(O. K. We will make any concession for such a campaigner.—Editor.)

OUR SAINTED DEAD—J. W. THOMPSON

"God buries His workmen, but carries on His work." With this we agree. It is as it should be, but with a longer look we might more correctly say, "God carries on His work upon earth, but receives His workmen, one by one, unto Himself."

Death is a common thing upon earth, and oftentimes we take so little notice of it. Upon the death of a friend, oftentimes we pause with awesome silence, breathe a prayer of thankfulness that "the foundation of God standeth sure: the Lord knoweth them that are His," only soon to become too engrossed again in the routine of life.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and
Department Store
CANAL STREET N. O.

Our Mississippi Conference has lost one of its faithful servants thus far. J. W. Thompson, L. L. Roberts and Black, while a fourth one has had to up his work, the spirit being willing, flesh being weak. It seems that we said too little in the church press about translation of these good men. These were appreciated and still are, because who they were, what they did, and they stood for. We need to express appreciation more. Personally, I had some contact with each of these men in specific ways, but space makes it need to speak only of the first of these who were called away. Perhaps other ministers will follow with words of concern concerning the others.

James William Thompson was raised in the Beezer community in Smith county. He told me that he was converted "at an open on the branch." Thus he had much in common with the prodigal, and he turned himself into the anxious arms of his Heavenly Father, where he has remained ever since.

Thirty-eight years he gave to the Mississippi Conference, and he was two as a supply. Five charges he served, full quadrenniums, and one charge in successive years. During these years I was on a neighboring charge and I was in contact with him in many ways. I never enjoyed a neighboring pastor more.

During his career he organized churches, built eight church buildings, including Collins and Broad Street, New Orleans, remodeled or added to three churches, and remodeled or material proved five parsonages.

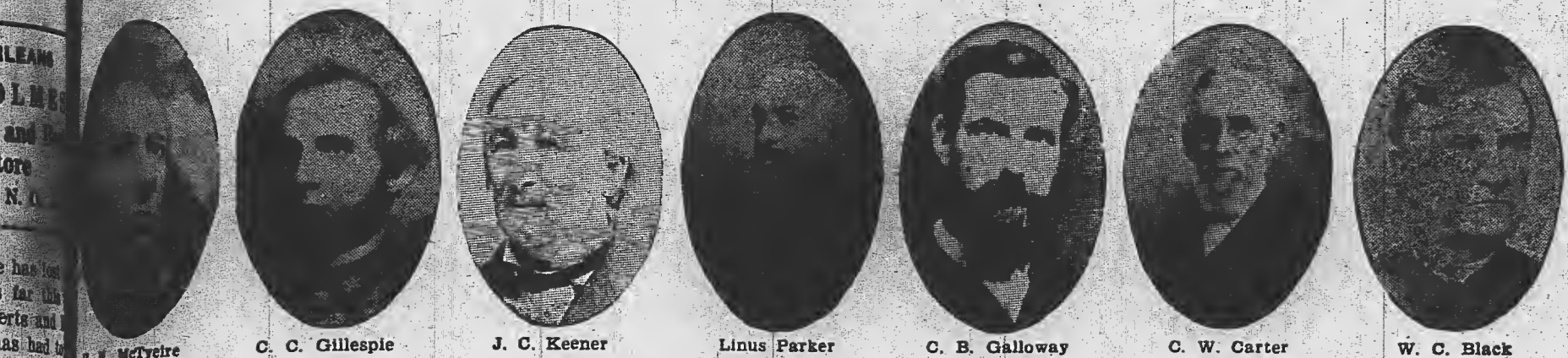
Four of our ministers were called, converted, called to preach, or joined the conference during his pastorate. We measure the influence and the shadow of this good man?

During his latter pastorate he was more than his people knew, but he remained faithful to his work, maintaining strong faith in God and his courage, kept up his wholesome humor, and exercised a fine influence on his fellowman.

With a tired body he superannuated in loneliness because of the failure of his brother ministers to visit him, he died of the weariness of the flesh for months before God called him home.

GEO. H. JONES



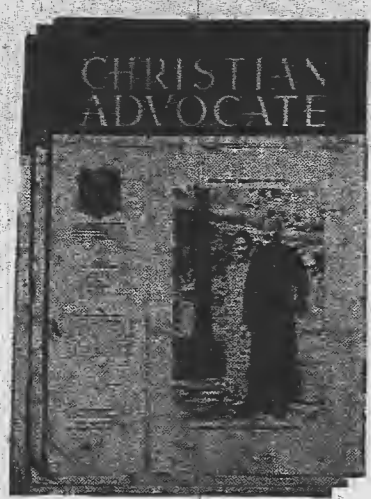


The New Orleans Christian Advocate

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Patchatoula—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
La—W. H. Mounger.....	12	14
Laughton—J. J. Davis.....	13	15
Newton—Geo. H. Jones.....	16	18
Verneess—R. T. Hollingsworth.....	18	22
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	47
Libert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Polona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Aranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Calusa, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	24
Douston, Miss.—W. J. Dawson.....	14	27
Clinton Valley, La.—J. F. Wilson.....	12	14
Amory, Miss.—E. H. Cunningham.....	38	41
Pineer, La.—J. C. Price.....	14	14
Hammond, La.—Carl Lueg.....	18	19
Collins, Miss.—J. S. Noblin.....	8	14
Westrop, La.—M. S. Monk.....	26	35
Winshoro, La.—O. L. Tucker.....	10	14
Newton, Miss.—W. M. Sullivan.....	14	14
Reserve, La.—Don Risinger.....	3	9
Antotoc, Miss.—G. H. Boyles.....	14	41
Shoringsport, La.—J. F. Dring.....	12	12
Church Point, La.—T. D. Lipscomb.....	6	10
Unholland Mem.—Karl Tooke.....	4	6
Wittown, Miss.—L. M. James.....	6	6
Columbia, La.—E. P. Drake.....	14	16
Wimer, La.—C. F. Sheppard.....	8	9
Lake Prov., La.—H. N. Brown.....	13	16
Lake Charles, La.—H. L. Johns.....	52	60
Marlehurst, Miss.—J. B. Cain.....	19	22
Marales, La.—Edward Jordan.....	9	10
Valchitoches, La.—R. R. Branton.....	20	20
Como, Miss.—A. R. Beasley.....	8	15

After Ninety Years



QUOTA CHURCHES

	Quota	Sub.
Oak Ridge, La.—A. M. Wynne.....	12	14
Lecompte, La.—F. J. McCoy.....	9	19
Lake Arthur, La.—F. J. Holladay.....	6	10
Bell City, La.—W. R. Corrigan.....	7	10
Rayville, La.—W. J. Reid.....	12	13
Plaquemine, La.—Wm. Schuhle.....	3	6
Shreveport, La.—Jolly B. Harper.....	21	28
Pelican, La.—G. H. Corry.....	12	15
Sulphur, La.—Martin Hebert.....	16	29
New Iberia, La.—R. H. Staples.....	15	23
Ellisville, Miss.—J. D. Slay.....	11	15
Sterlington, La.—J. W. Lee.....	6	7
Wynn Memorial, Shreveport, La.—G. A. LaGrange.....	13	14½
Ebenezer, La.—R. E. Walton.....	8	12
Crowley, La.—G. W. Pomeroy.....	20	20
Vaiden, Miss.—E. C. Driskell.....	15	16
Mangham, La.—S. J. McLean.....	14	15
Many, La.—L. N. Hoffpauir.....	9	14
Franklinton, La.—E. B. Chaney.....	16	16
Bunkie, La.—R. M. Bentley.....	14	18
Donaldsonville, La.—W. W. Perry.....	4	9
Kingston, Laurel—D. T. Ridgway.....	18	18
Rochelle-Tullos—Don L. Harwell.....	8	77
Greenwood, La.—F. C. Collins.....	13	16

HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "
Jackson, Miss.....	E. L. Ledbetter, "
Dublin, Miss.....	C. A. Northington, "
Mangham, La.....	S. J. McLean, "
Clinton, La.....	M. D. Fulkerson, "
Ebenezer, La.....	R. E. Walton, "
Estherwood, La.....	R. E. Walton, "
Rochelle-Tullos.....	Don L. Harwell, "



THE CHURCH PEW

SHALL THE CHURCH TAKE A VACATION?

By A. C. Claspill

About the first of September last year I came back from a five-year absence and took over the superintendency of our church school. I found our three departments headed by efficient superintendents and most of the classes under better than average teachers, all working in harmony together.

All seemed to be as it should, except one thing. In proportion to our church membership our enrollment was too small. With a few minor exceptions the work has moved along smoothly with splendid cooperation in all departments.

As spring came on one teacher asked to be relieved, then another secured employment that made it impossible for him to keep up his work. Then, a little later, another came to me saying she had worked faithfully for nine months and now was going to take a three-months' vacation. She had been doing good work with a class of teen-age girls. I asked: "What about the class?" Had she arranged for a substitute? With a shrug of the shoulders and a wave of her hands she placed that responsibility squarely on my shoulders. She had done her share and now was taking a vacation.

Later one of our department superintendents stepped out to take over a class whose teacher had left town. In a short time she, too, will leave to attend summer school.

From information I have been able to gather we find that this same condition, with varying details, can be found in thousands of church schools all over America today.

Are we making our Christian work a matter of convenience instead of the great responsibility and privilege that it should be? Have we, as Christians, reached the place where we think that, after nine months' faithful work, we can lay aside our Christian duties and then on September 1 take them up again?

Are we willing to turn our young folks out for three months without any Christian church influence, while during these same months the saloon, the roadhouse, the lowest type of dance halls and all other forms of evil influence increase their activities?

If we as a church are to make the Christian advance our bishops have planned, and are expecting us to make, we must be so consecrated to our work that we will not be willing to be absent for one day without leaving some competent person in our place.

The united Methodist Church can mold the destinies of the world, if we, as individual members, will catch the vision and be willing to make the necessary sacrifice. The opportunity and the responsibility are ours. Shall we continue to mark time? Or shall we carry forward the message of the Risen Christ twelve months in the year and go about it with such zeal that all with whom we come in contact will be attracted by our enthusiasm and brought to the light as it is in Christ Jesus?—Christian Advocate.

We do not need philosophizing about the nature of force, but we do need a clearcut distinction between right and wrong use of force.—Christian Leader.

EDGAR T. WELCH SPEAKS

One of the interesting personalities to appear on the program of the Laymen's Conference and School to be held at Lake Junaluska, N. C., July 22-26, is Edgar T. Welch, of Westfield, New York. Mr. Welch was Chairman of the Commission on Men's work of the Methodist Episcopal Church, and at the present time is Lay Leader of the Erie Conference and Chairman of the Joint Committee on Cooperation for Lay Activities. One of the truly great Christian laymen of united Methodism, Mr. Welch will make an unusual contribution to the program of the Laymen's Conference. He will speak each day on Christian Stewardship. He lives what he preaches. Those who hear him will be fortunate indeed. His coming to Lake Junaluska will have added significance, however, for he is one of the outstanding Northern laymen who have stood and worked for an Autonomous Board of Lay Activities for the new Church. The Southeastern Jurisdiction will give him a cordial welcome to Lake Junaluska in "the land of the sky."

Open Forum Discussions

One of the most interesting features of the program in the Conference and School for Laymen to be held at Lake Junaluska this summer, July 22-26, will be the Open Forum Discussions conducted each afternoon. In the Laymen's Conference held there last summer these began with one hour's session, but the laymen became so interested they voted to make it two hours! No questions on the life and work of the Church are barred. Speakers on the general program participate in these discussions.

WISE AND OTHERWISE

By Rev. James H. Felts

When hospitality is turned into drunken conviviality something fine is exchanged for vulgar familiarity.

Bob Burns says his uncle, Thomas Edison Hink, invented a tail light for pajamas worn by sleep walkers. Now if he would invent a headlight for lightning bugs all would be well.

You gave him a piece of your mind, eh? Well, neighbor, you probably didn't give him much, nor did it bless him or yourself.

It takes such a big man to really forgive in the Christian sense that few there be who attain such size.

Mrs. Baines says, "If she were my daughter, I would turn her over my knee and spank her, if she is eighteen years old." Not bad, Mother Baines, but it is generally the other woman's daughter who needs it. See?

A man may be wrong many times in life, but if he is known to be ruggedly honest he wins the respect of men. This is said to have been particularly characteristic of the late Senator Borah.

The amount of time taken to deliver a sermon is not so important as the amount of sermon delivered during the time.

Much of the dancing seen on the screen and heard over the radio reminds me of a small boy fighting yellow jackets in his shirt tail. Some shuffling!

If "Oh Johnnie" would get off the air for another long rest, and "challenge" would take a "snooze" away from our church press and pulpit, I am of the opinion that

"a long suffering public" might also have some needed rest.

Will some young Solomon tell us why manual labor is considered "a loss of prestige" by so many college men? Skillful hands are just as honorable and necessary as trained brains.

True or false? Criticizing the other fellow's sins mitigates my own sins?

EXAMINATIONS TO BE HELD FOR THE NAVY CHAPLAINCY

Ministers of the following denominations who may desire to apply for appointment to the Chaplains' Corps of the Navy should communicate at once with the General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C., for the necessary ecclesiastical endorsement. Such endorsement must be secured through the Committee prior to the date of the examinations, scheduled to be held by the Navy Department in Washington, on August 21 and 22, 1940.

Baptist
Congregational-Christian
Methodist
Presbyterian

Eligibility to compete in the examination will be confined to candidates who are at the time of examination: male citizens of the United States; not less than 24 nor more than 34 years of age on the date of appointment; fully ordained ministers (Methodist ministers must be ordained elders); graduates of four-year college or three-year theological seminary from accredited institutions; not less than 5 feet, 6 inches in height, with a minimum weight of 132 pounds for this height; without physical defects which might interfere with continuous service in the Navy; endorsed through the General Committee by the official authority of the denomination represented.

Application for endorsement should be made to the General Committee not later than July 31st. No exceptions are made to the above requirements.

Navy application blanks should be secured from Chaplain R. D. Workman, Chaplains' Division, Bureau of Navigation, Navy Department, Washington, D. C.

LOST

"Lost" means to have missed something or to be missed. The sinner misses the joy of salvation and the bliss of eternal life. The church misses his service and fellowship on earth, and loved ones are disappointed at the gates of pearl.—Selected

HE LIVED TOO SOON

If Samson were here now couldn't he make a fancy sum for testimonial to the merchant some brand of beer or cigarettes or fast food that could be acclaimed a secret of his amazing strength? Of course he would have to acknowledge that the story he told Delilah, and then getting a hair cut while taking a nap was all a mistake.—Selected

The material goods of life are such that one man's gain is another's loss; they are strictly limited; they may be detached from their owner without his consent. But the goods of the spirit have exactly the opposite qualities. They are increased rather than decreased by sharing; they are absolutely unlimited; they do not perish with us; and they are long to the spirit of their possessor. He cannot lose them except by his consent.—W. R. Inge.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

An instructive and "newsy" letter has been sent to all auxiliary presidents. as follows:

Shreveport, La.,
June 28, 1940.

Missionary President:

We are sending with this letter a letter from Mrs. Perry and Mrs. Bourne, in regard to reorganization plans. You will note that the actual reorganization of local societies will be effected in September, though our work will be handled as heretofore until the close of our fiscal year, December 31. The Conference Society of Church Women will be organized in October, and the Jurisdictional Society in December.

New guides or handbooks are ready for distribution and included in the organization packet you are asked to order for your society. Study the guides carefully and try to lead your Methodist women into a larger united program. For the first time in history, all Methodist women are challenged for service in one organization, the Woman's Division of Christian Service of the Board of Missions and Church Extension.

We will regret to know that Mrs. Eicher resigned as Secretary of Children's Service. She has been a splendid secretary and has enjoyed the work, but feels she cannot give it, just now, the time that it requires. At a called meeting of the Executive Committee during the Pastors' Conference, her resignation was accepted with thanks, and Mrs. Ed Conger, of Arcadia, was elected to the office. She will assume duties July first. We are indeed fortunate to have a woman as well informed and capable as Mrs. Conger to take over this responsibility.

Cunningham and Mrs. Hyams announced that the splendid Conference number of the Louisiana News would be the one that they would issue, but we may feel that a Conference page of some sort is a new set-up. The editors of the News have rendered a real service, under difficult conditions, and we do appreciate all they have done to stimulate missionary interest and activity throughout the state.

You will be interested to know that Louisiana has two young women at Scarritt for the summer session, Mrs. G. W. Pomeroy, of New Orleans, is taking special work in the Social Relations Department, and Phyllis Rhodes, of Shreveport, a June graduate of Centenary College, was one of the young women selected by the Candidacy Committee for special training in local church service. Several Conference women are planning to be at Sequoyah July 12-23. Discussions will be held on plans for new organization. It would be fine if you could arrange to go.

We know if we can be of help this summer as you plan a forward step in the kingdom.

Lovingly Yours,

MRS. GEORGE SEXTON, JR.,
President.

MRS. W. M. LEDBETTER,
Conference Secretary.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

At a recent meeting of the auxiliary of the Jefferson Street Church, Natchez, Miss., Miss Sarah Bennett, consecrated for foreign service and assigned to Brazil, was the guest of honor. She spoke to an appreciative group of women from a number of visiting auxiliaries: Fayette, Washington and Natchez, who will follow her with their prayers as she goes to her work. During the social hour, Miss Bennett was showered with lovely gifts.

* * *

Miss Mary Cameron writes that she has begun her work at Vashti School, Thomasville, Ga., and is most pleasantly situated. That "there are many beautiful trees on the campus and the squirrels play all over it." That the buildings are arranged on a circular drive and present an attractive picture. She says: "I received my copy of the conference journal and appreciate the honor of sharing the dedication with Sarah Bennett. You women have been perfect during my two years of training, and you can not know how much I love you, and just how much it has meant to know that such a group was back of me in this great undertaking—working toward the coming of the Kingdom of God. I shall strive to live and work in such a manner that you may never regret anything which you have done for me."

* * *

Mrs. D. L. St. John has returned from Chapel Hill, North Carolina, where, as a member of the Council committee, she attended a seminar on International Relations and World Peace, at the University of North Carolina. This seminar was under the joint auspices of the University and the American Service Committee. Following the theme "America's Responsibility in a World at War," Elbert Russell, dean of the School of Religion, Duke University, spoke on "Spiritual and Religious Aspects of the World Crisis"; A. W. Gottschall, of the National Conference of Christians and Jews, on "Americans Must Live Together"; E. W. Zimmermann, Kenan Professor of Economics, University of North Carolina, on "World Economics in Transition"; Wallace McClure, of the Department of State, Washington, on "The Cultural Basis of Peace"; Enrique S. de Lozada, Professor of Political Science, Williams College, on "Latin American Relationships."

Two of the most interesting speakers were: Anne Seesholtz, of Washington, formerly with the Y. W. C. A. in China, who has recently returned from the Far East, speaking on "The Situation in the Orient," and E. Raymond Wilson, recently returned from Europe, who spoke on "Observations of the War in Europe."

Mrs. St. John will be glad to help those who wish to make studies along these lines in securing materials. Copies of the July "Adult Student" should be saved and suggestion for programs used. On page 363 of the July "Church School Magazine" will be found a splendid list of peace materials.

"It is more important to have a thousand dollars in the bank than to have change for a quarter in your pocket."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Vacation Schools

This summer it has been my privilege to assist in vacation church schools in the North Mississippi Conference. These schools have been in churches where they have not had one for several years or have never had a school.

The first school was at Crawford, with Rev. and Mrs. N. N. Maxey. The work they had done in securing the interest of the parents and children contributed toward the success of this, their first school. The 29 children who were enrolled enjoyed the activities and classes and asked for another school next year. Having the school the same week of the revival seemed to increase rather than decrease interest.

The second school was at Sallis, with Miss Tryphena Rogers. Here we tried a night meeting for the intermediate-young people's group. This seemed advisable because this group worked together in the league and because some of the boys and girls had work during the morning hour. The children in the morning school had as their special project the beautification of the church lawn. As the children profited from cooperation as they worked, I am sure the church profited through the beauty which they created.

The next week was a school at Senatobia, with Mrs. R. R. Meacham heading the staff of well-equipped teachers. The Senatobia church had in previous years been cooperating with the Baptist church in a school. They were especially anxious that this first attempt on their own would be a success. The entire church cooperated with the workers in the venture, and they had a fine group of 51 children. The success was not doubted when on Sunday resolutions were presented asking for another school next year.

At Holcomb, Rev. and Mrs. A. W. Bailey were anxious that the children have a Vacation Church School because they had never had one in the community. After the first day the children started arriving at seven o'clock—the starting time was eight. When planting flowers beside the church was mentioned, sixteen boys and girls came in the afternoon with rakes and hoes to help. We felt the school was fortunate in having two girls who had just graduated from M. S. C. W., and two public school teachers on the staff.

I am looking forward to other schools scheduled for the summer. Each school is different but everywhere the children are interested. I believe that they, along with me, would say "Thank you" to those who make vacation schools possible.

MAVIS SHINN,
Rural Worker.

Louisville Auxiliary

We are responding to our goals and objectives splendidly. We definitely feel that there is a spiritual impetus in our church life as well as in our own individual attitudes. This, we feel, comes from the fact that we have a Spiritual Life Group in each of our five circles.

This quarter we have presented one "Life Membership," and have sent in the names of fifteen Scarritt Associates.

We hope not to be disappointed in our achievements at the close of this conference year. MRS. JAMIE CLARK,

Supt. of Publicity.

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 21, 1940

By Rev. W. C. Newman
**JOB'S REPENTANCE AND
RESTORATION**

Lesson Text: Job 42:1-13

Golden Text: The Lord turned the captivity of Job, when he prayed for his friends.—Job 42:10.

Sometimes on Sunday afternoons I listen to a radio program that comes over one of the large networks. In the words of the announcer this program is an "invitation to learning." It consists of a discussion on some selected subject by men chosen for their superior knowledge in various fields. The discussion is couched in academic language, and fairly bristles with erudite allusions to history, literature and philosophy. First one learned gentleman and then another speaks with exaggerated solemnity, and one would need a dictionary, a flock of encyclopaedias, and a classic library in order to follow the discussion with any understanding.

Fruitless Theology

Such a discussion was that which took place between Job and his friends as they argued one with the other about the problem of human suffering, the character and conduct of God, and other such matters quite beyond the understanding of finite minds.

Not that they ever settled the question, or reached some indisputable conclusion for all succeeding generations to enjoy. The argument ended just where it began. Like all theological disputes, each disputant wound up with the same opinions with which he began, and no one, not even the readers of the book, was any the wiser.

Job summed up the situation with his sarcastic words to his three friends: "No doubt but that ye are the people, and wisdom shall die with you."

When God Has A Chance to Speak

It was only when the argument was ended and the contenders, worn out with the intensity of their much speaking, had at last subsided into angry silence, that God, Himself, entered the fray. In words as graphic and pungent as any to be found in all literature, sacred or profane, the poet causes God to speak first to Job, and then to the "miserable comforters," squelching them all with his question: "Where wast thou

when I laid the foundations of the earth?"

When Men Really See God

So, in the end, was God able to break through Job's complaining and the contentious self-satisfaction of Elihu, Eliphaz, Bildad and Zophar, to reveal Himself to men who had imagined that they knew so much. Nothing in the entire book, it seems to me, is of more spiritual value than the words of Job which form the concluding verses of the poetry section of the book:

I have heard of Thee by the hearing of the ear:

But now mine eye seeth Thee:
Wherefore I abhor myself,
And repent in dust and ashes.

It was ever so when men really see God. Beside His greatness they are horrified at their own littleness; beside His goodness they are shocked at their own wickedness. Then comes true repentance and spiritual growth and restoration.

This is the great need of us all—to stand humbly and still, while we look upon God and see our desperate inadequacy.

God Does Not Guarantee Prosperity— Security

The rest of the book, the last eleven verses, is an anti-climax. It is an obvious effort to bring the story to a happy ending—an ending which we are not justified in expecting. The author of these verses strains himself to make it all come out just right. He gives Job exactly the same number of sons and daughters as he had before his first children were killed in the storm. He gives Job exactly twice as many sheep, camels, oxen and asses as he had before his first possessions were destroyed.

As Satan so aptly said to the Lord in the beginning of the book, "Doth Job fear God for naught?" Where is the man who wouldn't serve God faithfully if he knew that the inevitable result of his service would bring him double prosperity? More beautiful daughters?

But if you imagine that the lesson of this great book undertakes to guarantee prosperity and security to every Christian, you will have missed its marvelous truth. This epilogue in the last eleven verses, with its implied material reward for religion, confuses the casual reader.

For Job is the dramatic and thrilling story of the courage and faithfulness of a man who could say truthfully "Though He slay me, yet will I trust Him."

MISS DAISY DAVIES IN MEETING

Miss Daisy Davies, Chairman of Spiritual Life and Message Committee of the Woman's Missionary Society, will hold a revival meeting in North Louisiana through the first week in September. She will have an open date immediately following, and if any pastor would like to take advantage of this opportunity to have a real spiritual revival in your church, write her right away for a date after September 8th. Her address is: Miss Daisy Davies, 1066 Spring St., Atlanta, Georgia.

REV. FRANK C. COLLINS.

TIDINGS FROM BYHALIA, MISS.

The most successful Vacation Bible School ever held under my pastorate held the first two weeks here in June, put on by consecrated local workers. Children were enrolled.

Our revival was held the last week of June, and we were assisted by our sons, Huntley Lewis, Victoria, Miss., Donald Lewis, Irvington, Ky. It was a and profitable week, as we carried many as five services a day. We are hearing echoes of the good done. The children and young people were added to the church.

One of the five group quarterly conferences our district superintendent held the district was held here. Red Banks Branch, Mount Pleasant, Cockrum and Byhalia charges met together. Dr. Vile's sage stirred the hearts and minds of the people. Bro. Floyd conducted the business of the five quarterly conferences in a wonderful way. All who attended were pleased with the program of the day.

As District Missionary Secretary, I have been showing slides and giving addresses for the past week on our work in China. We have carried the message to Red Banks, Cockrum, Olive Branch, Mount Pleasant, Byhalia and other churches. Very favorable comments have been received, and we feel that a great interest in our mission work is being created.

If our plans carry out, Revs. R. G. M. W. L. Pearson and myself will attend school of missions at Mount Sequoyah, 16-23. Along with the school of missions will be held conferences with district missionary secretaries and conference missionary secretaries. These conferences will be conducted by Dr. H. P. Myers, of the General Board of Missions.

H. P. LEWIS, Pastor

INSTRUCTORS COMMENDED

In appreciation of the services rendered in the Daily Vacation Bible School at Aldersgate Methodist Church we parents and children wish to commend the services of Mrs. Cecil Mahaffey, Mrs. C. Terry and daughter, Miss Phyllis, pianist, as rendering a most delightful and instructive course to the community church life of our people.

An excellent program was carried out each day with increasing interest and attendance.

We heartily commend them to all who may be fortunate enough to receive their helpful service, and for ourselves hope to have them with us another year.

W. B. VAN VALKENBURGH
AND COMMITTEE

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

EXPANDING HORIZONS

Willard L. Sperry, of Harvard Divinity School, tells us of an experience which came to him early in his ministry, when he was an assistant pastor in a grand old preacher in an industrial city parish.

Each year the old pastor preached a sermon on the discoveries of astronomy which had taken place in the previous twelve months. The sermon was long, learned, technical, taxing the patience of his hearers.

Monday morning, after such a sermon, he went into the old

study to register a protest: "Here in this city, where everybody is busy selling cotton cloth, I can't see the use of your sermon on astronomy."

The venerable minister smiled benignly and replied: "My dear boy, of course it is no use at all, but it greatly enlarges my mind."

He replied pleased Dr. Sperry, who, coming on the incident, said: "From that time on I have known that greatly enlarging ideas of God are supremely necessary to religion, and that in the long run cannot make good cotton cloth or sell it in want of such ideas."

And more is the pity, I have heard men beings so small of vision, "they stare and think they are 'denominational' which is worse than mistaking the Atlantic Ocean for the Pealmit, "The Lord is a great true spiritual worship means expanding horizons of the soul."

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Mr. Jones

Lydia had a splendid piece of bright red silk. She sat on the floor. She had a large sharp pair of scissors, needles and spools of silk. The red dress was to be all cut in one. You doubled the silk over, cut a round for the neck, and then cut two pieces like this (at the sides, sewed the sides up, and then did something to the neck and the bottom of the skirt to make it neat. (I cannot quite remember if you hem or seam a neck; but perhaps you know.) And then you put a sash round the waist to give it the fashionable look, and also make a flare round the bottom—and there you are!

Well, Lydia doubled her silk, seized her scissors. Snip. Snip. Snip. There was the neck. Snip. Snip. Snip. Snip. Two sides. The bottom of the skirt level.

Lydia put down her scissors, picked up the dress and started to sew—the sides, the neck, the bottom of the skirt. It took a good time, for small stitches are awfully hard to make. At last it was done.

Lydia held it up, seized hold of Dinah, the doll, and tried on the new dress. Perfect! Scarlet suited Dinah. She was a rosy brunette.

And then—oh dear! oh dear! There, right in front of the dress, just below the neck, was a round hole. It was too dreadful to be true, but there it was. Somehow the scissors had slipped and snicked a nasty little hole just where it showed most. If only it had been in the flared skirt or under the arm! But no! There it was, staring—staring. The new dress was ruined.

Lydia was furious. She was going to fling Dinah, the dress and all, clean across the room, when the door opened and mother came in. In a second mother saw what had happened, and she knew that in another second Lydia was going to burst.

Mother said quickly: "Oh! But I see a way out. The dress is really too severe. You must embroider a yellow daisy on the front, and the hole can be worked over into the perfect center of the daisy. Why! It is just as well it happened. The daisy will be the very making of that dress, and I have exactly the silk to do it."

Lydia looked, stared at Dinah, and then took off the dress. The pink in Lydia's cheeks grew even pinker. But she worked at the daisy—quite an easy flower to draw, as even I know, and easy to embroider, as perhaps you know.

And—do you believe it?—all that Lydia was going to put into a great and furious temper she put into that daisy; and you never saw a better daisy. It really looked like a real daisy. Its petals stood out, its stem curved strongly, and it had two sturdy green leaves. A most marvelous job!

Dinah's dress was a very fine affair; and at the party everybody admired the embroidered daisy.

Lydia's mother said: "Lydia did every stitch herself."

Father looked at it and said: "Well, I call that a spirited daisy. There is life in it."

And mother, being the nicest kind of mother, never said a word about what was once a hole being now the heart of a yellow flower. But mother and Lydia looked at one another, and they laughed; for they both knew what fun it is to turn a loss into a gain.—Reprinted by special permission of the author and the Christian Leader.

THEY BELONG TO DIFFERENT WORLDS

A young woman accepted an invitation to what was designated as a banquet. She was a Christian, having been brought up in a home of piety and having also made her confession of and dedication to Christ. The atmosphere of the banquet was quite a contrast to the gatherings she had been in the habit of attending. It was worldly, completely so, with cigarette smoke filling the air, the smell of liquor, and then the dance. Her gentleman friend, noting her thoughtfulness and seeming detachment from her surroundings, asked her if she would join him in the dance. At the very suggestion she seemed to shrink from the entire procedure with a sense of humiliation. She politely refused and then, as if answering the surprised and questioning look in the countenance of her friend, she added: "I oughtn't to have come here." Adding further, by way of explanation, she said: "This is a world to which I don't belong. I should have stayed in my own." And that suggests the difference between the true Christian and the unbeliever. They belong to different worlds. It is more than a difference in social or financial standing, more than a difference in clothes or intellectual tastes. It is a difference of heart-life, of ideals, of aspirations, of values—a difference in life itself. And the Christian cannot feel at ease in the world of the worldling. If he can, there's something wrong. He needs a re-adjustment to his own world.

—The Religious Telescope.

PINE HILL HOMECOMING

Pine Hill homecoming, June 30, was a red letter day for old members and friends of old Pine Hill church. In spite of the threatening weather, this old church, built in 1856, was filled at 11 a. m., to hear the message by Rev. R. H. Harper, and what a stirring message it was, a challenge and a help to all. One old-timer was emphatic in his statement, "That's the best sermon I ever heard him preach, and I have heard him often." It was full of gospel power. There was inspiration in the fact that his father was at one time presiding elder and preached in the old church. The Sicily Island High School band led the singing and furnished music. At noon the crowd partook of a dinner on the grounds. The quarterly conference was held and a meeting of the Cemetery Board was held. An hour of reminiscence followed and it was a happy time. The hardships that the old folks went through to attend preaching puts us all to shame. Their way of getting to the church in the hills was by walking, riding horseback, muleback, oxcart, and a few by horse and buggy. God and the Church were first in their lives.

The day will long be remembered by the crowd that attended. The ladies of Sicily Island were wonderful in willing labor to help Mrs. Reed carry out plans for the dinner and program.

C. FENWICK REED.

The Christian does not fly to pieces under trouble or misunderstanding. He knows how to give forgiveness when wronged—the central characteristic of the Christian—and he knows how to make apology when he wrongs another.—Canadian Churchman.

"There has not been a single day since the world began when the sun was not shining. The trouble has been with vision."

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DAISY FLY KILLER

A LEGEND OF THE GULF COAST

There is a legend about a consecrated Father who gave his entire life to the Indians and colonists of the Gulf Coast. Once Father Davion became lost and wandered nearly all night among forests, bayous and swamps. Stumbling along in the dark he saw a light at last. It was a hunting party of friendly Indians who took him in.

After a prayer for God to lead him home to the fort, he dreamed that the heavens were filled with lovely white flowers coming down to earth in a snowy shaft. And looking up, he saw the Master's Crown of Thorns.

In the morning a wide path of the same blossoms, growing, led him into the forest. As he walked on, the plants sprang up ahead of him. When he approached a bayou, the tiny tendrils caught hands to form the strongest bridge for him to pass. At the fort at last, he gave the white flower the lovely name it will always bear.

The following poem is based upon this legend.

FAITH

By Sarah Field Batson

How softly on the wide, white, lonely shore
One Father Davion knelt. "To Sycamore
Restore his health. He lies near death with-
in
The pine-log fort. Kind Father, help him
win.
Now I remember. Yes, it was a rare
And potent herb, the squaw said, growing
where
The giant oak trees meet, four miles from
here.
And, God, Thy sun looks longingly, I fear,
Upon the Gulf of Mexico, its bed.
But I will go the faster being led
By Thee." . . . Two pines . . . And shell-
pink laurel . . . Praise
Be to God! The herb is found. The sun now
lays
Its long, dim fingers on the grass. A snake!
Upon the bayou bank . . . Sharp thorn, don't
take
The robe I need . . . So dark! . . . Which
way? . . . Who knows
What flaming eyes are those, a bear's? . . .
He goes
Upon his knees. "Lead on, oh God." . . . A
light!
He, tattered, bleeding, stumbled at the
sight.
The friendly Cherokee Indians, hunting,
took
Him in for the night. His tired body shook
As he prayed the Lord for guidance. The
heavens were filled
With fragile, white blossoms. At dawn he
was thrilled
By a path of white blooms to lead him . . .
Now!
What's this? The fort in sight!
"And how to thank Thee? Yes, I'll name this
bloom
The Cherokee Rose for Indian warriors
whom
Thou sent. And it shall tell with buds un-
furled,
'And lo, I am with you alway, even to the
end of the world.'"

State College, Miss.

"Pay your taxes with a smile," advised
Mrs. Gotrocks.

"I should love to," said Miss Comely,
"but they insist on cash."—Selected.

THE SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference met at Cedar Grove, June 13, 1940. The Rev. J. B. Harper was pastor-host. Dr. A. M. Serex, district superintendent, presided. Rev. R. M. Brown conducted the devotional. Rev. L. W. Smart was elected secretary. Reports from the pastors showed that there had been 717 additions to the church membership, a net gain of 381 since Annual Conference. These reports showed that 90% of the salaries had been paid, and all other objects, Benevolences, Golden Cross, Memorial Mercy Home, Church School Day, and amounts raised on building enterprises had been well taken care of. These reports show a steady growth in the district.

Among the visitors to the conference were: Rev. and Mrs. A. A. Collins, from the North Texas Conference; Dr. W. L. Duren, Editor of the New Orleans Christian Advocate; Dr. J. G. Snelling, Superintendent, Memorial Mercy Home, New Orleans; Rev. Conklin, from Shawnee, Okla., who was helping in a revival at Pelican; Rev. C. B. White, Superintendent of the Louisiana Methodist Orphanage, at Ruston; and Rev. R. W. Vaughan, Superintendent Emeritus of the Louisiana Methodist Orphanage.

In the afternoon the various committees reported. The Rev. W. C. Barham, pastor of the Grand Cane charge, was recommended to the Annual Conference for Admission on Trial. The licenses of all the local preachers were renewed. An optimistic spirit prevailed through the entire session of the conference.

Respectfully,

L. W. SMART,

Secretary.

LETTER FROM LORANGER, LA.

Dear Dr. Duren: The Tangipahoa Ministerial Association held its June meeting at Wesley Chapel with three visitors present: Mrs. Clayton, Mrs. Martin and Rev. J. Henry Bowdon. Bro. Martin conducted the devotional, and Bro. Clayton completed the review of the book, *The Epic of the Mormons*. Owing to crowded summer schedules, it was decided that there would be no further meeting of the Association until September, when it will meet at Ponchartroula. The ladies of the Wesley Chapel Missionary Society served luncheon after the meeting adjourned.

Our church work here is progressing nicely as we fit ourselves more and more into the work of the Louisiana Conference. Since this was a Methodist Episcopal church, several adjustments have had to be made.

For the first time we observed Layman's Day with one of our trustees presiding, and the two principal talks made by two of our stewards. Other church members participated, and all felt that this service was a profitable one. During the pastor's vacation, the services will be cared for by the Intermediate League, the Senior League, and the Woman's Missionary Society, each of which will be responsible for one Sunday service.

Owing to the fact that our people are very widely scattered geographically, we have held three Vacation Church Schools to try to reach as many of our children as possible. The total attendance was 72, with 42 attending three or more days, a very good record because all our schools were held during the present rainy season and some children walked from two to three

miles to attend. In these schools the pastor was assisted by the teachers of the Primary class in the Church School, and by a young man of the church.

Sincerely yours,

RUTH NUTTALL

BROAD STREET, HATTIESBURG, MISSISSIPPI

Broad Street Methodist Church is engaged in the task of helping bring in the harvest both in the hearts of the members in the local and world community. Personal development of the young and the Church School is well housed and organized according to the educational of our denomination. The general assembly of each division and each department, competent, consecrated superintendent. Junior department has week-day activities and an extra session Sunday afternoon. Intermediates, seniors and young people each have an Epworth League session on day evening.

For nearly two years the Wesleyan ship of Young Adults has gone on with the first Fellowship organized in Mississippi Conference. This group, in addition to a monthly social meeting, special courses in home-making, sewing and self-culture. They have as their project the beautification of the church lot which has been converted formal garden where outdoor playground games may be enjoyed. The rockery will be a thing of beauty and soon completed. It decorates one corner garden.

To develop Christian stewardship the Board of Stewards is organized with each steward having a co-worker or class. They hope to develop Christian consecration and liberality in each member. The budget is six thousand dollars provides for the retirement of about hundred dollars of the indebtedness year. The total debt, which just a few ago was thirty-six thousand dollars, has been reduced to about five thousand dollars. Two thousand dollars was paid on debts and interest last year.

The local church Woman's Society, Christian Service and the local Council of Missions and Church Extension are promoting mission study, local and sectional missions and church extension work.

The School of Missions was recently attended, and the revival under the leadership of the Council, which is also the Council on Evangelism, was also successful.

The Council secured Bro. J. H. Brown, our pastor at Forest, Miss., to lead the revival. He did a most excellent abiding piece of work. His preaching was sound, fervent and effective.

Forty persons have been received into the church this year and several have been baptized. Seventy-five persons use The Upper Room, and have a regular family worship.

This church conducts from three to four prayer meetings each week. One is held each Sunday afternoon at the church, where there have been a number of conversions.

Broad Street is honored with one annuate, three local elders and deacons, three young men preparing for the ministry and two serving as supply pastors. It places one hundred dollars in the fund for the pastor of the Hattiesburg and has this year raised over five hundred dollars to assist these young

July 18, 1940.

college and theological school, and also of our young women preparing for full-time church work.

G. F. WINFIELD, Pastor.

WYNN MEMORIAL CHURCH

At the conclusion of a two-weeks revival conducted by Rev. H. M. Wolfe, Executive Secretary of the Department of Evangelism and Stewardship of the Louisiana Methodist Conference, a church conference was called for the evening service, July 7, 1940.

At the above mentioned church conference, Bro. Wolfe presented a plan whereby the church could purchase a parsonage. He pointed out that there were several ways by which a church could purchase a parsonage. That the F. H. A. did not sell directly to a church; that to purchase a lot and buy the material for a new parsonage would mean that the church would have to have around \$2,000 to start, and that was impossible under the circumstances; and that the church was now paying \$25.00 a month, and that it would soon pay for a parsonage and yet not own it by renting.

He pointed out the fact that the present parsonage used as a parsonage by the pastor, for which use the church was paying a sum of \$25.00 a month, was ideal in location, being just across the street from the church building.

He stated that he had talked with the owner of the house and that the church could purchase the house on the following terms:

(1) The back rent be paid up to date (two months rent, \$75.00). (2) The price of the house to be \$2,950.00, plus 6% interest. (3) The church to pay \$100.00 down on the house. (4) Deed to the house to be given to the church when the sum of \$300.00 had been paid on the house. (5) The payment on the house to be \$25.00 per month, which is the amount of the present rent. That the church be given three months on payment, which means that should the church fail to pay three monthly payments of \$25.00, each consecutively, the house would revert back to the owner.

Bro. Wolfe then stated that he would give up whatever he was given for his salary during the revival toward the purchase of the house for a parsonage. He then presented a proposition to the church in conference, which follows:

That the pastor, stewards, trustees, and the church conference, district superintendent, be legally authorized to purchase the house on the above mentioned terms when and if the necessary \$100.00 had been raised; that the pastor and chairman of the Board of Stewards be authorized to appoint a committee to raise the \$100.00, that when the \$100.00 had been raised they complete the purchasing of the house.

Bro. Wolfe asked all members of the church present favoring the proposition to stand, and all members present stood, and there was not a single vote against the proposition.

Bro. Wolfe then gave the first \$5.00, which was a tenth of the offering to him for his services in the revival. Rev. G. A. Granger stated that he too would contribute \$5.00, and there were others who told the pastor before they left the church building that they would gladly contribute.

THE PASTOR.

Animals and birds in earthquake zones are an approaching disturbance two and three times before it occurs.

YOUNG PEOPLE'S CAMP, LAKE CHARLES DISTRICT

Rev. Virgil D. Morris, Director, announces the Young People's Camp for Lake Charles District at Lake Arthur, La., for July 29 to August 3. The theme will be, "Methodist Youth Advances," and the six courses to be presented will be in charge of the following ministers: E. R. Haug, W. R. Corrigan, G. W. Pomeroy, E. B. Emerich, O. W. Spinks and C. B. Krumnow. In addition to the courses offered, Interest Groups will include: music, games, social usage, journalism, fly fishing, paper work, dramatics, aviation and leather craft. The total cost will be \$5.50, including registration fee. A physician's health certificate and parents swimming permit will be required. Campers should come provided with Bible, bed linen, pillow, soap and towels, comfortable clothes, musical instrument and camera. Send registration with fee of \$1.00 to Miss Grace Lawson, Welsh, La., at once.

YOUTH REVIVAL AT GALLMAN

The Clara Chrisman Young People's Union, of the Brookhaven District, sponsored a Youth Revival for the churches in Copiah county. This revival was held at the Gallman Methodist Church, June 30-July 4. Attendance upon the services was reduced by incessant rain and by the lateness of the vegetable shipping season, which set a new record by extending until near the middle of July.

Rev. T. E. Nicholson, of Utica, did the preaching during the meeting. In a practical but heart-searching manner he presented the simple truths of the gospel with special appropriateness to youth, and impressed all who heard him with the earnestness of his manner and the helpfulness of his message.

Rev. Frank E. Dement, pastor of the host church, led the song services, while Rev. E. F. Graser, pastor of the Gallman Baptist church, and Mrs. F. E. Thompson, of Wesson, counselor for the Clara Chrisman Union, alternated at the piano.

J. B. CAIN.

SARDIS-GRENADA DISTRICT GROUP CONFERENCE

The second of the Group Quarterly Conferences of the Sardis-Grenada District met at Batesville on June 26, with pastors and lay members present from Sardis circuit, Sardis station, Batesville, Lambert, Marks and Shuford. Rev. C. T. Floyd, district superintendent, had arranged an interesting program for the day.

The feature of the morning session was the address on benevolences by Dr. C. K. Vliet, of Nashville. The address was one of the great occasions in the district program this year. It was a fine piece of churchmanship exercised by Bro. C. T. Floyd, in bringing to a large number of laymen in the district the enthusiastic message by the General Secretary of the Commission on Benevolences. By a majority vote the group went on record to petition the Church to have Dr. Vliet's office continued.

Bro. P. F. Luter and his people were most gracious in receiving the visitors and entertaining them at lunch. The fellowship of the hour was delightful.

The principle item of the afternoon was the business session. Good reports of the year's work thus far were made especially by Bro. Luter and Bro. Carl Wasson. Of particular interest was the report by Bro. H. L. Beasley, of the Sardis circuit. He has done laudable work in improving the build-

ings on his charge. He has had his churches wired for electricity and has repaired the heating facilities. He has organized church schools and young people's groups in difficult places. In one church, it was reported, he has an attendance of sixty at the prayer meeting. The entire business session moved along with both speed and interest, every detail having been planned in advance by Bro. Floyd.

Hon. E. E. Arnold, a layman of the Sardis circuit and a leading member of the State Legislature, closed the meeting with an inspirational address. He said he believed the church would soon face better days. With more men like him, the church would.

It was a day well spent. There was practically unanimous sentiment that the group would enjoy a joint quarterly conference once again next year.

W. J. CUNNINGHAM,

Reporter.

BISHOP EDWIN F. LEE ON JUNALUSKA PROGRAM

Bishop Edwin F. Lee, D.D. LL.D., in charge of Methodist interests in Malaysia and the Philippines, will appear on the program of the Missionary Conference at Lake Junaluska, N. C., on Sunday, August 4.

Bishop Lee, who is a new bishop to the Southern area of the Methodist Church, will discuss work in a field also new to this area—in the Malay Peninsula, Borneo, Sumatra, and the Philippine archipelago. Here the former Methodist Episcopal Church has a number of schools and churches.

Bishop Lee is a native of Iowa and was educated in Upper Iowa University, Northwestern University, Garrett Biblical Institute, and the University of Chicago. Prior to going as a missionary to Java in 1911, he served pastorates in Illinois. During the first World War he served as chaplain in the army and was decorated by the French Government for war services, and by the Government of Serbia for his relief work in which he engaged after the close of the war. He afterwards served as associate secretary of the Methodist Board of Foreign Missions, and then returned to the Orient as superintendent of the Singapore district. He was selected a bishop of the Church in 1928.

CHRISTIAN RURAL FELLOWSHIP ESSAY CONTEST

You May Enter It

The Christian Rural Fellowship, New York, has organized an essay contest on the subject: "What Are the Characteristics of a Christian Rural Community?" Three prizes are offered of \$100.00, \$50.00 and \$25.00. The contest is open to any interested person. This includes not only professional religious workers, but laymen and laywomen. The closing date of the contest is November 15, 1940. Complete details outlining the scope of the subject and the conditions of the contest may be had by writing to the Christian Rural Fellowship, 156 Fifth Avenue, New York, New York.

The Christian Rural Fellowship is an un-denominational organization whose purpose is to promote Christian ideals for agriculture and rural life; to interpret the spiritual and religious values which inhere in the processes of agriculture and the relationships of rural life; to magnify and dignify the rural church; to provide a means of fellowship and cooperation among rural agencies: Toward a Christian Rural Civilization.

STATEMENT ON THE WAR BY BISHOP CANNON

On May 18th, I gave to the press an Open Letter to Secretary Hull, urging him to use his influence upon Congress to declare war against Germany. In only one paper was the statement published in full. In most of the secular papers there were brief statements from the Associated Press which did not give any of the reasons for my appeal to Secretary Hull. Since these statements from the Associated Press were printed I have received very many requests asking for my reasons for such an appeal. It is entirely too burdensome to attempt to reply personally to all these letters. I must, therefore, ask the privilege of making a condensed statement of my letter to Secretary Hull.

First. There is a clear-cut distinction between rights and duties. Our Constitution and our Church believe in "Freedom of conscience, freedom of speech, freedom of the press, in the right to life, liberty and the pursuit of happiness." All these are positively denied and attacked by Hitler and his colleagues, who oppress, persecute and kill those who claim such freedom, without which life is not worth living. Austria, Czechoslovakia, Poland, Norway, Denmark, Holland, Belgium, Luxembourg have all been attacked without provocation, and are now denied these precious rights. Now Hitler has conquered France and is endeavoring to conquer Great Britain. If he does, all the precious rights which have been won by the preaching of the Gospel, and the growth of the Christian and democratic spirit will be denied by Hitler, Stalin and Mussolini over all of Europe. These are rights which our forefathers fought to secure in 1776, and which have been fundamental principles of our national life. Were our forefathers justified in fighting to secure these rights in 1776? Is our nation justified in fighting to retain these rights in 1940?

Second. Duties, obligations and responsibilities are different from rights, but are closely tied to rights. A pacifist may personally decline to defend by force any of his precious personal rights, but the question of duty, obligation and responsibility is different. Can a pacifist be so callous as to refuse to protect a weak, helpless woman against an assault of a ruffian, or an attack by organized criminals against innocent people? A community of citizens is under obligation to have organized protection—police protection—against crime—the prevention of assault, robbery, burglary and murder. The State as an organized community is under obligation to put down riots, attempts at mob law and organized crime. The nation is under obligation to protect itself by the army and navy from the efforts of aggressors upon the rights of its citizens to the free enjoyment of their rights and of their property.

These are duties, responsibilities, obligations. It is the positive duty of the State to protect any citizen, or group of citizens, from persecution or oppression.

(The issue must be squarely faced as to how far the duty of a great country requires it to protect and defend those who are acknowledgedly victims of persecution and oppression. Our country went to war with Spain on account of the cruelties perpetrated upon the Cubans. It went to war with Germany because of the ruthless murder of our citizens on the high seas. I think it was right in both cases. I think it was wrong when our fleet, although in full sight, failed to prevent the massacre of the

Armenians and Greeks at Smyrna. The world has become so small today that isolationism is impossible.)

What are our duties, our obligations and our responsibilities to the world? I abhor war as much as any man can, but there are things worse than war. Persecution, oppression, slavery, concentration camps, firing squads, injustice and cruelty are worse than war. There are some things more precious than peace. Justice and righteousness must be the basis of any permanent peace. I wrote that I believed it was the duty of the United States to join with the Allies in the war against Germany to protect and defend the rights of the persecuted and the oppressed. I wrote that I thought the United States is responsible for Hitler by her failure to join the League of Nations and become a stabilizing influence in the world for peace. By the vote of the United States Senate in 1920 for selfish isolation, she is responsible for the present situation.

In my letter to Secretary Hull, I stated: "It does not necessarily follow that our infantry would be required to cross the seas. That might not be necessary." But I said that the United States should add to the Allies all possible resources—ships, aircraft, munitions, all kinds of war supplies, including food.

Since my letter to Secretary Hull was written groups of prominent citizens have made appeals to the Government. One group, to defend the United States by help to the Allies, urging that munitions of all kinds, airplanes, food and supplies, including money, be given to the Allies by the Government was signed by hundreds of American citizens. To me a more significant appeal, signed by 100 outstanding Protestant clergymen and laymen, has been made, urging "that the United States immediately enlist its moral and material resources in support of the Allied nations—proffering wealth and supplies to the nations struggling desperately to stem the tide." This last appeal is signed by such outstanding church leaders as Mott, Speer, Coffin, Eddy, Hough, Brown, St. George Tucker, Parsons, Scarlett, Charles P. Taft and others. The Church Peace Union, which has always opposed armament and war, also called for all possible aid to the Allies.

I am in hearty sympathy with all these appeals, but I can not understand how anybody can insist upon such help to the Allies without agreeing that this is war against Germany. To me this position is utterly illogical. These appeals call for exactly what I wanted to secure by a declaration of war against Germany. How is it possible for the United States to take the position of giving all possible aid to the enemies of Germany, short of sending an Expeditionary force without agreeing that in fact it amounts to a declaration of war against Germany? Certainly this method will not deceive Hitler. "All possible help to the Allies" can and does mean nothing but war against Germany. The only difference between myself and these other church leaders is whether it is better to try to fight Hitler, to try to defend the rights of freedom and conscience, of religion, of speech, of the press, and to protect the persecuted and the oppressed by a "declared" or an "undeclared" war. I personally thought on May 18th that a "declared" war, without an Expeditionary force, would produce better results than the "undeclared" war advocated by so many leaders of education and religion. I believe it would have kept Italy out of the war, that it would have weakened the morale of the German people, and would greatly have strengthened the morale of the Allied na-

tions who, whether we like to or not, are "the first line of defense" of the United States, not from an armed forces, but from an strangulation of American commerce, industry, which would certainly depress the present standard of wages and of our country, and might result in a war, verging on bloody revolution.

In conclusion, I reiterate that I am for war, but that any permanent peace based upon justice and righteousness, goodwill as proclaimed by the prophets, apostles and our Lord. I believe the United States will have far greater influence in bringing about such a peace if she is active in endeavoring to protect and defend the present oppressed and persecuted people of Europe from totalitarian rule.

JAMES CANNON, JR.

Richmond, Va.

LIZZIE TARLPEY WAFER

Lizzie Tarlpey Wafer was born in Claiborne parish, December 1, 1871. She joined Harmony Chapel church at the age of ten, and to J. A. Wafer, August 8, 1900. In this union there were six children: Tom D., of Sterlington, La.; Coshatta, La.; Mrs. Eloise Jones, Ina Holman, of Coshatta, La. She died this life March 21, 1940, after a three months. Her death occurred at Natchitoches Sanitarium, Natchitoches, La.

The writer has been in her home many times, and can say with sincerity she has never witnessed a more loving character than was hers. No husband had a more faithful companion, and children a more truly Christian mother. When she realized that she had been losing battle and the end was very near, she called her family to her bedside and told them she must go, but she wanted them to promise to meet her in heaven. With this promise secured, her face lit up with the light of heaven, and she said, "I am the happiest woman in the world." A few hours later she went home to receive her reward. She had lived triumphantly. She died as she had lived.

OTIS SPINKS, Pastor

NORTH MISSISSIPPI W. M.

(Continued from page 11)

Literature for Woman's Society
Christian Service

Literature Headquarters—Nashville, Tennessee, Doctor's Building.

Book of Worship—10 cents.

Program Material—20 cents.

World Map—25 cents.

The Guide—10 cents.

The above list contains the materials every auxiliary president should now have in her hands for close study before the set-up in the fall. Especially is this true of "The Guide," which is the name of the little book we used to call the Handbook.

* * *

Today's mail brought the news of the birth of a fine baby girl in the home of Mr. and Mrs. E. L. Jacks. Mrs. Jacks will be remembered as Miss Marjorie Jacks, a rural worker. Already we are counting on her as Conference material.

A decent and manly examination of the acts of government should be not only tolerated, but encouraged.—William E. Rison.

New Orleans

CHRISTIAN ADVOCATE

The Christian Home

The distinguishing quality of a Christian home is that Jesus Christ is the center, and all its members seek to obey His law of self-denying love. It is the parents' supreme privilege to lead the children to Jesus Christ.

It cannot be too strongly urged that regular corporate family worship be practiced as a fundamental part of home life. The family worshipping together receives enduring blessing for itself and is a powerful witness for God in the community.

A home whose way of life is that of Jesus Christ would naturally demonstrate the enduring values of home life held precious by all nations. It would be:

A community where all members form a spiritual fellowship founded on loyalty and love;

A place of physical well-being where essential needs are supplied and where order, cleanliness, and simple beauty prevail;

A haven of peace, security, and refreshment for body, mind and spirit where God's loving care is daily demonstrated;

A school where Christian habits and attitudes are exemplified by the older members of the family and lovingly taught to the children from their earliest years, where parents co-operate in the discipline and teaching, and receive in turn what the children have to give;

A working-fellowship of equal privilege for both sexes, affording an atmosphere in which each member, old and young, may grow, and in which his best contribution can be made, and in which concerns affecting one and all are shared by all;

A refuge where the personality of each has freedom to develop and where a desire for privacy is respected and understood;

A place of vision where widening social and world horizons open out before each member of the family, its guests, and those who serve within it, so that the home becomes a Christian leaven in the community.—From the Report of the Madras Meeting of the International Missionary Council.

No. 30.

NEW ORLEANS, LA.
SATURDAY, JULY 25, 1940.



WALLET OF THE WEEK



THE SEDIMENTARY ROCKS are believed to furnish the oldest and the most dependable weather record of the earth. The layers of clay, like the rings in tree growth, register rainy and dry seasons. A scientist, who has made the study of rocks a life work, claims that these rock strata forecast for the next fifty years what may be America's worst drouth in twenty centuries. He bases his opinion upon the evidence that a drouth cycle has already begun. He suggested wholesale migrations from the "Dust Bowl" instead of relief measures.

* * *

WARS OF THE TWENTIETH CENTURY have reached a total eight times greater than all the wars of the preceding centuries, according to a statement credited to Prof. Pitirim A. Sorokin, chief sociologist of Harvard. An analysis of nine hundred and two wars and sixteen hundred and fifteen internal disturbances of the last twenty-five hundred years, he claims, shows that the man of the thirteenth century had six thousand five hundred more chances to die peacefully in bed than has the man of the twentieth century.

* * *

MR. WENDELL L. WILLKIE, Republican nominee for the Presidency, according to *Pathfinder*, grew up in a small Indiana town, both parents were lawyers, and in his home there was a library of six thousand books. In that atmosphere he naturally acquired a taste for reading and that explains in part his wide information and his remarkable ability as a lawyer and as an industrial administrator. In college he took whatever job was offered him even to driving a bakery truck. That all seems like a romance in the story of a man who has arrived, but the world has not changed. No one wins renown by attending a candy-pullin'.

* * *

MRS. BETSY ROSS, designer of the American flag, was of a Quaker family who disinherited her when she married John Ross, a strict Episcopalian. John Ross was a flag maker for the British colonies before the Revolution. He was injured by a British shell and died. Betsy refused the forgiveness of her Quaker family and assumed responsibility for her husband's business. Later she married Captain Joseph Ashburn, whose ship was captured by the British and he was sent to Mill Prison in England, where he became ill and died. Betsy's third marriage was to John Claypoole, a friend of her second husband.

* * *

MISS HELEN KELLER celebrated her sixtieth birthday on June 27, and that event recalls the amazing fact that her "The Story of My Life" was first published thirty-seven years ago—when she was twenty-three years old. It is amazing that at such an age there should have been enough in the life of a blind, deaf and dumb girl to make a story of such interest. After conquering her triple affliction, her life has been filled with interest and activities, and she says that she owes much to the influence of Bishop Phillips Brooks, who in early girlhood taught her that the "key to heaven" is the religion of love.

THE NATIONAL ASSOCIATION OF INSURANCE COMMISSIONERS, meeting in Hartford, Connecticut recently, is reported to have adopted a report recommending a war risk exclusion clause in all new life insurance policies. Under the proposed exclusion clause, the beneficiaries would receive only the amount paid in on policy, not the full death benefit, except by a payment of an extra premium. Thus another great group, the potential civilian soldiery in the effort to outlaw

* * *

THE DISTILLED SPIRITS INSTITUTE, one product of whose organization was alleged to be to make the liquor business "respectable," seems to be on the verge of dissolution due to internal combustion. Dr. W. Sturges, the Yale Law School professor who took the position of executive director in October, 1930, reported to have submitted his resignation to become effective in ninety days. This incident has been described as the "worst headache" in the experience of an Institute which has been as full of headaches as some of its members products.

* * *

THE TELESCOPE ON MT. PALOMAR, California, which is well on the way to completion, has set the scientific world agog as to what it may discover in the hitherto unpenetrated depths of space. According to Dr. Hubble, there are eight quadrillion stars within the field of the great telescope of the Mt. Wilson Observatory; it is expected that, with the new telescope on Mt. Palomar, astronomers will be able to see three times as far into space. This means that the number of visible stars may be infinitely expanded and that we may gain intimate knowledge of the nearer planets.

* * *

LEONARDO DA VINCI, best known as a Florentine artist, was one of the most inventive men the world has produced, as is revealed in the exhibition of his work in the Museum of Science and Industry at Rockefeller Center, New York. Four hundred years ago he conceived the airplane, a horse-drawn tank with knives rotating on shafts which could mow down an army, a twelve-barreled machine gun fired by steam, the roller bearing so widely used in machinery today, and a hand-powered automobile with differential gears. The two hundred models in the Museum were made after drawings and instructions from Leonardo's notebooks.

* * *

BOSTON UNIVERSITY COLLEGE OF LIBERAL ARTS will ultimately receive one hundred and fifty thousand dollars under reciprocal wills of Mr. and Mrs. A. Bayard, if Mrs. Bayard carries out the agreement entered into with her late husband, a condition which has expressed the purpose to fulfill. Mr. Bayard was editor and publisher of the *Malden Evening News*. The sum indicated is to establish and maintain a Bayard chair of American literature. This same sum includes New England Hospital for twenty-five thousand dollars, and an annual allowance for the maintenance and improvement of Maplewood Methodist church and parsonage.

New Orleans CHRISTIAN ADVOCATE

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DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

SHOCK-ABSORBER TWADDLE

Too much of our preaching and writing today ends in question mark rather than an affirmation. In some instances it seems to trail off into the mists of uncertainty, halfway admitting its lack of importance. Sometimes we are made to wonder if Christian testimony may not have been supplanted by intellectual gymnastics. This assurance is not admitted, but is sheathed in ironical assurances—speculative subjects, or an apologetic attitude. Many years ago an older minister offered us counsel from his own pastoral experience. He said that when he preached a close sermon on some sinful practice and his congregation became angered, he made it a rule to follow the next Sunday with a sermon on "Heavenly Recognition." This was his method of soothing the irritated feelings of the congregation, but we have a doubt as to whether this led to the authority of his ministry. The practice led to us to be an indirect apology for a message which caused offence.

One of the striking characteristics of the old Hebrew prophet was his uncompromising assurance. He was certain that God was speaking through him. No informed person could be made to believe that Elisha was in any way apologetic when he delivered his ultimatum to the king of Naaman. Who could imagine that Nathan introduced the parable of the ewe lamb, in his remonstrance to the guilty but self-righteous David, by a sympathetic preamble? There is nowhere an intimation that the shepherd of Tekoa softened his arraignment of the Israelites, living in elegance and at ease in Zion, by offering an option for the demand that they prepare to meet their God. They were all certain of their message.

The lack of the spirit of militancy, which results from conviction, cannot be atoned for by making "a disclaimer." Trifling, irrelevant, or speculative themes have no bearing upon life and its immediate problems. They create insensibility to sin by under-cutting Gospel authority. Such a performance may be made to fill an empty column in the sanctuary or fit into an empty column, but it will prove futile if it fails to meet the one and only need of such a deliverance. An exhibition of theological gymnastics can offer little for an empty life, but the cry of a hungry heart cries unceasingly like some Lazarus at the gate, ministered to by the dogs of the street. To send people away hungry is no more permissible now than when Jesus commanded his disciples to feed the multitude. Pulpit and press need to get down to business; they must fearlessly the whole counsel of God touching the sin and wickedness of our day. Irrelevant speculations interest the curious, but they will never effect a change in the sinful heart. The content of preaching cannot

not be adjusted to itching ears without defeating its end, and it cannot bend, because of the anger of those whose lives make them resentful, without surrendering its authority.

CHURCH CHESTS

It is said that the homes in which the early Christians met for nearly three hundred years became the depositories of early literature and the records of the Christian church in those centuries. At first they arranged "church chests," in which the scrolls of the Scriptures and other documents were placed for safekeeping during the week when the rooms in which the Christians worshipped on Sunday were used for other purposes. In times of persecution, it is probable that they were used to guard the secrets of Christian worship.

In course of time these "church chests" became the archives of the records of worship, suffering and inspiration of the local churches. It was from these depositories in the Pauline churches that the letters of Paul were collected for publication by an Asian long after the martyrdom of the great missionary. The study of these letters in the light of this discovery seems to indicate that they were written, not as general epistles, such as they are now conceived to be, but as intimate personal letters dealing with problems perfectly understood by Paul and by the church addressed, but not always clear to us. This does not discredit their inspiration, but, as Dr. Goodspeed points out, it indicates that the highest order of inspiration may be wholly unconscious to the medium through whom the message is delivered. It was said of Moses, he "wist not that the skin of his face shone" after he talked with God in the mount. These simple and intimate letters of Paul, the missionary, fed the devotional life of the churches which he founded for more than a century and a half before the Gospels were published.

So every little church and chapel has its chest of sacred memories—records of the saints who have adorned the life of the local congregation. These simple and artless records may never be published abroad, but God will not forget and their names and their deeds will be mentioned in the day when His "book of remembrance" shall be brought forth from His casket of jewels.

WEARING BLINKERS

We once heard the late Dr. Jowett describe some people as going through life wearing blinkers—they see neither to the right hand nor to the left, but only the spot immediately before them, which constitutes for them their whole universe of interest and thought. As a method of thought concentration such an attitude is not with-

out its value, but as a fixed habit it can be very monotonous and even irritating to those who may be its victims. We recall that Mr. Wesley's father had a curate whose one message was, "Pay your debts." A good subject it was, but not the whole of the gospel. Very naturally, too, it irked the good Susanna who had vivid recollections of how the father of her nineteen children had played hide and seek with the jail—all on account of his debts. We have one friend who is always hankering for a fight and another who insists upon a one-man sit-down strike, even if it should be in a bumblebee's nest. This wide variation would be funny if it were not for the inevitable flare-backs.

Some people seem to exhaust an arsenal of deadly convictions on an army of straw men. They fight from morning till night, but to what purpose? They are absolutely sure that they are giving a perfect exhibition of self-sacrifice and heroism, even that they are winning immortality, but oftener than not it is the solo performance of a one-track mind. Sometimes, if results mean anything, it is little more than a Punch and Judy show. For a little while the audience watches the little "derby" with a degree of amusement, but soon you hear them shriek, "Go downstairs," and the show is over. The straw men may be a little the worse for the fray, but after all they were only men of straw.

Too many people want to set the bounds for what others may think, say and do—to require them to be their straw men. Such leaders are of a muzzle-loading or the sausage stuffer type. They may do a good job, but when they have finished it is only "Bologna." Leadership is no push-over, no beating straw men with a flail of words and personal prejudices. It is in seeing life in the large. It is building palaces of thought and creating towers of strength in sentient souls by the artistry of love and the witchery of worthy thinking.

ON THE SHADOWY EDGE

"On the shadowy edge" is a phrase which was used to describe the island home of an eighty-year-old pirate chief of a generation ago. The old sea rover had had his day, but civilization had forced him and his pirate allies from the lanes of ocean commerce and from following the black flag. The aged chief, with a thousand guilty memories, went to make his home beside the sluggish tide of a muddy island river and there he lived out, unrepentant, the remnant of his unworthy life. The dash and fire which he had shown in his desperate exploits had died, but on the shady edge of a shadowy life, he resisted to the end the efforts of those who sought to turn his heart to peace and nobler living.

The world has many people even now who, like that ancient pirate chief, nurse their scars and their unhappy memories "on the shadowy edge" of a barren life. They defend, if only by their silence, deeds which conscience long suppressed dare not open to the judgment of eternal truth. With the cunning of pirate ways, they fend against the Spirit's wooing, the holy urge to accept the way of purity and the path of peace. Somehow living "on the shadowy edge" develops chronic resistance to the beautiful and the lovely in life. The shadows conceal the hideousness of sin and belie the poverty of the sinning heart, and all too oft life comes to its close in a zone of moral shadows.

THE PARKER RECOGNITION FUND

The latest report from the General Chairman in charge of the Parker Recognition Fund campaign shows a little more than seventy-one per cent of the one hundred thousand dollars sought has been paid or subscribed. In the territory covered by this paper the progress is better than the average. Four districts of the Mississippi Conference have raised their quotas, and the Jackson District, under the leadership of Rev. C. W. Weaver, exceeded the quota by eighteen per cent. Four districts of the North Mississippi Conference have raised their quotas and the Conference lacks only three hundred dollars of its goal. In Louisiana, the sum of three thousand seven hundred and thirty-seven dollars has been reported and the appeal continues.

Editorial Miscellany

By Dr. H. T. Carley

ROSES AND RELIGION

As I sit by the window this morning I look out into a small rose garden that we have planted eastward of the yard. There are not many bushes—and not many flowers. To be exact—I have just counted them—there are six bushes and fifteen roses. The bushes are not as vigorous as they might be—they have not fully recovered from the sub-zero weather last winter, and a rain beat them last night. But the roses are fresh-looking, and I can almost see them smiling as they gently wave to me as I sit by the window.

And I think I can almost hear them talking to me. I sit by the window and smile back at them. Who knows?—flowers may have voices that our ears are not sensitive enough to hear. Some animals can hear sounds that are inaudible to human ears. I read an advertisement in a reputable magazine yesterday of a dog-whistle that can be used in training dogs without disturbing people. It may be only a few yards away. It may be only a few feet away that hummingbirds carry on conversations with each other. Flowers they so daintily caress—but it may be a few inches away that they are talking to me.

If I can't hear, though, I can see their beauty. I can see everything, for my eyes have their limitations, but my ears have. As beautiful as our world is, it may be that the unseen beauty of the universe is infinitely more beautiful than our mortal eyes can behold. What a radiant world that will be when we no longer have to see "through a glass, darkly!"

And the fragrance of the roses comes to me as I sit by the window. Even so, I know the poorest of our senses misses the perfume soother than those that come from Araby the land of the blest.

So the roses minister to me as I sit by the window. They rejoice in their beauty and fragrance, and imagine that they are whispering a message to me that my ears cannot hear.

I think God was moving about in the rose garden this morning.

LET ME NOT OUTLIVE MY USEFULNESS

By Bascom Anthony

One night comes I am a bit tired. I suspect I am fixing up to get old. I am 81 on 14 I have enough sense to know I check out before long, but I can't my feelings square up with my head. I like I am a fixture and yet I know a transient and I know that I am glad I think I'll feel as much at home on the other side as I am on this because nearly everybody I knew and loved fifty and years ago has moved over there. That body of men who admitted me to the South Georgia Conference only Dr. Lovett is left, and he is too deaf for me to talk to him. (Dr. Lovett died on July 10, 1940, the day this article was written.) Fortunately I know and love more people now than I did then. This evens it up. I am all right whether I stay long or go soon. It's fine on either side so long as I can serve folks, for that is all there is to life anyhow. All else is ashes. I join with John Wesley and he said, "Lord, let me not outlive my usefulness." When usefulness ends on this side I prefer to move out and see about it over there.

Now that from one angle death is an evil because it tears up our homes. No, but a fool will make light of it. From another angle death is a blessing. What a blessing it would be if Hitler were permanent. All of his sort have been here before but now they are only a memory, and a very pleasant one at that. He, too, and the world will breathe easier because of it.

Well for us old people to die. Our bodies like our bones, lose elasticity. When we come as much devoted to old methods as to eternal principles, it is time we on least we hinder progress as much as we do who ignore basic principles in order to meet a transient need. This, with my strength, was why I asked to be allowed to retire at 70, and why I retired from all boards and committees at 75, and made my last speech on the conference floor at 80. From now on I will say my say in the papers so those concerned have time to think it over and see if it is based upon abiding truth or is the up-coming of vapors from the stagnant pools of the past.

Now you won't regard it as conceit. I remind you that our hospital is the only major opposition you ever came down on that time hasn't proven its position to be correct. As nearly every hospital had one or more hospitals I thought I ought to patronize them than to spend money on hospitals in other lands. May-be I was wrong. Time will tell.

All the ancients were still here and in good health, Adam would want us all to go out and help him find at least a way to Eden's garden. Noah would be glad to try to build another Ark if we would save seed for the future. Elijah I think it was time for another great and falling fire. John the Baptist would seek a camel's coat of hair preparation for an evangelistic tour. Luther would make the whole matter by cutting out from the orthodox all these psychologists and social workers who propose to fix the mind by tinkering with its head and stomach instead of its heart. Each of these would be trying to straighten a crooked generation by the methods of the day and thus each would prove that at

its center the world remained substantially the same. Its ailment is moral just as it always has been. We change medicines and swap hospitals and nurses, but it's the same old disease.

It's well for us old people to pass on and that each new generation attend to its own affairs. One generation takes up where the other left off in building a spiritual habitation to shelter humanity. The quality of the work is important but the vital thing is that they all build on the one and only cornerstone that has any promise of permanence. Right now it looks like all the churches and schools have done is in vain. Our civilization seems to be only skin deep. It gives a thin veneering of decency and learning through which the devil of selfishness and greed has broken once more to drown in blood all human rights.

Once more the earth is shaken that shakeable things may be removed and that the abiding things may be revealed. Science, chemistry, wealth, and all our boasted progress have become the servants of destruction. The one bright spot is that there is enough religious sense left for all normal people to resent it. Love of fair play abides and on this must be built a better world in which raging selfishness, resentment and wrath will be locked out and not allowed to wreck humanity. We will have to work no less on the head but more on the heart. If our character is equal to our knowledge we could fix things right away.

I may live to see the end of this war, but my grandchildren will not live long enough to see the damage undone that is being wrought daily in the modern and material worlds. I wish I were young enough to do my part in healing its hurt, but as I am not strong enough for that I shall keep my possessions that are worth moving packed up, ready to go on in quest of a world whose people know and love even as they are known and loved. I have a little understanding of Paul's feeling when he said, "I am in a strait between two great loves and don't know which to line up with—whether to stay here and help heal the hurt of the world or to move over to the other side and dwell with the immortals." In His own way, God will attend to this also.

—Wesleyan Christian Advocate.

LITTLE RED RIDING HOOD AND THE BOTTLE!

By Ethel Hubler

Once upon a time . . . those are the memorable words with which all fairy tales used to begin . . . there lived in a certain village a little country girl, the prettiest creature that ever was seen. Her mother was very fond of her, and her grandmother loved her still more. This good woman made for her a little red riding hood, which became the girl so well that everybody called her Little Red Riding Hood.

Our version of this little story as we are giving it is as it was first collected in 1696 by Charles Perrault. But, to continue with the story—

One day, her mother, having made some custards, said to her, "Go, my dear, and see how your grandmother does, for I hear she has been very ill; carry her a custard and this little pot of butter." Little Red Riding Hood set out immediately to go to her grandmother's, who lived in another village.

This is the 1696 version of the famous story of the little Miss. But what about today's version!

Before us is a large picture book in bright

colors with Little Red Riding Hood and the big bad wolf on the cover, with a basket over the little girl's arm, and from the end of the basket protrudes a large liquor bottle. This is on the cover page.

We turn to the first inside page and we read: "Once upon a time there was a little girl. She was called Little Red Riding Hood because she always wore a hood her mother made for her out of bright red velvet. Everyone loved her because she was so pretty, so happy and gay. One day her mother was baking, she put some of the nice, freshly baked cakes into a basket, and covered them neatly with a white napkin. She tucked in a bottle of wine, too." And so forth, and so on. The bottle of wine is mentioned several times in the little illustrated story, and is very much in evidence in the various pictures. In this 14-page children's book, we find the grandmother and the hunter on the last page, sitting at a table drinking. The liquor bottle is gone from the basket.

The original story of 1696 says that the basket had in it a "custard and a little pot of butter." Nothing is said about any wine or liquor bottle being in the basket. Whose fertile imagination added the booze, we wonder?

This seems to be going pretty far. But is it not typical of the liquor trade, which is doing everything in its power to create the appetite in the American youth? Why not, you see, plant a little subtle propaganda in this age old fairy story, so beloved by the children?

And all this is going on, while some dry folks sit idly by, saying, "Let's wait awhile until things get worse before we put on an active campaign."

We are thankful that thousands of temperance and church groups have joined the fighting, crusading army, to put down this traffic which is destroying our homes.

WISE AND OTHERWISE

By Rev. James H. Felts

Nothing parents leave their children is quite so valuable as a good name. See to it!

A painted stove may look hot but it gives out no heat. It takes fire to heat a stove. And forget not that it takes more than looks to make a church.

God is the architect, man the builder. When the plan of the architect is fully carried out a magnificent structure results.

When you listen to Mr. and Mrs. They-Say, you get a hat full of fertile imagination right off the griddle. Too much unsweetened hot air!

And now is advertised "that at home feeling" in full dress, including a plug hat. The human being that feels at home in such togs must have some home!

The stupidity of parents is often responsible for the worthlessness of children.

A Paris, Tennessee, hunter "aimed his gun" in the direction of a brush-pile. Out came a Negro woman, doing fancy running. "The wicked flee when no man pursues."

Blessed is the man who turns a good impulse into a kindly deed.

Gambling will die the day and hour that desire for something for nothing dies. And something for nothing is the fool's paradise.

True or false? Criticizing others is a sign of holiness?

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

CHRIST'S DIFFERENT VIEW OF DEATH

By Bishop Ernest G. Richardson

The Memorial Address at the First North-eastern Jurisdictional Conference

A few words from the Fifteenth Chapter of St. Paul's First Letter to the Corinthians: "Now if we preach that Christ rose from the dead, how can certain individuals among you assert that there is no such thing as a resurrection of the dead? If there is no such thing as a resurrection from the dead, then even Christ did not rise. Then our preaching has gone for nothing and your faith has gone for nothing also. Besides, we are detected bearing false witness to God, by affirming of Him that He raised Christ whom He did not raise, if after all dead men never rise. For if dead men never rise, Christ did not rise, either, and if Christ did not rise, your faith is futile. You are still in your sins. More than that, those who have slept the sleep of death in Christ have perished, after all. If in this life we have nothing but a mere hope in Christ we are of all men most to be pitied."

As we read the life of our Master over and over again, we see how differently Christ viewed things from the way in which His disciples viewed them. Death is one of these places where there is a great difference between Christ's aspect and attitude toward it and that of the disciples.

You remember that when our Lord began to talk to His disciples about His death, they revolted at the thought. It seemed to them impossible to believe that Christ should die. And when He began to talk to them about death as being the culmination of His life, that was utterly incomprehensible to them. One of them voiced the thought of them all when he said, "This shall not be; we won't let it happen." And Jesus had to tell His disciples that in their attitude, they were looking at death, not from a God-like viewpoint, but from a devilish viewpoint.

The reason why there was this great difference in the attitude toward death of Jesus and His disciples was because they considered death so differently. To the disciples, death was defeat. One who died was defeated in his purposes. To Jesus, death was victory; not defeat. To the disciples on the Emmaus Road who were sad, and who showed their sadness in their appearance, Jesus said, "You remember, ought not these things to have happened and Christ to enter into His glory?"

If the disciples had had their way, Christ would have not gone to the Cross and I suppose would have lived to be a very old man, eventually dying from old age or something of that kind. Jesus saw that that which would seem to be the victory of His enemies was victory for Him. And because He could view death as victory and not as defeat, He approached it bravely and without the thought of disappointment that was in the hearts of the disciples.

To the disciples, the death of Jesus was disaster. It was the prevention of the things that He had come to do. To Jesus, death upon the Cross was an accomplishment. He spoke to them of the death that He was going to accomplish in Jerusalem. No thought of disaster, but a thought of moving right straight on to the final accomplishment of the purpose for which He had come into the world.

If you and I look at death as the disciples did, we too will think of it as defeat and disaster, but if we learn to view things as Christ viewed them, trying to have the God-like attitude, then we will see that death is not disaster and defeat, but it is accomplishment and victory.

The reason why the disciples looked at death so differently and why we have a disposition to do it also, is because to them and to us, there is a tendency to consider death as an enemy. Even in the Scripture you read, "The last enemy to be overcome is death."

The fact is that death is not an enemy at all. Death is a friend! These bodies of ours are remarkable machines. This is a machine age and the ingenuity of man has been able to produce many wonderful machines, but man's mind has never been able to invent a machine as marvelous as this human body of ours. Nevertheless, these bodies, man-made as they are, are machines. They are not meant to last forever. They are meant to wear out. These hearts that are in our bodies go on performing their work, second after second, over a period of forty, fifty, sixty, seventy, ninety years without one moment of rest; marvelous machines. But they cannot go on forever and they are not intended to go on forever.

Our digestive apparatus serves us more or less well, but it not intended to serve us always. Our minds eventually wear out. In my pastoral experience, I have seen men of remarkable mentality who have come to feeble-mindedness. These machines are meant to wear out.

Suppose love, as we call it, had its way. We never come to the place where we are ready to let our friends go away from us. We are always asking God to save them from sickness and death, but what would happen if we did have an affirmative answer to those prayers? Just imagine now, having our loved ones around, two or three hundred years old, with these bodies and minds and digestions going to pieces. That is what death saves us from. It is not an enemy, it is a friend; it is meant to be a friend. It may have an unprepossessing appearance, but it is the friend who is opening the door into the larger life and saying to us, "Come upstairs, where you can see further and more clearly." Jesus knew that, His disciples did not; we many times do not.

The disciples looked upon death again as

an end. It was the termination. To it was not a termination, it was a beginning. It was the introduction to the life. He had emptied Himself of the which He had with the Father from the beginning of time, and now He reassume that power. "I have said you that I am going away and become said it, sorrow hath filled your hearts but if you understood, you would rejoice because I am going to My Father."

There was no terminus in death so Jesus was concerned. It was just a beginning, and so it is with those who look things from the viewpoint of Jesus. We reach the end of some things. We reach the end of evil and shortcoming and failure. We reach the beginning of everything that is wonderful and desirable and good.

Suppose we could come to look at death that way. We would approach it with a calm thought, both for ourselves and friends. There is not one of us here this morning but who, at sometime or other, has not gone down to the trainshed or the dock and seen his friends embark, sail away or be drawn away. Some of them are going away for months and some for years, and under such circumstances, naturally, there is something sad in our hearts. We don't like to be separated from our friends, even though we know it is for a short time. We are against separation, even though we know it is for their larger good; and so it is that when our friends go from us, we should be a little feeling of disappointment, a little feeling of sorrow; but let there be no feeling whatever of disaster or defeat.

These brothers of ours who have gone from us, think of them, going on to a new and glorious life, led by the Great Ruler of the universe, learning lessons impossible for them to have learned under the conditions of this life.

There is a hymn in our hymn book which gives us this message:

It singeth low in every heart,
We hear it each and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore,
The kind, the true, the brave, the good,
Who walk with us no more.

More home-like seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God for evermore.

—The Methodist Protestant Hymn Book

THESE HAVE ACTUALLY HAPPENED

Have you heard of:

The tenor who sang "Now I Lay Me Down to Sleep," just before the sermon?

The minister who preached on "Come Face the Music," just before announcing the special organ selections?

The minister whose subject was "The Christian's Duty," and who sang "I Waited for the Lord?"

The quartet which sang, "Steal Away to Jesus," when the sermon was on "The Christian's Duty?"—Lorenz's Choir Collection.

Important principles may and must be flexible . . . Why should there be no patient confidence in the ultimate triumph of the people?—Abraham Lincoln.

CONFERENCE NEWS AND PERSONALS

Y. C. Curtis, pastor at Louisville, held a revival in his church beginning July 1. Rev. J. A. George did the preaching.

Seamon Rhea is scheduled to hold a revival at Abbeville and another at Miss., in the near future.

L. T. Fickling, who has been sojourning in Texas, writes us that he is now back in Miss., where he can be reached by friends.

J. E. Gray has practically completed a program of improvement at Port Gibson, a program which costs about \$2,000, which is paid for.

Youth Caravan team spent the first in July in Corinth, Miss., where Dr. Hunt taught a class in materials and along with the youth program.

Charles Higgins, Star Route, Wood-Miss., adds a word of enthusiastic commendation to a business note, for which "thank you," and all good wishes.

E. M. Allen, pastor at Potts Camp, had the assistance of Dr. A. T. Mc- for a meeting in that church recent-

W. C. Harris, whose late husband was a member of the North Mississippi conference, has returned to Texas from Miss., and her address is Rt. 2, Box 47, Texas.

James Bullock reports plans in procuring for various young people's in the Shreveport district, fuller to be made when the details have fully worked out.

H. N. McKibben writes that the Hill, Miss., charge, has had much sorrow recently on account of the passing of a number of loyal members of his congregation.

Edgar Blake, who retired at the session of the North Central Jurisdictional Conference, will make his home at Gables, Florida. His address will be South Greenway Drive.

R. R. Scott, pastor at New Albany, has assisted his brethren in revivals at Sherman, Baldwin, Snowdown church, circuit, Ashland, Chesterville, Ecu and writes Rev. W. R. Lott.

W. R. McCormack, district lay leader in that district, reports that more laymen's day have been held this year than in previous year in the history of lay-work in that district.

editor makes acknowledgment of a expression of editorial commendation from Rev. James A. Knight, pastor at We appreciate his thoughtfulness regard.

G. H. Ledbetter, pastor of the ville-Wheeler charge, is undertaking annual this summer. He plans to do own preaching in the revivals of his churches.

W. A. Tyson, pastor at Tupelo, Miss., enrolled as a student at Harvard during July and August. The as- pastor will have charge of the work at Tupelo during his absence.

L. S. Gaddy reports a very successful revival at 34th Avenue church, Meridian,

in which Rev. J. W. Ramsey did the preaching. The church has raised already more money for all purposes than in any previous year of its history.

The Advocate gratefully acknowledges a card from Miss M. L. Ledbetter, Crawford, Miss. She says: "Really I am more pleased all the time with the Advocate. You are indeed on the way up and you do not let your readers down."

The editor acknowledges with sincere appreciation the remembrance of Mrs. John Brasher, whom he had the pleasure of knowing as one of his faithful parishioners at First Church, Columbus, a quarter of a century ago.

Rev. C. K. Smith, pastor at West Monroe, La., is sojourning for a brief vacation at his cottage in Long Beach, Miss. He and his family were visitors in New Orleans on last Thursday, when Bro. Smith paid the Advocate office an appreciated call.

The Oxford camp ground revival early next month will have as preachers: Rev. M. E. Scott, of Tchula, and Rev. Seamon Rhea, of Holly Springs. Rev. J. A. George and Rev. M. J. Peden, pastors at Oxford-University church and Abbeville, respectively, will have joint supervision.

Rev. J. W. Faulk, pastor at Plain Dealing, La., reports a good meeting in which he had the assistance of Rev. V. D. Morris. Rev. I. W. Flowers was the song leader. Bro. Faulk speaks in high praise of the work of these two splendid young men. Eight members were received into the church.

Rev. Alvin P. Smith, pastor at Bossier City, La., is spending his vacation in New Orleans, where he and his family are enjoying a visit with their relatives and friends. We appreciate Bro. Smith's visit to the Advocate office and his loyalty to the Advocate cause.

Miss Vivian E. Terrell, writing from Boyce, La., says: "This is to assure you that I feel so deeply the need of the Advocate that I cannot even think of closing the door to the blessed fellowship each issue brings." Messages like that make the task of editing the paper a real joy.

Beginning August 1, Rev. G. H. McBride will assist Rev. L. T. Brantley, of Jackson, in a ten-day tent revival at Pleasant Ridge church, on the Moselle charge. Rev. H. B. Hilburn assisted him in the revival services at Moselle church, where good congregations attended.

The Youths' Christian Life encampment for the Vicksburg district was held at Chamberlain-Hunt Academy, Port Gibson, Miss. Revs. A. W. Wilson, J. A. McRaney, Wesley Ezell, Wm. Fulgham and J. B. Vardaman, with the assistance of a number of elect women, constituted the staff of workers.

A camp for intermediate boys and girls held at Pickwick, near Corinth, Miss., enrolled 125, the largest enrollment in its history. Rev. J. E. Stephens, pastor at Clarksdale, has devoted time to this work for the past ten years, and the camp, along with Bro. Stephens, has come to be one of the fixtures in that section.

Rev. T. B. Thrower and his son, of Grenada, Miss., paid the Advocate office a call

on last Friday. They had been spending a time over at Biloxi, where Bro. Thrower left his wife for a few days in order that she might recuperate further from a little attack which she had some time ago. We are glad to know that she is on the upgrade and we hope that she may soon be entirely recovered.

Rev. Tinsley B. Thrower writes that the membership of Grenada church, Grenada, Miss., has passed the 700 mark, and that he is still taking in members. Bro. Thrower assisted in a union meeting at Mayhew, Miss., recently. He says also that Dr. R. A. Clanton made a good talk for the Advocate at his church on a recent Sunday, for which we thank both Dr. Clanton and Bro. Thrower.

Rev. H. B. Varner is having a delightful year at St. Francisville, La. People are attending church well, a good revival was in progress at New Hope church where he was doing his own preaching, and Dr. J. Richard Spann is to assist him in a revival at St. Francisville the latter part of August. Bro. Varner and his wife will spend their vacation at Atlanta, Ga., in connection with the completion of his work for the B. D. degree at Candler School of Theology.

Rev. Wm. D. Gray, pastor at Alco and Simpson, in the Louisiana Conference, reports the organization of a new church at Rosepine with thirty-five members. These people are mainly from Kansas, Texas and Oklahoma, and a number of them were converted and received into the church at a recent meeting. On the first night of the meeting twelve adults came forward for church membership. The new church is located near DeRidder, La.

Rev. E. W. Day, pastor at Morgan City, La., who for years past has done consistently good work for the Advocate, sends in a list of 23 subscriptions, making a total of 25 for the campaign, and 20 of this list are new subscribers. Bro. Day says: "This took only a part of two evenings. I contacted eleven people and sold eleven. I hope every district goes over the top." That report and his letter are characteristic of the man and his work.

The bulletin issued by Rev. Roy A. Grisham, Secretary of the Board of Education of the North Mississippi Conference, reports remarkable activity and success in the work under his supervision. The Young People's Assembly, held at Wood Junior College, in June, had a total enrollment of 138, representing 69 churches; 14 Daily Vacation Bible schools are reported and others still to be heard from; and the Conference-wide Training School was also a great success, enrolling 137 people, with 106 credits issued.

Rev. R. V. Fulton reports a very successful revival at Wesley's Chapel, on the Greensburg charge, in which he had the assistance of Rev. J. E. Hearn. The heavy rains interfered greatly with the meeting, but not with the high spiritual tide which came to the congregation. At Day's church he had the assistance of Rev. J. A. McCormack, a former pastor of the congregation. At the close of the service seven fine young people of intermediate age were received into the church. He is now in a meeting at Greensburg, where Rev. M. D. Fulkerson is doing the preaching.

REVIVAL AT LOGANSFORT

Our 12-day evangelistic services, July 1-12, resulted in a revival. Although we did not receive any members on profession of faith, it was said by many to have been the best revival at Logansport in years.

Rev. Jas. B. Grambling, of Bogalusa, La., did the preaching. The singing was led by his son Bob. Bro. Grambling is a fearless and forceful preacher. He does not compromise with sin in or out of the church.

On the last night of the meeting there was not even standing room at the altar for those who came for a consecration service.

This is a fine people and our prayers are that we may be able to lead them into a deeper spiritual life. They have responded to every call this year in carrying out the program of the church.

The remainder of this month I will assist Bro. Coody in his revivals at Bethel, Longstreet and Shilo. I will be pushing the Advocate campaign at each place as well as at Logansport.

W. O. LYNCH, Pastor.

PONCHATOU LA IN SORROW

Dear Dr. Duren: In recent weeks three of our members, James Settoon, Bro. E. P. Kinchen and Mrs. A. J. Coburn, finished their work here and were called to their eternal home.

James Settoon, a splendid Christian boy of sixteen, full of life and the joy of his widowed mother's heart, met a tragic death, being killed by a train here at Ponchatoula, while passing the track in an automobile. James was a great-nephew of the late Rev. A. W. Turner, who served our church so faithfully in Louisiana.

Bro. E. P. Kinchen, formerly of New Orleans, and for many years a resident of Ponchatoula, had been a member of our official board for a great length of time, and whose counsel and good judgment was greatly valued by our church, was a fine Christian gentleman and a successful business man. He was always faithful to his church and to his Lord. He was a true home and family man, and his passing was a great sorrow to his beloved wife. Two sons and two daughters, all of whom are married, and his grandchildren will also greatly miss him. He left a host of friends who will miss his kindly smile and good humor.

Mrs. A. J. Coburn, well known by many of the older preachers and their wives of this Conference, was stricken suddenly at her home and never regained consciousness during the week that followed before her death. One of the greatest blessings that has come to me as a minister has been to have had this truly good woman sit in our congregations for nearly four years, knowing that many times she was praying for me, and any success we may have had here as pastor was due partly to her, and we know she has entered into her great reward reserved for her in heaven. She loved all her pastors and helped them more than any of us will ever know in this world. She taught a magnificent class of women, every one of whom loved her very dearly, and she was very active in the Woman's Division of Christian Service. She was chairman of the Golden Cross Society, and helpful in every way she could be.

I could write many more good things about these good Christians, but it is not necessary, and too, our Lord has said every one shall receive his just reward.

Sincerely,
ASHLEY T. LAW.

EXPERIMENTAL SANCTIFICATION

By Rev. James M. Lewis

All the theories of sanctification I have ever read were not entirely satisfactory to me. They were all good; but, I suppose, it was because I was dumb, that I could not see through it all. It may be that I hadn't had the experience in my heart.

But there is a vast difference between a theory and the fact of sanctification. When one is really sanctified in Christ Jesus by the operation and power of the Holy Ghost, everybody knows it, though he need not say a word. Something has entered into his daily life which has changed his attitude towards life. He might have been a stern, positive Christian before, asserting his individual rights, judging and condemning people who didn't live up to his ideas of Christianity; finding fault with preachers, district superintendents and other Christians, hard-headed, with a "rule or ruin" disposition, whining and complaining, because he wasn't being treated right, high-strung and stubborn, causing friction in the church, self-centered and a "big I and a little you."

Well, all that is changed, after he is sanctified. He dies to self, to his individual rights and dispositions, and he becomes a sweet-spirited, gentle, loving character, filled with the Holy Ghost. He knows his own faults, acknowledges them, is ashamed of them, and strives by the help of God to overcome them, but he never rebukes others for their faults any more. He strives gently to help them overcome them. He becomes a help to all he comes in contact with. He is a saint of God, living for the glory of God. We need more of them.

McComb, Mississippi.

GROUP CONFERENCES HEAR DR. VLIET

A group of quarterly conferences of the Sardis-Grenada District, North Mississippi Conference, met in the Byhalia church, on Friday, June 28. Over one hundred members attended from the following charges: Olive Branch, Red Banks, Victoria, Byhalia, Cockrum and Mount Pleasant.

Dr. C. K. Vliet, Chairman of the General Commission on Benevolences, delivered a very forceful and inspiring message on "Benevolences and Their Place in the Church Program." His thoughts stimulated the thinking of the members of the conference and increased the determination "to ask, to seek and to find," in order that the great cause of Christ might be accomplished. Some high points of his message that challenge each of us are as follows: "A church not interested in benevolences is not in-

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., La.

terested in Christ . . . A church not interested in missions is not interested in God . . . A church without a vision is a church with difficulties . . . The benevolence is not money as everyone thinks, but a grand obsession of your Christ and . . . There isn't a church in Methodism that has the vision that could not pay anything."

In the afternoon the quarterly conferences were held. The reports were uniformly good. Such a conference proved to be helpful in every way. It brought to a clearer vision of the many opportunities that we have to bring about God's kingdom on earth. Every one seemed to have a real zest for living the more abundant life.

We are grateful to Rev. C. T. Floyd for bringing Dr. Vliet into our district, and are very happy to know that he will be with us again next year. The hospitality of Rev. and Mrs. H. P. Lewis, and their group of Christian people, will be remembered.

MRS. GEORGE CURRY

"BY WAY OF REMEMBRANCE"

"For about twenty-five centuries no dreamt of doubting that Isaiah, the prophet Amos, was the author of the book that bears under his name; and those who still maintain the unity of authorship are accustomed to point with satisfaction to the unanimity of the Christian church on the matter. A few German scholars arose, about a century ago, and called in question the unity of the book.

"In 1870-80, the celebrated Leipzig professor, Franz Delitzsch, who for years previous had defended the genuineness of the entire book, finally yielded to the critical position.

"Modern objections to the book of Isaiah were started by German scholars who were prejudiced against the supernatural. It foretells events which have occurred history, therefore argue these scholars, the alleged predictions must have been made after the events.

"The attacks of the German scholars would have been innocuous had it not been for their copyists. The German scholars, even theological professors—are not so easily religious. Religion is with them an interesting psychological phenomenon. Outside their learned circles a considerable number of writers and professors



July 25, 1940.

...anxious to be in the forefront, have the German theories for proven connection with the book of Isaiah, I some extracts from a letter I received one who was writing some of our day School literature, in answer to my asking why he taught a second edition of Isaiah, as you may from my notes—I beg to say that the second edition of Isaiah is now almost universally accepted by Old Testament scholars both in this country and abroad. It has been commonplace in such circles for a half century or more), and now entered our elementary textbooks and Testament literature and history."

well remember when in college, of a college mate going to Germany to his education, for no education then complete until a course had been taken at some German university. How well do I remember of hearing about this time of "German Rationalism." Since that day we known it here in America as "Higher Criticism," "New Thought," "Humanism" "Modernism."

by way of remembrance, as we read a German Blitzkreig, remember that no doubt in my mind, was in German Rationalism when they first questioned the validity of Isaiah, objected to the book because they were prejudiced against the supernatural, and these theories taken as "proven facts." Let's beware of them!

J. A. WELLS.

CONFERENCE ON EVANGELISM

There have been a great many conferences within the Methodist Church, and of them were alike in being very dry and fruitless. Recently, however, we were privileged to attend the Conference on Evangelism, which convened at Lake Junaluska, North Carolina, a conference which was neither dry nor fruitless, but rather interesting and profitable.

The young preachers of the Mississippi Conference arrived at Lake Junaluska at eleven (E. S. T.), after having driven sixteen hours, not even stopping to sleep during the night. We were six very tired worn Methodist preachers. But after breakfasted and had slept we were refreshed and ready for action.

We had come to the Lake to attend a conference, yes, but we were also thinking of relaxation, recreation and vacation. We were greatly surprised, and happy, by the turn of events.

The schedule for the ten days of the conference was as follows: Breakfast, followed by what is known as a breakfast conference, at which conference the preachers shared experiences which were undergone on the field. There were two classes each morning, beginning at nine o'clock and continuing until eleven o'clock.

Dr. Shelton, the district superintendent of the Birmingham District, had our devotion for the first hour. He dealt chiefly with the preparation and delivery of evangelistic sermons. Dr. Harry Denman, a great leader in the field of evangelism, conducted the forum during the second day, that is, for the first four days of the conference, and his talks were centered in the preparation for, the conservation of, and the carrying on of a revival. Dr. Denman is a great soul, and his leadership in the evangelistic field means much to our church. The last three days of the conference

Rev. George Cresswell, the pastor of Second Church, of Knoxville, Tenn., was our forum leader. Perhaps the best way for us to describe him is to say that he is the most Christ-like man we have ever known.

Bishop U. V. W. Darlington preached for us at the eleven o'clock hour each day for a week, as only Bishop Darlington can preach. Then Bishop C. C. Selecman preached to us for the last few days that we were together. The noon meal was followed by society meetings. The conference was broken up into small groups or societies which met for prayer and mutual spiritual aid. Following a rest period, the preachers went by twos, threes and sometimes fours, to the churches of Haywood and Buncombe counties, to do personal work in the afternoon and to hold revival services at night.

This conference was one of the greatest conferences we have ever attended. Not only did we get the theory of evangelism, but we were privileged to try the theories to see whether or not they would work.

There were forty-four preaching places, some of them were established churches and some of them were places rented for the occasion, to which the crowds were brought by personal visitation and influence. Thousands of people heard the "good news" from the lips of the preachers, and scores were transformed by the power of the Gospel.

It was a glorious privilege to be numbered among the one hundred young preachers under thirty-five years of age, chosen to attend this convention. It was great to be near men like Harry Denman, Dr. Shelton, Bishop Selecman and Bishop Darlington. It was inspiring to sit at the feet of Dr. George Cresswell. Dr. Cresswell is one of the most humble, pure and sincere men we have ever seen, and at the same time one of the most powerful. The only pastorate he had ever served is the one he's now serving, that is, since his seminary days. He has been in Knoxville twenty years. When he went to Knoxville the church was moving down-hill rather rapidly, so much so that no one seemed to want it. Today he has perhaps the strongest church in Knoxville. He has received into his church in the twenty years of his ministry there twenty-nine hundred persons on profession of faith. Rev. George Cresswell is a remarkable man, and we think that all of the young preachers who heard him realize that his success has been due to his consecration to and fellowship with God.

We suggested in the very beginning that the conference was successful. It was a success because the lives of some of the preachers present were transformed. One preacher had the first conversion of his ministry as a result of his being there. It was successful also in that all of us were strengthened by so great an experience.

The most impressive service of the ten days was the service under the electrically lighted cross, overlooking the Lake. We marched, a hundred strong, from the darkness of the porch of Mission Inn—on the night before the last night of the conference—into the light of the cross. We gathered around the base of the cross and sang the hymns of the church, mostly about the cross itself. Many of the preachers prayed, and in almost every prayer there was a note of reconsecration. We joined hands in a circle about the cross, and we began to sing: "Are Ye Able"—we finished the song and loosed our hands and marched back to the Inn, singing the songs of faith and resolving to live more effective Christian lives. In our hearts there was a new

warmth and a new desire to help in the building of God's Kingdom. All of us were made to realize anew the truth of the statement that the central task of the church is the task of evangelism.

J. D. Slay, Elliot Jones, Baylis Alsworth, B. B. Rogers, N. U. Boone, Robert Matheny.

REV. WILLIAM N. DUNCAN TRANSLATED

A telegram from Rev. J. T. McCafferty brings us the sad news of the death of Rev. W. N. Duncan at Drew, Miss., on Monday afternoon. Bro. Duncan retired from the active ministry three years ago on account of a break in his health. He made only a partial recovery from the serious stroke which caused his retirement. On last Monday morning, he complained of a desperate headache, forerunner of another stroke, and he passed into the Great Beyond at 4:30 in the afternoon. He is survived by his wife, Mrs. Carrie Sue Foote Duncan, and one daughter, Mrs. Lamar Maxwell, and her family. As a man, he was faithful, true and pure, he gave a third of a century of noble Christian service to the North Mississippi Conference, and he will be missed by a wide circle of friends. We join with many friends in sympathy for his loved ones.

The funeral was held on Tuesday afternoon at Drew with interment in the cemetery at that place.—Editor.

LAFAYETTE RUNNING IN HIGH

Dear Dr. Duren: Enclosed please find check for \$4.50 for three subscriptions as follows: Mrs. L. L. Judice, Scott, La., renewal; Mrs. R. H. Stenhouse, 422 Garfield Street, Lafayette, La.; Mr. L. W. Morris, Sr., 4322 West 25th Street, Little Rock, Ark.

If I am correct, this makes 30 subscriptions from me. There will be others, for I am working to have all my stewards become subscribers, and have all but six now subscribing. I feel confident that they will subscribe soon, and thus place Lafayette on the Honor Roll.

Things continue to happen here at Lafayette. Mrs. T. J. Thibodaux, superintendent of the Children's Division, has just concluded one of the most successful Daily Vacation Bible Schools in the church's history.

On my return from helping Brother J. W. Faulk, of Plain Dealing, in a revival there (in which there were good crowds and interest and seven additions to the church), the phone rang and Mrs. J. W. Faulk, of Lafayette, wife of the superintendent of schools here, and acting president of the W. M. S., made a date with Mrs. Morris for that night, which turned out to be an old-fashioned Methodist "pounding." Food and other equally appreciated articles were literally piled high on the dining room table. This is in addition to numbers of personal kindnesses that have characterized our stay here. Then, too, the W. M. S. has just completely furnished a new bedroom and purchased other furniture for the parsonage. If you happen to see the Bishop, please tell him for me that, if it's all the same to him, to please send us back here for another year.

We also have a five-course training school planned for October, and are beginning to formulate plans for the dedication of our church since the last bit of red tape connected with freeing it of debt has now been cleared, and the church is entirely debt-free.

VIRGIL MORRIS.

THE CHURCH PEW

METHODIST EXPECTATIONS

By Mrs. V. A. Gunn

As a Methodist woman, I face two questions: "What do I expect of the new church?" and "What does the new church expect of me?"

First of all, I expect of the new church an opportunity for service for every woman in Methodism, such an opportunity that she will give her first efforts to the church, and not to the Camp Fire Girls, P. T. A., Farm Bureau, Y. W. C. A., and other groups, worthy as they are.

I think the new church is ready to give us this opportunity. The Discipline of The Methodist Episcopal Church said, "The women of the church may organize." The Discipline of The Methodist Church says, "There shall be a Woman's Division of Christian Service." May we, as we go forward to set up this division of Christian service, be prompt to recognize ability and zealous enough for the work of the Kingdom that we find a place for every woman who desires to serve.

Then I want the interest of the entire church in the efforts of our woman's organization. I mean the interest of the men as well as the women. With interest comes understanding and with understanding comes closer cooperation.

Further, I covet the preservation of the things in the former organizations that have been tried and proved to be valuable. Speaking particularly of missionary work, I think that we must in some way keep the vital personal interest and concern of our women in the local church for the women and children in every field where our missionaries are sent.

Answering the second question, I think that the church expects me to be tolerant. Our three denominations with their differences of thought, organization, and methods, have come together with the sort of tolerance for each other's differences that brings understanding and cooperation. We are being blended together into one great church, not as in a melting pot, but, to quote Louis Adamic, "Rather into a mosaic because a mosaic implies differences resolved into harmony." I think the new church expects that sort of tolerance from me.

Then the new church asks me to enlarge my vision to include the larger task before me. I have learned that our home missionary agencies touch every state in the Union, as well as Alaska, Hawaii and Puerto Rico. Our foreign missionaries minister to more than forty countries and all the continents of the world. The church asks now that my vision of service be broadened to include all that John Wesley meant when he said, "The world is my parish."

Third, the church asks me to sacrifice. I must give money, but more—my time and talents. I may be asked to take a position of leadership in some group outside the church—a position of honor and one that would bring me happiness, but I'm going to have to say "No, I'm helping to build firm the foundation of the new Methodist Church and I must use whatever I have of time and talent for leadership in that cause."—The Christian Advocate.

"THE PLANE AND THE BUTTERFLY"

By Elba Eades Hogue

The butterfly unfolds her wings of gorgeous hue,
And sails away beneath the skies so bright and fair,
To gather fragrance from flowers far and near,
A God-made thing! A little queen gem of beauty, rare;
A frivolous thing? No, it loves the dress that nature gave,
She wouldn't change one spot to please a royal king;
She has no thought of greed for worldly gain,
She feels the love of life beneath her little wing.

The enemy plane, a man-made thing of beauty too,
Roars away beneath the same blue skies,
As the pilot guides it on with steady hand,
To rain destruction too horrible for human eyes!
What must be the anguish of little children dear
When they know that death is coming through the air?

Oh God! in tender mercy cover these
fenceless heads,
Even on the battle field we know that
art there!

In foreign lands today we hear the
cry,
Stand by your guns, even though it be
your life,
For what is a million lives against a
throne?
Stand up boys, be a man in the gory
Oh, could the dove of peace extend the
branch,
To those war-torn nations in the
deadly hate,
And all the nations sing, "Glory to God
High,
Peace on Earth, Good Will to Men,"
it is too late!

Pace, Miss.

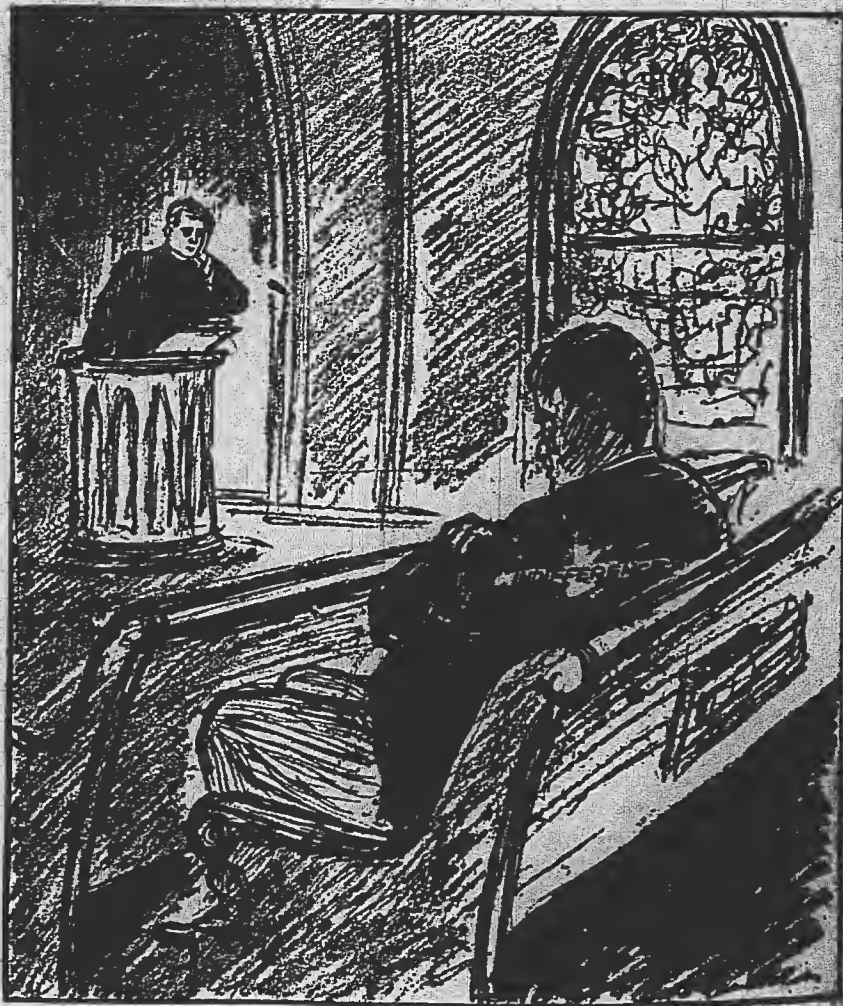
THE CAMELOPARD

The ancients had a name for our
the giraffe, that was a great deal more
ting than his present one. They called
the camelopard.

They chose this name because he
beautiful leopard-like coat and a camel
gait and habits. Like the leopard, his
ly coat of tawny cream color is
with dark splotches.

The giraffe's walk is a nautical
When he gallops he assumes a rock-
tion. Like the camel, he can go
for weeks at a time.—Exchange.

THE SIT-DOWN STRIKE IS NOT NEW



By Charles A. Wells

The power of the sit-down strike is in the silent weight of its inertia. An industry so stricken becomes life under a sand dune. But the helpless frustration it produces is not new. . . . Thousands have known it for years. They are those who tried to lead the church into its responsibility of teaching and healing. It would seem that ninety per cent of the church's task is accomplished by ten per cent of its members and the huge balance of inactive "sit-downers" are the ones who make the church work suffer "low production" and "high overhead." The men in the pulpit have gray hairs and broken hearts over this long before industry cried out from the experience.—(c) Used by special permission of ADVANCE, formerly CONGREGATIONALIST.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Louisiana missionary women re-
member Miss Louise Avett, and heard her
when she was on furlough a short
ago. The Missionary Bulletin carried
following interesting letter from her:

Louise Avett, missionary to China,
written of a recent round-trip from
Soochow. "We just missed being
on our way to Soochow. Our return
was even more exciting . . . Our boat
almost two hours late starting, and we
to turn back after we had ridden only
minutes. The canal was frozen with a
of ice half an inch thick. We were
to wait another day.

We took the first boat to Nanjing. It
was a Sunday morning . . . Miss Tzing
with us. We had a good trip to Nan-
but we were quite disappointed when
could get no boat to Huchow the next

Monday morning we crawled into a low-
row boat the size of a small fishing
boat. Nineteen others were packed in with
us. We had a head wind all the way to
Huchow. At about ten-thirty we were
met by a band of armed countrymen.
They lost everything in the war
therefore see no harm in taking from
us. Everyone was ordered out on the
bank to be searched. Although I did not

have the idea of being robbed, it did give
me an opportunity to stand on our cramped
boat. Lib's and my presence seemed to
frighten the robbers' style a bit. They did not
touch anyone, and they took only fifty
cents from one of the passengers. However,
they demanded ten dollars from the boat-
man but received only four dollars and
some cents. I was quite amused at the ring-
ing, who profusely begged everyone's
money as we started on our way again.

We had gone only twenty minutes when
we were told we would have to return to
the 'hold-up' place. Before we turned
around, however, the robbers demanded that
two foreigners get out on the bank.
I obeyed. We were given the 'once-
over' but not touched. Before we reached
the place of the first stop we had to get
out again, and it was there that we were
robbed . . . I had one dollar and a
note in my coat pocket, but they
robbed them. For some unknown reason
I failed to notice my bag, which I had
tightly wrapped in my steamer rug and
holding in my hands. From Lib they
took ten dollars, and poor little Miss Tzing
about sixty dollars. This was the last
robbery.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

GRAM FOR ZONE MEETING, THIRD
QUARTER, 1940

Theme: "The Old Order Changeth"

Morning

9:00 A. M.—Devotional. (See "Upper
Room," July 26, 1940).

10:15 A. M.—"The Old Order Changeth."
"Guide," which takes the place of the
"Handbook." Order from Literature Head-

quarters, Doctors' Building, Nashville,
Tenn. Price, 10 cents).

10:40 A. M.—"What It Will Mean to be a
Charter Member of the Woman's Society of
Christian Service." (At the organizational
meeting in September a book will be pro-
vided for the registering of all members,
and each member will be given a certifi-
cate).

11:00 A. M. Special Music.

11:10 A. M.—"What are we going to put
into the building of the Woman's Society
of Christian Service?" (What gifts are we,
as individuals, going to bring to put into
this new building—not referring particular-
ly to money, but to talents, prayer, patience,
cooperation, loyalty, etc).

11:30 A. M.—Business. Report from wom-
en who attended Pastors' School. Announce-
ment of Study Leaders' Meeting, August 21-
29, 1940.

12 Noon—Lunch.

1:00 P. M.—Hymn and Prayer.

1:15 P. M.—Discussion: "The September
Organizational Meetings." (Pastor and
presidents will have material concerning
these meetings. Each should be asked to
come prepared to participate in discussion.
Leader should be well informed.)

NORTH MISSISSIPPI CON- FERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Supplies

I received reports from about seventy so-
cieties for the second quarter, but many of
these had not sent supplies during the quar-
ter. The total of the quarter was thirty-
eight donations valued at \$540.73. Donations
to Moore Community House amounted to
\$204.30; to Wesley House, \$96.85; to needy
ministers, \$184.08.

Please do not send supplies to the Wes-
ley House for this work will be closed in
August.

Send boxes to the Moore Community
House, Biloxi.

An urgent call has come to our Mission-
ary Conference for help for our needy min-
isters. Some few societies have responded
to this appeal. I hope every society will do
so as soon as possible. Be sure to ask your
district superintendent to give you informa-
tion about someone who needs your help.

MRS. LUDIE STOKES,

Superintendent of Supplies.

Spiritual Life Groups

"O God of love, draw us all so close to
Thyself that we may be enabled by Thy
grace to bless our enemies, to put away all
malice, and to subdue the hateful prompt-
ings of evil . . . Gather us together with
all our Christian brothers of every tongue
and nation beneath the Cross of Christ, that
in humility we may learn of Him how to
serve Thee in healing the wounds of a
stricken world. May Thy wisdom guide us.
May Thy power sustain us. And may Thy
love keep us ever. Amen."

This is the prayer of a Chinese Christian
leader. Would that it might be the prayer
of not only ALL LEADERS everywhere, but
of ALL MEN everywhere!

I wonder if we women of the North Mis-
sissippi Conference are really praying
women. Let us remember we shall not be

able to enter into His presence with any
degree of satisfaction without practice. We
must cast aside those things which would
sever us from a satisfying relation with
God, and at least "spread the sail for the
wind that bloweth where it listeth." Let
us cultivate His presence. If we will do this,
not only will the duties of presidents of
societies, mission and Bible study leaders,
chairmen of Spiritual Life Groups, but all
duties connected with being a child of God,
become a pleasure because they will open
up avenues through which one can feel that
she is really "serving the present age."

What is life for? In answering this ques-
tion, think of these words, "The most im-
portant question that ever engaged my
mind is that of my personal responsibility
to Almighty God." Let us talk with God
often—seek to know His will; let Him lead
us in making our decisions; let us follow
His standard when we place values upon
things in this life. In short, may our rela-
tion with Him be such that we can say as
did Paul, "I live, yet not I, but Christ liveth
in me."

The reports that have come in at the
close of the second quarter have been very
good. They show the consecration and earn-
estness that characterize the members of
the groups. But I have been somewhat dis-
appointed in the NUMBER of groups re-
porting. I feel sure that you are functioning
even though you are not reporting. Won't
you share your experiences? Your report
might be an inspiration to some who are
not yet so well acquainted with the work.

It is not too early to begin to pray and
plan and save for the Week of Prayer. The
offering this year is to be used to estab-
lish and endow a Chair of Christian Life
and Thought at Scarritt College. That chair
will be named Clara Tucker Perry, in honor
of the Council's president, Mrs. J. W. Perry.
Material is not yet printed for the services
of the week. Word will be sent you when
it is ready. Let me urge you Spiritual Life
Group chairmen to write for it when noti-
fied it is ready. Please do not wait for it
to be sent to you. It can be obtained from
Literature Headquarters, Nashville, Tenn.

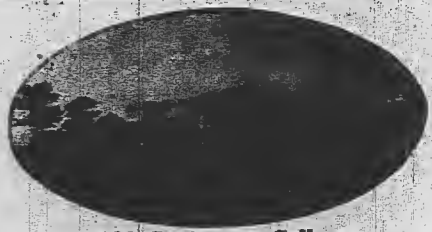
If there ever was a time when unceasing
prayer on the part of every child of God
was needed, that time is now. May we make
use of the privilege of prayer both individ-
ually and corporately.

MRS. W. R. McCORMACK,

Conference Chairman, Spirit-
ual Life and Message.

POWER OF RELIGION

Instinctively, in a time when the founda-
tions of civilization are shaken and the
whole structure of idealism threatened with
collapse, we turn with almost desperate
eagerness to the resources of our inherited
religion . . . In the face of our present need,
the divisive and sectarian elements in re-
ligion lose their interest and cease to trou-
ble us. Fine points of theological contro-
versy, the endless discussions over matters
of ritual and ecclesiastical correctness, and
all the petty rivalries and jealousies that
disfigure the life of organized religion in
so-called "normal" times, are of no slightest
consequence now . . . What counts is the
power of religion, in any form and under
any name, to bring spiritual fortification to
our hearts and a sense of abiding inner se-
curity to our souls, so that we shall not
lose faith in the ideals and justice of brother-
hood, so that we shall be ready to wage
unceasing warfare against the "rulers of
the darkness."—Rev. Dr. F. M. Eliot.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 28, 1940

By Rev. W. C. Newman

WEIGHING CONSEQUENCES

(A Principle of Temperate Living)

Lesson Text: Proverbs 1:7-10; Isaiah 5:11, 12, 18-23; Galatians 6:7-9

Golden Text: Godliness is profitable for all things, having promise of the life which now is, and of that which is to come.—1 Tim. 4:8.

The three selections from the scripture which form our lesson text bear witness to the unity of the Bible. For though they are far apart in time, authorship and style of writing, their messages fit together like the pieces of a jig-saw pattern to form a perfect treatise on the subject for the day.

A Word to the Unwise

Perhaps one of the least agreeable things in the world is taking advice. Yet that is just what the writer of this proverb urges as a basis for wise living. To the young it seems that one has a right to "live my own life," and nearly all advice to the contrary is unwanted. To the intemperate any effort to restrain conduct seems to be an encroachment on their "personal liberties," and will be resisted fiercely. To all of us advice is sweet only when it counsels us to do what we wanted to do in the first place.

Over against such folly is the man in whose eyes the instruction of his father, the law of his mother, and wisdom of God seem like a "chaplet of grace," precious jewels to be cherished and worn throughout life.

Wasted Days—Useless Lives

Almost every generation gives a new setting to old sins, and thus strives to take away from them their repulsiveness and clothe them with glamour. The twelfth verse of the selection from Isaiah might well have been written of the kind of "clubs" that dot our highways and flourish in our cities. Music and drink, late hours and utter disregard for the "work of Jehovah" are characteristic. In such an attractive guise evil persuades foolish people to waste their lives in useless living, even if they do not actually surrender their principles.

Toying With Temptation

The 18th and 19th verses lay it down as an inviolable law of temperate living that the man who invites iniquity to visit him will surely live to experience woeful results. For a man does not even need the cart rope suggested by Isaiah with which to draw sin to him. A simple beckoning with the finger will bring it running and eager.

Yet we moderns play with evil, laugh at it, make a joke of our indiscretions, count it to be a pleasant day when some new way of being risqué is discovered. Which is to say we are fools, for evil cannot be so lightly dismissed. One cannot play with evil and remain untouched by its dirty hand.

Twisted Thinking

In the same category must be placed

those of us who persuade ourselves that there is no "harm in it," or, to use Isaiah's language, "call evil good." Indecency calling itself "art"; vulgarity calling itself "humor"; drunkenness calling itself "sociability"; immortality calling itself "sophistication"—these are some ingenious ways in which we have distorted the truth to confirm ourselves in our wicked desires.

Can You "Take It?"

Equally as vivid as the description of "night spot" life in the 12th verse, is the description of the modern sophisticate in the 21st and 22nd verses. His claim to fame rests on his ability to "mingle strong drink."

Once upon a time in this new country that set a high value on personal courage, when men wanted to praise a young man extravagantly they said "He can take it!" By which they meant that he could do a man's work, endure hardships, face difficulties, risk dangers, take criticism, succeed in his purpose.

But often today when you hear it said of a man "he can take it," it means that he can "hold" his liquor, survive the late hours and dissipation, dance by the hour, and otherwise squander the days and nights.

So has our manhood degenerated that our national heroes are no longer Indian fighters or boys born in a log cabin who became president, but effeminate "crooners," soft-handed orchestra leaders and slicked-haired movie actors.

Solemn Consequences

The result of all this is that thinking men, from the president of the nation to some humble philosophers, are even now shocked at the softness and lack of stamina in the men of military age who would be called on for the defense of the country in time of war.

But there are consequences far more serious than those which threaten us from the invasion of an alien enemy. They are the consequences pointed out in the verses from Galatians. They are the consequences from sin itself working in an individual or a nation.

There is no immunity from those consequences. No man ever has escaped them, and many shrewd and strong men have tried. For the law of life is written into the very universe, and he who thinks he can violate that law without suffering is stupid and foolish, as well as wicked and Godless. "In vain we call old notions 'fudge.'"

And bend our conscience to our dealing;
The ten commandments will not budge,
And stealing still is stealing."

CONFERENCE ON EVANGELISM

Beginning on Sunday, September 1st, there will be held at Mt. Sequoyah a Conference on Evangelism for all preachers and interested laymen and laywomen of the Methodist Church, in the South Central Jurisdiction. There will be 100 free scholarships for preachers under 35 years of age who are members of the Annual Conference. This scholarship provides all fees, including room and board. Those who are interested in a scholarship should write, immediately, to the Annual Conference Director of Evangelism, or to the Department of Evan-

gelism, 626 Doctors' Building, Nashville, Tenn., or see your district superintendent.

This Conference on Evangelism is reported by the Department of Evangelism to the Board of Missions. The speakers will be Bishop Charles C. Seecaman, of Oklahoma City, Oklahoma, who is the General Chairman for the Commission on Evangelism of the Methodist Church; Dr. John L. Horton, pastor of the First Methodist Church, Memphis, Tenn.; and Harry Denman, of Nashville, Tenn.

There will be two forums each day for pastors. One forum will be led by Dr. L. Horton, Memphis, Tenn. The subject of discussion is, "The Preparation, Promotion and Conservation of the Revival." The other forum will be in charge of Harry Denman, Nashville, Tenn., and the subject of discussion is, "Personal Work."

Then one of the most important parts of this Conference on Evangelism will be the field work in "Personal Evangelism," "House to House Visitation Evangelism," "Street Preaching," and "Preaching in Institutions." There will be preaching in shops, factories and isolated places in the Fayetteville District. Not only will we be talking about revivals, but we will be living in revivals.

All who accept scholarships will be expected to do field work.

For any further information please write to the Department of Evangelism, 626 Doctors' Building, Nashville, Tenn.

HOW TO TELL IMITATION DIAMONDS

A London paper tells of a professor showing to his friends various experiments with the Roentgen, or X-rays. Many beautiful diamonds were present wearing, and the professor said, "It is really wonderful the effects these rays have upon diamonds."

So, lowering the lights in the room, he turned the X-rays on the sparkling diamonds which the ladies wore. Immediately the diamonds flashed in all their full brilliancy, but, alas! the beautiful paste imitation diamonds had lost all their lustre. The professor discovered which were real and which were imitation much to the dismay of the ladies present.

So God's X-rays, His omniscient searches our hearts as to how we are living. Him.—Western Recorder.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

TALISMANS

Mr. David Seabury, psychologist, lecturer and author, relates an incident following one of his public lectures. A man came up to him and said, "Mr. Seabury, I wish I could carry a talisman in my pocket which would remind me of the deeper aspects of life."



Mr. Jones

Seabury asked the man for his pocketbook and on receiving it took a coin, read to him the motto on the piece of metal, "In God we trust," and said, "That, Sir, was the foundation on which this country; our fathers trusted in God." Seabury's questioner had probably given the motto on the coin much thought. Few of us do. A piece of money is something that can be handled, hoarded, or spent. Its values, however, are intangible, remote, unreal; yet to those who perceive and apprehend them, nothing is more substantial, powerful.

Something about Mr. Seabury's episode reminded me of the president of a mountain club in the South, who carries a little Testament in his hip pocket. So when he is with the feudists, who habitually armed, he says, "I too am armed," and he pulls out the little book, saying, "This tells of a better way than shooting enemies." This too, is something between a talisman.

The idea of magic in a talisman, a lucky rabbit foot worn as a charm, belong to the same category. A talisman at its best is a symbol—an outward sign of inward something; at its worst it is a sign of superstition, crude, primitive, a thing to lean upon—not a spirit to inspire. Talismans and symbols are the A. B. C.'s of spiritual life, talismans are the building blocks of spiritual infancy.

Bible, prayer, religious ceremonies, should not be thought of as talismans. They are means, not ends in themselves. When they become fetishes or talismans, they defeat their purpose, cease to function usefully, become barriers to the grander, freer life of the Spirit.

Some time ago there lived a man who said, "I would have I hid in my heart that I had not sinned against Thee." A grand place for anything good, for the word heart means the mind as well as the affec-

ONE MORNING

By Rev. Vivian T. Pomeroy, D. D.

There is a superstition that if a man really cares about his garden, he must be found there on Sunday morning in a shabby sweater, ancient shoes and, if possible, no tie, lopping dead branches, raking leaves and pausing now and then to remember it is Sunday and to forget how deceitful seed catalogues can be.

Now I am prohibited from doing these things on Sunday morning; but I have a certain devotion to my garden for all that. Therefore it was with a great deal of amazement and anger that I looked from my window one morning last week upon my front lawn to discover that someone had driven right across it. Not merely cut into the edge, as many otherwise loving friends do, but driven right across, making deep ruts impossible to repair. And, as I looked, I said, "An enemy has done this thing," and I was extremely indignant.

I went down to breakfast.

"The coffee is good this morning," said a voice.

"Some scoundrel has driven right across the lawn," I said, scowling at the coffee.

"What brutes there are in this world," said the voice cheerfully, as if dismissing the matter.

"I'd like to drop a bomb on the fool who cut my lawn," I thought.

The newspaper rustled. "The Rumanians seem to be adding to the general mess," the voice remarked.

"I'd like to know who messed up the lawn," I said viciously.

I took some toast.

"I wish my lawn was as hard as this toast," I thought.

And for some time on that bright morning I meditated darkly upon barbed wire, huge stones and other possible things to upset an automobile which dug into my lawn. The sun was blotted out; the coffee was bitter; cheerful voices were unbearable; the disasters of war were of no account. The whole striving, troubled world was as nothing compared with my little green lawn, my grass, my garden, my worry, my fury.

Suddenly out of nowhere came the thought that I ought to be ashamed of myself; that what was wrong with the world was what was wrong with me. But, of course, I did not admit this at once; that would have been an error and given rise to expectations which I could never meet, such as being cheerful at breakfast every day and any way. So I merely picked up the newspaper from the table. I saw that the world was very wide and was in very great need of courage and wisdom and sympathy, and therefore one must not spend too much time upon one's own little woes.

So I went out and looked closely at my lawn, and I declare it looked a trifle more hopeful.

But do not think that henceforth I shall abandon my lawn altogether for the great world. Oh no! I shall certainly see to it that an abundance of slender but firm stakes stand as sentinels on my driveway. For I should be the last man to claim that it is quite enough to see things in the right proportion for oneself without assisting others to do likewise. And firm stakes or

stout stones may be a great help to such drivers of automobiles as are not noted for their sense of proportion.—Reprinted by special permission of the author and the Christian Leader.

DUST DOES IT

Because the dust storms in the Dust Bowl area of the United States have received so much public attention in the past few years, people have come to think of dust as a devastator and a nuisance. But did you know that it is the dust gathered from the earth, chimney stacks, eruptions of volcanoes, from the sand of the sea, carried high into the sky that helps to make the world the beautiful place it is?

Billions upon billions of motes of dust are responsible for the beautiful sunsets which you have often enjoyed. The dust in the air breaks up and filters the sunlight and then takes on brilliance and color. You may sigh at the beauty of a sunset, but remember that dust in the air makes it.

Did you know that dust is responsible for the clouds which you see scurrying through the sky? Clouds are made of vapor. If there were no dust in the air on which the vapor could condense, there would be no clouds.

Dust is also responsible for rainstorms. Water vapor is the basis of rainstorms. The water vapor clings to the dust in the air until cool air strikes this vapor-soaked dust, causing it to condense and fall as raindrops. If there were no dust in the air to hold back this water vapor, every rainstorm might be a downpouring deluge of rain, cloudburst-like in its intensity.

Did you know that if it was not for the dust in the air, the world might be a cold, damp place, your body always wet, and your clothes always wrinkled and out of shape? It is the dust in the air that absorbs the water vapor in the air and keeps it from your clothing.

Next time you admire a beautiful sunset or a beautiful cloud formation, exultate in a gentle summer shower, admire the razor-like crease in your trousers, remember that it is dust, ordinary commonplace dust, you have to thank.—Intelligencer-Leader.

DANIEL BOONES OF TODAY

The Daniel Boones on today's frontiers are the inventors and research workers in industries' shops and laboratories. On their blueprints and in their test tubes are the jobs for the workers of tomorrow. In their minds are the ideas which will create the great new industries of the future—the comforts and conveniences which will improve American life as the inventions we enjoy have raised our standard of living above that of yesterday.—Howard Coonley, President, National Association of Manufacturers.

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Colfax—J. C. Rousseau	3
Ferriday—E. C. Dufresne	1
Flora—W. C. Mann	1
Glenmora—T. T. Howes	3
Jena-Olla—B. D. Watson	2
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Lecompte—F. J. McCoy	19
Marksville—W. C. Mason	1
Melder—J. R. Strozler	1
Melville—C. B. Powell	1
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Palestine—J. B. McCann	3
Pineville—H. E. Pfost	3
Pleasant Hill—M. W. Beadle	1
Pollock—L. R. Nease, Jr.	1
Provençal—H. C. Kinney	1
Rochelle-Tullos—Don L. Harwell	77
Scilly Island—C. Fenwick Reed	4
Trout-Goodpine—A. Jerome Cain	1
Ward's Chapel—H. B. McCann	1
Winnfield—G. A. Morgan	7
Winnfield Circuit—F. P. Moss	1
TOTAL	194

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Istrouma—W. H. Royal	13
Bogalusa—J. B. Grambling	22
Bogalusa Circuit—T. V. Peters	2
Clinton—M. D. Fulkerson	15
Denham Springs—Ralph Cain	2
Franklinton—E. B. Chaney	16
Gonzales—Edward Jordan	10
Greensburg—R. V. Fulton	11
Hammond—C. F. Lueg	19
Jackson—A. D. St. Amant	3
Kentwood—R. L. Clayton	5
Loranger—Ruth Nuttall	3
Lottie—L. W. Cain	7
Natalbany—D. T. Williams	13
Pine Grove—M. D. Felder	13
Plaquemine—Wm. Schuhle	6
Ponchatoula—A. T. Law	20
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Walker—P. W. Sibley	14
Zachary—J. E. Hearn	24
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DeRidder—S. A. Seegers	7
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Eunice—O. W. Spinks	14
Gueydan—J. P. Bonnacarrere	1
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Hornbeck—R. T. Pickett	25
Indian Bayou—W. T. Gray	1
Iowa—E. R. Haug	1
Jeanerette—F. S. Flurry	1
Jennings—W. D. Wendt	7
Kinder—J. A. McKnight	30
Lafayette—V. D. Morris	10
Lake Arthur—T. J. Holladay	60
Lake Charles—H. L. Johns	12
Simpson—L. C.—C. W. Rodgers	14
Leesville—Briscoe Carter	2
Many—L. N. Hoffpaul	23
Merryville—H. W. Ledbetter	2
New Iberia—R. H. Staples	2
Raymond—J. C. Krumnow	2
Rayne—D. F. Anders	29
Sulphur—Martin Hebert	3
Vinton—F. A. Matthews	4
Welch—R. L. Weldon	4
West Lake	
TOTAL	310 1/2

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Gilbert—I. W. Flowers	16
Grayson Circuit—Hardy Carroll	4

Lake Providence—H. N. Brown	16
Mangham—S. L. McLean	15
Monroe, First—A. M. Freeman	9
Monroe, Gordon Ave.—J. M. Alford	2
Monroe, Stone Ave.—I. A. Yeager	2
Oak Grove—E. B. Emmerich	20
Oak Ridge—A. M. Wynne	14
Pioneer—J. C. Price	14
Rayville—W. J. Reid	13
Sterlington—J. W. Lee	7
Sunrise Circuit—I. A. Patton	1
Swartz-Girard—W. F. Mayo	12
Tallulah—D. W. Poole	2
Waterproof—C. M. Hughes	24
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Wisner—C. F. Sheppard	1
Mer Rouge—W. F. Roberts	1
TOTAL	275

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Houma	
First Church—David Tarver	3
Houma Heights—Oakley Lee	1
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Aldersgate—W. B. Van Valkenburg	1
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Felicity—W. H. Bengtson	4
First Church—Wm. H. Wallace, Jr.	1
Gentilly—H. B. Hysell	1
Lakeview	
McDonoghville—A. R. Hoffpaul	6
Munholland Mem.—Karl B. Tooke	1
Napoleon Ave.—Hubert A. Gibbs	1
Parker Mem.—A. S. Lutz	13
Rayne Mem.—W. W. Holmes	2
St. Marks—J. C. Whitaker	1
Second Church—W. E. Trice	1
Pearl River—L. R. Shumaker	1
Port Sulphur—Don Wininger	9
Reserve—Lutcher—Don Risinger	1
Slidell—L. E. Douglas	60
Charity Hospital	
TOTAL	173

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Blenville—W. P. Shows	1
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Clay—W. F. Henderson	14
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Eros—F. L. Hearne	1
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Lisbon—A. D. George	22
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Shreveport	
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Petal	
Richiton—E. A. Kelly	
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Waynesboro Circuit—S. N. Young	
Williamsburg—D. P. Yeager	
District	
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Camden—Fred Thompson	
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Canton, North Side—D. M. McKeltham	
Carthage—W. L. Blackwell	
Carthage Circuit—Percy Vaughan	
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Fannin—O. M. Brantley	
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Glendale—J. A. Wells	
Grace—E. L. Ledbetter	
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Lena—D. M. Ulmer	
Madison-Pocahontas—E. A. King	
Mendenhall—B. H. Williams	
Morton—L. D. Haughton	
Raleigh—S. W. Granberry	
Sharon—Chas. Schultz	
Shiloh—S. C. Moody	
Terry—W. F. Baggett	
Vaughan—J. H. Grice	
Walnut Grove—J. W. Loudenlager	
District	
TOTAL	

July 25, 1940.

Meridian District

District Superintendent.	
James Miller	2
W. H. McRaney	2
Circuit—F. M. Herrington	2
T. M. Ainsworth	1
D. Simpson	1
P. McClellan	1
W. L. Applewhite	1
Circuit	1
R. Rogers	1
Daleville—J. E. J. Ferguson	1
W. Burton	1
O. Lewis	1
Boys H. Kleiser	4
Circuit—L. S. Gaddy	16
Ed—T. O. Prewitt	8
T. J. O'Neill	1
Mem—C. H. Strait	1
Second Ave.—F. M. Williamson	4
Spring—G. E. Allen	4
U. Boone	18
O. H. Jones	7
E. Alsworth	2
O. S. Lewis	2
Circuit—G. A. Broadus	2
W. G. Clifford	1
Circuit	1
H. S. Westbrook	1
W. S. Watkins	3
J. Moore	3
Circuit	10
Murray Cox	10
W. Courtney	10
TOTAL	92

Seashore District

District Superintendent.	
Y. S. Coleman	1
Louis—A. J. Boyles	3 1/2
St.—C. H. Gunn	3
Wesley—D. E. Vickers	3
Bond—A. M. Ellison	3
S. Loftis	1
T. B. Winstead	1
C. C. Clark	11
W. R. Murray	4
First—V. R. Landrum	1
Handsboro—E. E. Samples	1
P. Payne	1
M. Lane	2
G. Felder	2
H. Grice	2
A. Allums	2
H. W. P. Vaughan	3
R. L. Walton	2
Mem—R. I. Moore	1
A. Smith	1
E. Moore	1
O. Ware	1
B. Holyfield	1
P. Holt	2
E. Price	2
O. Nix	5
A. Wood	5
TOTAL	59

Vicksburg District

District Superintendent.	
L. P. Anders	3
Delos Cassels	3
L. Smith	1
H. Higginbotham	1
H. Wells	1
M. Corley	11
L. M. Sharp	1
W. J. Walters	1
W. Wilson	1
Bluff—P. H. Grice	1
G. L. Oliver	1
L. Neill	1
B. Vardaman	1
E. Gray	7
Cary—S. F. Harkey	3
Pulham	3
J. Jones	2
Wesley Ezell	2
Crawford St.—Otto Porter	14
Gibson Mem.—O. H. Scott	14
A. McRaney	6
W. O. Sadler	4
O. W. Crisler	15
TOTAL	80

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

District Superintendent.	
R. Smoot	2
G. Lowry	2
H. Cunningham	41
W. Robertson	2
R. Meaders	2
E. F. Tucker	2
M. Dye, Jr.	2
D. Benson	2
Spring—M. V. Stokes	1
A. Ashmore	1
J. Dawson	27
A. Burns	15
C. McCay	15
T. Brown	2
L. Nabors, Jr.	2

Pittsboro—Bruce—K. E. Clark	5
Pontotoc—G. H. Boyles	41
Prairie, Strong—S. W. Hemphill	1
Randolph—Bob P. Buskirk	1
Salem—Friendship—L. H. Floyd	1
Shannon—H. G. Wallace	1
Smithville—W. C. Mattox	1
Toccopola—W. D. Waugh	1
Tremont—J. W. Holliday	1
Tupelo—W. A. Tyson	43
Vardaman—R. C. Mayo	4
Verona—G. A. Baker	5
Water Valley, First—R. G. Moore	16
Water Valley, Main St.—R. P. Neblett	1
Woodland—T. F. Sartain	1
District	7

TOTAL 184

Columbus District

L. P. Wasson—District Superintendent.	
Ackerman—W. L. Storment	1
Artesia—J. R. Murff	12
Bellevue—E. G. Potts	4
Brooksville—W. M. Jones	4
Caledonia—J. L. Nabors	1
Chester—Jasper Webber	2
Columbus, First Church—J. D. Wroten	2
Columbus, Central—C. M. Chapman	3
Crawford-Mayhew—N. N. Maxey	12
Durant—E. S. Lewis	3
Ethel—T. W. Smallwood	3
Eupora—E. G. Mohler	3
Kilmichael—C. L. Oakes	1
Kosciusko—S. E. Ashmore	22
Kosciusko Circuit—W. S. Selman	1
Longview—Cedar Bluff—E. M. Shaw	1
Louisville—V. C. Curtis	18
Louisville Circuit—J. W. Gibson	1
Macon—J. M. Bradley	1
Macon Circuit—W. W. Bruner	3
Mathiston—Maben—H. D. Suydam	6
Noxapater—W. R. Crouch	6
Rockhill Circuit—J. L. McElroy	4
Sallis—S. B. Potts	4
Shilo Circuit—G. L. Nicholas	2
Shuqualak—M. E. Armstrong	2
Starkville—J. R. Countiss	9
Sturgis—W. M. Wright	5
Weir—McCool—J. N. Humphrey	7
West Point—J. H. Holder	7
District	133

TOTAL 133

Corinth District

W. E. Lott—District Superintendent.	
Abbeville—M. J. Peden	6
Ashland—R. C. Nanney	3
Baldwyn—E. B. Sharp	2
Belmont—J. B. Burns	2
Blue Mountain—J. N. Hinson	2
Booneville—W. L. Robinson	1
Booneville—Wheeler—G. H. Ledbetter	1
Burnsville—W. T. Bazzell	1
Chalhybeate—W. R. Liming	12
Corinth, First—C. A. Parks	1
Corinth, South Side—A. M. West	1
Corinth, West Side—W. R. Hammontree	4
Dumas—A. Filgo	2
Fulton—Marlin McCormick	2
Golden Hill Circuit—M. N. Hamill	2
Guntown—Saltito—L. P. Sumner	2
Hickory Flat—W. H. Heath	5
Holly Springs—Seamon Rhea	14
Iuka—W. H. Moulner	14
Iuka Circuit—A. C. Bishop	1
Kossuth—E. P. Craddock	1
Lowry Circuit—W. R. Timmons	1
Mantachie—F. L. Looney	5
Marlette—C. L. Ivy	4
Myrtle—H. P. McKee	7
New Albany—R. R. Scott	1
New Albany Circuit—W. M. Hester	3
Oxford—University—J. A. George	29
Potts Camp—E. M. Allen	2
Rienzi—W. R. Goudelock	12
Ripley—W. N. Dodds	136
Rock Springs Circuit—H. M. Bennett	1
Sherman—J. V. Stewart	2
Tishomingo—W. L. Whitener	2
Waterford—T. H. Maxey	12
District	136

TOTAL 136

Greenville District

J. W. Ward—District Superintendent.	
Arcola—Murphy—K. I. Tucker	5
Boyle—Face—W. C. Beasley	3
Clarksdale—J. E. Stephens	25
Cleveland—J. J. Baird	1
Coahoma—Jonestown—C. W. Avery	35
Dubbs—G. D. York	26
Dublin—Mattson—C. A. Northington	8
Duncan—Alligator—W. W. Milligan	5
Frairs Point—Lyon—W. M. Campbell	1
Glen Allen—W. D. Bennett	1
Greenville—A. T. McIlwain	1
Gunnison—J. B. Conner	1
Hollandale—W. C. Galceran, Jr.	1
Indianola—W. C. Newman	1
Leland—W. B. Baker	1
Lula—Dundee—W. T. Phillips	1
Merigold—Sherard—J. M. Guinn	1
Rosedale—Benolt—W. W. Jones	1
Shaw—Linton—C. L. Rogers	1
Shelby—H. H. Wallace	6
Tunica—T. E. Gregory	7
District	127

TOTAL 127

Greenwood District

H. F. Brooks—District Superintendent.	
Acona—W. M. Langley	3
Belzoni—J. T. McCafferty	1
Black Hawk—R. E. Wasson	11
Carrollton—L. C. Lawhon	11
Coxburg—J. E. Roberts	11
Drew—W. I. Henley	11
Duck Hill—H. N. McKibben	9
Ebenezer—B. F. Hammond	7
Greenwood, First Church—S. H. Caffey	22
Itta Bena—T. M. Bradley	2
Inverness—Isola—R. T. Hollingsworth	1
Isola Circuit—E. C. Abernathy	2
Lexington—T. H. Dorsey	1
Minter City—W. L. Pearson	1
Moorhead—W. W. Hartsfield	5
Pickens—Goodman—G. C. Gregory	2
Poplar Creek—A. S. Brisco	2
Ruleville—J. O. Dowdle	4
Schlatter—Cruger—N. D. Guerry	4
Sunflower—J. W. York	6
Swiftown—L. M. James	6
Sidon—W. S. McAllilly	6
Tchula—M. E. Scott	16
Valden—West—E. C. Driskell	3
Webb—Sumner—W. O. Hunt	4
Winona—R. G. Lord	7
Winona Circuit—A. L. Davenport	7
District	120

TOTAL 120

Sardis-Grenada District

C. T. Floyd—District Superintendent.	
Arkabutla—J. A. Patterson	2
Batesville—P. F. Luter	8
Byhalla—H. P. Lewis	1
Charleston—A. C. McCorkle	2
Cockrum—Guy Ray	15
Coldwater—G. R. Williams	2
Como—A. R. Beasley	9
Courtland—F. H. McGee	1
Crenshaw—Sledge—W. P. Bailey	8
Grenada—T. B. Thrower	1
Hernando—E. M. Sharp	1
Holcomb—A. W. Bailey	1
Horn Lake—W. D. Smith	1
Lake Cormorant—J. S. Maxey	1
Lambert—Crowder—J. C. Wilson	2
Longtown—C. W. Baley	2
Marks—Belen—J. E. Lawhon	1
Mt. Pleasant—G. W. Curtis	2
Oakland—J. D. Simpson	11
Olive Branch—E. L. Jernigan	1
Pleasant Hill—B. F. Bullard	21
Red Banks—H. C. Lewis	6
Sardis—W. J. Cunningham	16
Sardis Circuit—H. L. Beasley	1
Senatobia—J. W. Robertson	1
Shuford—J. A. Biffle	1
Tutwiler—S. A. Brown	7
Tyro—N. L. Threat	7
District	118

TOTAL 118

THE NECESSARY OUTLET

The electrician had stopped at the street corner to renew carbons in the arc lamp. A small boy had stopped to watch him. As the day was bright and sunny the boy was astonished to see that the man had on rubber boots. "What do you wear those boots for?" he asked. "Do you think it's going to rain?"

The workman laughed good-naturedly. "No, sonny, I wear them so as to be safe from electric shocks when I handle these lamps. Electricity can't go through rubber very well, and one of the funny things about electricity is that it can't get into a person unless it can get out again."

Is not that true of other things in life also? Take love. It can't get into a human heart unless it can get out again. It must either find an outlet in service or die. Yet many persons forget that truth.

The clearest stream in the world will quickly become a stagnant pool if its waters find no escape. Clog the channels of usefulness with the rubbish of selfishness, harshness, or indolence, and the streams of affection will soon become a foul and stagnant morass that reflects no loveliness and enriches no barren places.

—Youth's Companion.

The very idea of a worthy friendship implies that the friends need and desire each other; are sure that each has much to give to the other; and so are continuously receptive and eager for the other's gift. Un-teachableness shuts one off from his friend's best gift.—Henry Churchill King.

MRS. EMMA NEAR

Mrs. Emma Near had lingered long and served well as a wife, a mother, a grandmother, as a neighbor and friend, as a citizen and church woman for a long period of time, but was called from this to her home triumphant in her 87th year, on July 1, 1940. She was buried in the Mars Hill Cemetery, July 2nd. Services were held by this writer and the Rev. E. B. Sharp, of Baldwin, Miss. Bro. Sharp held the funeral services for her husband when he went away.

Sister Near was mother to a large family of children, and several of them preceded her to the beyond, as did her husband.

She united with the Mars Hill Methodist Church in early life, and lived a devoted and faithful life.

She loved her friends, her church and her pastors as they came and went, whoever they were, and loved her God supremely.

She knew sorrow and was acquainted with grief, but she knew happiness supreme, and bore her trials and sufferings with a fortitude that only Christians can have.

H. N. McKIBBEN.

C. W. BAKER

On Sunday, June 16, 1940, God sent His angel to take home the spirit of C. W. Baker, who had passed his 70th milestone of life.

Brother Baker had spent most of his life in the community where he was living when the end came.

When young he married Miss McCuiston, and to this union were born five sons and two daughters. He is survived by his wife, four sons, two daughters and several grandchildren. His oldest son preceded him in death.

Brother Baker united with the Mars Hill Methodist Church, of the Duck Hill circuit, in youth. He has served his church both as layman and in an official capacity for many years.

He was a true citizen, a noble friend and neighbor, a true and devoted father, a loving and faithful husband, and a lover of righteousness.

He was laid to rest in the Mars Hill cemetery on June 17th. Services were conducted by his pastor, who loved him.

H. N. McKIBBEN.

IN LOVING MEMORY OF MRS. JOHN W. ADAIR

Lula Evelyn Thompson was born in Franklin county, Miss., October 15, 1881. She was happily married, March 22, 1914, and died in Vicksburg, February 10, 1940. She is survived by her husband and their only child, Thomas B. Adair, of Vicksburg. In their godly home this young man has grown into a strong Christian character.

She joined Sarepta Baptist church in her childhood, and she was ever faithful to its institutions. After her marriage her home was open to the pastors and members of her own and her husband's church.

I have spent many happy days in her home and have basked in the air of contentment that flowed from her presence.

No one ever went to her in time of trial or distress and went away without her sympathetic attention. She housed the homeless and fed the hungry. We feel that she is in her mansion waiting for us.

We loved you dear friend, dear sister, and the hope of meeting you again gives us great joy.

EMMA ADAIR ENNIS.

"MIGHTILY IN DE GRASS"

By Claude Bond

It was quite a number of years ago that a certain Georgia cotton-planter, driven to desperation by awaking each morning to find that the grass had outgrown the cotton during the night and was liable to choke it in spite of his efforts, caused a state-wide laugh by exclaiming: "It's all stuff about Cincinnatus leaving the plow to go into politics for patriotism; he was just a-runnin' from grass!"

This condition of the tender young cotton roots, struggling against the hardier roots of the grass-suckers, is described by the phrase, "in the grass." The Georgia poet, Sidney Lanier, and his brother, Clifford, wrote a dialect poem entitled, "Uncle Jim's Baptist Revival Hymn," in which Uncle Jim finds a great similarity between the roots of the cotton choked in the grass and his own church, overrun, as it was, by the cares of the world. Each stanza concludes with this chorus:

Dey's mightily in de grass, grass,
Dey's mightily in de grass!

In recent years, I'm afraid, the roots of our preaching have been "mightily in de grass." And the result has been a tragic lack of vitality and assurance in preaching.

I suppose the question, "What is preaching?" would have as many replies as the question, "What is truth?" Each minister probably has his own idea. One man thinks that to preach is accurately and systematically to divide a given topic, to illustrate it clearly, and to preserve a cold and perfect logic throughout. Another is satisfied to take a given passage of Scripture and carefully bring out all that there is in it, and nothing more. He adds no vital inspiration of his own. He makes no contact with our modern world. Dr. George A. Gordon said that his oldest brother, after hearing a certain sermon on Paul ("a man with a thousand points of contact with our modern world") which was a "quiet little essay upon a man who lived nineteen centuries ago," remarked: "It was a good sermon for Paul, and I am sorry he was not there to hear it." For another a sermon must be a theological or philosophical lecture; while another wants flowers, and is satisfied with them even though they are not fresh from the soil.

Each minister certainly has definite ideas about preaching. Why, then, such a lack of vital preaching?

Mr. T. S. Eliot was recently asked why so little religious poetry of a high order was being written today. He replied very significantly that it was probably because those who were writing religious verse were writing about what they would like to experience rather than what they had experienced. I have an idea that the trouble with our preaching is just that. We have been preaching about something that we should like to experience rather than preaching something we have experienced. Such a thought calls for a careful and prayerful searching of mind and heart.

There is a subtle, but very real, difference between a theological lecture and a sermon. The purpose of the former is to instruct the mind; that of the latter to influence the soul. The lecture is to be remembered; the sermon is to become part of one's experience. A sermon may be extremely valuable even though the ideas presented in it are forgotten.

Sometimes we say of a poem or a paint-

ing or a song, "The art is good, but there is no soul in it." To be successful, the artist must use his art to say "something that cannot be said." To so give expression to an indefinable something that makes us feel that others are inspired, that we feel as he thinks and feels, that we call unto deep. Our theological courses in "The Art of Preaching," the art, and the art of our preaching, but all too often it is empty, and monotonous leaves us cold, because there is no soul in it." Because it has none of the essential poetry about it which William Russell ("A. E.") calls the "transfiguration." And that is the spontaneous expression of a glorified experience.

I do not mean to say that we can hope to be great preachers. The number of great preachers, like the number of musicians, poets and painters, is small. I do not want to be eloquent preachers, for the number is growing less, and for the few that are thankful. What the average church calls "eloquent preaching" will be a thing of the past in a few years. But I do want our preaching can and will be made more powerful through a more vital use of the power of the Holy Spirit upon our minds and hearts. Then the preaching will be alive. "The great preachers," George Eliot, "are often poor preachers. Our sun-filled eyes cannot dim. But sometimes they are made to breathe upon us with warm words. They are clothed in a living human word. Their presence is a power."

Two types of religion form the ground of modern Christianity, the legal and the prophetic. Our heritage is the prophetic type, and it is built around a pit rather than an altar. Hence the importance of the personality of the preacher. It is through him—through the personal influence of his mind and will upon others—not merely through his ideas or the administration of the sacraments and the experience of worship that God is enabled to speak. And when we are unable to speak through him with our society and individuals suffer a loss of what nothing else can supply.

We have been "mightily in de grass" as far as our preaching is concerned. I expect we shall be there just as long as preaching is about something that we should like to experience, instead of what we have experienced.—Advocate, early The Congregationalist.

EVERY LITTLE HELPS

"The seizure of Bessarabia from Rumania by Soviet Russia had repercussions in New York City. Members of the National Federation of Rumanian-American Christians refused to worship any longer in the church of the Russian Orthodox Cathedral of St. Nicholas, a chapel they had been paying for \$3 a week."—Pathfinder.

SO SORRY!

On exhibit at the Missouri Historical Society, in St. Louis, is a Mark Twain collection. Among the papers is an envelope addressed to the author's wife and mother. "Opened by mistake to see what was on the inside."—Selected.

A SINGULAR REPLY

Horace Greeley, who always included the word "news" was plural, once wrote a reporter: "Are there any news?"

The reply came back by wire: "No, sir."—Selected.

New Orleans

CHRISTIAN ADVOCATE

REFUGEE BABY FROM NORTH OF FRANCE



—American Red Cross.

Refugee baby in Red Cross temporary quarters, with his spitz dog on guard. Grandmother and aunt make up the refugee family. They came from the north of France. When the bassinet lost its wheels, the aged women carried the infant in the basket.

...community of declar-
...the Methodists
...in all the world,
...their full determina-
...—John Wes-
...Daniel Cooper, Feb.

LIVING CHURCH

...at the present situation in
...a world so full of stupidity,
...of cruelty, obstinacy and
...“What can we do?”
...personally sober in thought
...the hysteria of fear we
...men who believe God.
...the devil's spate of mad-
...make our own hearts an
...and light, of sanity,
...and courage of truth.
...—A. E. Whitham.

PRAYER-ROOM TODAY

...that Thou rulest still in
...strong may be the
...I believe that even the
...most against Thee Thou
...and make them to serve
...good. I believe that every-
...come to me will come in
...and that some day I
...be just another part of the
...Thy love. I believe that,
...Thou canst make me strong
...day may bring, and that
...Thy help is mine, Thy
...for this day's need. Lord,
...Thou my unbelief. Amen.



WALLET OF THE WEEK



TIBETAN LAMAISM is a form of Buddhism which prevails in Northwest China. It appears that where Lamaism prevails most of the men of the country become monks and they gather into the lamaseries. In certain centers of lama influence, it has been found necessary to give the population training in air-raid warnings and other defense measures and also some military training, for even isolated Tibet and Mongolia are no longer "free from war's alarms."

* * *

THE DUKE OF WINDSOR, who abdicated the throne of England rather than give up his matrimonial romance, has been appointed "Governor and Commander-in-Chief of the Bahama Islands," with a stipend of \$12,000 per year. Press reports indicate that the Duchess of Windsor may not be altogether pleased with the new assignment. But, after all, there comes a time to most of us when we are less glamorous and, therefore, less important than we used to be, but a thousand a month is not to be sneezed at.

* * *

BOSTON UNIVERSITY reports an all-time registration record for the twenty-sixth annual Summer Session. There were seventeen hundred and twenty students representing seven foreign countries, three United States possessions and thirty-eight states. The Summer School began with a registration of one hundred and forty-one students and has now reached an enrollment more than twelve times the original number. The comparative figures are not quite clear to us, but it is safe to say that this is a marvelous record of progress.

* * *

LITHUANIAN RENUNCIATION of her concordat with the Vatican seems to have wiped out the results of many years of difficult and sometimes stormy negotiations with no prospect of reforging the link that has been cut by Soviet domination. The country had twelve hundred Catholic priests, two hundred and twenty-four parochial churches, and was the only Baltic nation with a Catholic majority. If Roman interests are the first to suffer attack at the hands of the anti-religious control, it only means that the day of attack for other groups is near.

* * *

THE ORIGIN OF PUBLICATION is a real romance of human progress. It antedated printing with movable type by perhaps two thousand years. The original form of publication was the papyrus roll, laboriously copied by hand. This was called a biblion and it was used until the codex or leaf-book came into use about the beginning of the third century. Pagan classics and the Jews continued to use the roll long after the leaf-book came into use among the Christians. The Jews use the roll even now. The older manuscripts were called uncials originally because they were written twelve letters to a line. Parchment was substituted for papyrus at Pergamum when Ptolemy refused to permit the exportation of papyrus lest the library at Pergamum become greater than that at Alexandria.

SEVENTY-SEVEN CHINESE UNIVERSITIES have been moved from one thousand to two thousand since the spring of 1938, in order to keep beyond range of Japanese guns. Notwithstanding this long perilous trek, China now has the largest student movement in its history. While the nation fights for its life there are forty thousand students in training, and in 1938 nearly fifty million Chinese have been taught to read and write—all in anticipation of the new day and the new need for China.

* * *

THE STATISTICS OF UNITED METHODISM in 1939 show a membership of 7,572,355. In addition to the number of full members, there are listed 82,036 "preparatory members." This last group evidently are from the former Methodist Episcopal Church. There were 19,935 "effective ministers," and a total of 5,661,596. These figures do not indicate anything as to gain or loss and they are probably less accurate than they will be when the three churches are fully amalgamated into one body.

* * *

NEW ENGLAND RECORDS, according to The Providence (R. I.) Journal, are said to show the remarkable religious zeal of the early settlers by the use of names and others with a religious suggestion. In addition to the given names which are common to most sections one finds Judas, Jehoshaphat, Jezebel, Jaazaniah, Ishib, Remaliah and many others. More unusual names are Zaphnath-Paaneah, Saviour of the World, the name Pharaoh gave to Joseph, and certain derived names: Stay-with-God, Abide-with-God, Stay-Jerusalem, of-Jacob, Sinful and Impiety.

* * *

DR. LEWIS MADISON TERMAN, psychologist at Stanford University, nearly twenty years ago selected thirteen hundred bright California children with an I. Q. of 140 or better. He reports that ninety per cent of the list went to college and eighty-three per cent graduated from college, and more than half of them earned graduate degrees. Of the list 50 are doctors of philosophy, 50 doctors of medicine, 85 are lawyers, and 35 have degrees in architecture and engineering. The average salary earned is three thousand dollars, and about a dozen earned salaries from ten to fifteen thousand dollars each.

* * *

THE BLACK DRAGON SOCIETY, an order of "patriots" of Japan, are said to be on the verge of an upheaval over the national crisis in that country. Plans of the organization are never known until they are ready to be put into execution. When their aims received the approval of Mitsuru Toyama, the aged leader of patriotic radicals, no consideration can turn them from their course and they resort to assassinations if necessary. It seems likely that the Society is more than patriotic, and in some countries such an organization would be classed as overnight revolutions.

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DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WITHDRAWN

All our experience as a pastor, no word seemed to have a more melancholy sound than "Withdrawn" inscribed in a church register. Of course there were many occasions such as marriage adjustments and others of more personal nature, but we are thinking now of a group who appear to have grown away from Methodist faith and polity.

A consecrated young woman came to us recently with a problem which she had encountered in her preparation for service on the mission field. She gave as an example of the problem the case of a man who was an outstanding educational leader who had only recently withdrawn from one of the greatest Methodist churches in America, a pastor is one of the most widely known ministers in the country. The minister is giving great service to the majority of his people, but this man was a representative of an elect social and cultural group who had no sufficient tether in the man or his message. He was, therefore, withdrawing with the intention of going for himself a more congenial church home.

On the very same day that this young woman came to us, the Bishop discussed with us his problem in a great city in another city far removed from the first. He said that the leaders desired a minister who could fill the pulpit at the night service, but they were not interested enough to go themselves. They were willing and anxious to provide a distinctly Methodist service for

years ago, we had a dear friend who told us a number of times that he joined the Methodist Church when he was a child and that he did not expect to leave it. He added that if he were choosing a church at this time, he would certainly not join the Methodist Church. He had simply reached a point where the message and method of his Church did not command his unquestioned allegiance.

These instances call to mind a statement made in Dr. Ernest Rattenbury's "Wesley's Legacy to the World." He said: "Methodism has produced artists, thinkers and leaders, but has rarely kept them. And there is some truth in the criticism of the poverty of her intellectual life." Dr. Rattenbury's approach was different, but he was saying the same thing as the others whom we have quoted: That above a certain intellectual and social standard, Methodist people drift toward other and more congenial communions.

We hope to share always a feeling of gratitude for any person or communion who can do something for the person who may not be able to interest and enlist. That feeling, however, does not prevent a sense of regret for the carrier which places any person or class beyond our

reach. The real tragedy of the situation is too often in our failure to realize the field to which our message belongs. That failure weakens our whole position by the withdrawal of persons who, for whatever reason, find themselves ill at ease and unhappy.

This situation is usually charged up to the minister. He may be the immediate cause, but it is likely that the trouble roots in a ministry and a technique typed by the field and the problems of culture native to the Societies of Mr. Wesley. The Methodist system was fundamentally adapted to an exclusive type and the genius of that adaptation is attested by the fact that the Methodist Church is still adapted to meet the needs of the class of people among whom it originated. We doubt if it would be possible for the Church to divorce itself from its history, and we do not think that it would be the gainer by such divorcement. We do feel, however, that something might be done to prevent that intellectual segregation which results in the confusion produced by that stream of withdrawals to which we have made reference.

BOARD ORGANIZATIONS

The new boards of the Methodist Church met last week in Chicago and organized under the legislation of the General Conference at Atlantic City. This completes the process of union of the three churches and henceforth all action and operation will relate to the one church and not to the constituent groups.

It would be untrue to say that there was no group consciousness in the meeting, but such interest was not in any sense due to sectional difference, but it grew out of an earnest desire to secure an effective administration for the great denominational enterprises which were being merged, and out of a personal interest in men who might not be carried over into the new official family. This interest naturally led to some personal conferences, but nowhere did we observe the least evidence of unseemly rivalry and we believe that the elections to executive positions will give pretty general satisfaction.

We have made arrangements for an official report on the board organizations which we hope to have for next week. Bishop Arthur J. Moore is the new president of the Board of Missions. Dr. Ralph E. Diffendorfer and Dr. E. D. Kohlstedt are executive secretaries of Foreign and Home departments respectively. Dr. W. G. Cram is Promotional Secretary, and Drs. T. D. Ellis and F. W. Mueller secretaries of Church Extension.

Bishop A. B. Leonard was elected to head the new Board of Education. Dr. Harry W. McPherson was elected executive secretary of the Department of Institutions, with Dr. W. M. Alexander associate secretary. Dr. J. Q. Schisler retains his post as secretary of the Department

of the Local Church. The new chairman of the Board of Publications is Mr. W. M. Swiggart of Nashville. Drs. B. A. Whitmore and Fred D. Stone are the Publishing Agents. Dr. Nolan B. Harmon is Book Editor, and Dr. Roy L. Smith, editor of the Christian Advocate. On nomination of the Board of Education, Dr. Lucius H. Bugbee was elected Editorial Secretary, with Dr. C. A. Bowen associate.

We have not received reports from the other boards which met after we left Chicago.

DR. ROY L. SMITH EDITOR ELECT

By the election of Dr. Roy L. Smith to the editorship, the Board of Publication took the first step toward launching the new national organ which is designed to reflect Methodist thought and interest. Dr. Smith is pastor of a great church in Los Angeles and is a brilliant writer, but the making of a journal which shall serve worthily and acceptably the great Christian constituency represented in The Methodist Church will require more than a brilliant editor for its success. He must have the sympathy and the loyal support of the millions of Methodists whom the paper is to serve. Without that support it will surely fail, and with its failure Methodism and American Christianity will suffer great loss of prestige and effectiveness. The watchword of the entire Church in the days ahead should be, "The Christian Advocate must succeed."

Six years of study and experience have convinced us that one of the great handicaps of the Christian church and of Methodism in particular, is the lack of definite information on the part of the people. Comparatively speaking, few religious books are being read and it seems to us that the hope for securing the distribution of a Christianizing literature is through the church press. We noted on a piece of advertising literature recently, the unidentified quotation, "Religion has nothing more to fear than not being sufficiently understood." This we believe to be true. Last week-end we chanced to be a fellow traveler with a minister of another denomination, a denomination which has two million members and nearly ten thousand congregations and ministers, being served by a church press with a circulation of fewer than twenty thousand subscribers. This minister said that, in the congregation which he has served for the past eleven years, there is not a single subscriber to a church paper. He added the comment, "It is terrible."

That deplorable situation may be somewhat unusual, but we feel reasonably certain that there is a lack of religious understanding which runs from the pulpit to the back row of pews in the churches of our Protestantism today. The salacious sowings of a section of the secular press, agents of the "bramble king" of modern life, is aggravating the situation by choking and making unattractive the truth which we represent. In the face of developments tending to create a schism between Christian and secular forces the world over, it will not be easy to create a demand for religious periodicals, but the very difficulty becomes our challenge. It must be done, and every Methodist should demand to be represented in making this new journal of united Methodism a great messenger and a great success in the promotion of Christian attitudes and interests in America and throughout the world. Let no Methodist imagine that

this can be accomplished by wishful thinking; it will require heroic devotion and sustained effort through the Church.

The Conference organ has a specific and an important function in Methodism—a place recognized by the of the Church. There should be the fullest cooperation and sympathy between the National and the Conference papers and this paper dedicates itself to that aim and purpose.

Editorial Miscellany

By Dr. H. T. Carley

"THE PHILOSOPHY OF THE GRINDSTONE"

Some years ago we heard the late distinguished John A. Rice deliver a lecture on the subject used as the head of this piece. As we recall it, he began his address with the story of two men who went into the forest to cut wood. At the edge of the forest, one of them proposed that they stop to sharpen their axes on a convenient grindstone. The other objected on the ground that their axes were reasonably sharp already, that the grinding would take a good deal of time, and that time was being lost—they ought to be at work. The discussion ended with the objector's going at once to his work, while the other took the time to put a keen edge on his axe. The result was that the man with sharp tool started later, cut less wood, and quit earlier than the man who was working with a dull axe.

We do not recall the particular applications Dr. Rice made of the parable; but we do not have to remember the applications to realize that "the philosophy of the grindstone" contains one of the fundamental principles of successful and happy living.

This train of thought was suggested by a remark made this morning by "the lady of the house," "We need a new broom." The colored boy (successor to Harrison) engaged at the time in sweeping the front porch seemed to be making a pretty good job of it; but on attention having been called to it, I noticed that the part of the broom was lopsided and weary-looking. To sweep, to be sure; but a new broom will sweep easier, and give more pleasure in the house. A new one is in order.

Now that the rains have stopped, hoeing is in swing. The other day, Mack, "straw boss," brought me a file. When I asked him what he was using it for, he replied, "To keep the hoes sharp." It is how often a hoe has to be sharpened during the season, how long it takes the filer to finish the job, how close beside the mark—if you want to get your corn out from the hoe-hands, you'd better furnish a sharp file.

Not long ago, I saw Ad, the old crippled boy, sitting in a place, writing with a lead pencil. It was a tedious process. The pencil was one of the poorest kind. I asked him to let me see it. Just as I was about to take it, the lead was worn down to the wood. I sharpened it and handed it back to him. After he had tried it, he said, "I sho do write better, don't it."

A dull mind is as hard to work with as a dull hoe, or a dull lead pencil.

THE SEXTON MEMORIAL CHAPEL

By Bishop Hoyt M. Dobbs

have come together for the purpose of setting apart this chapel to the glory of God and in memory of Dr. George Samuel

occasion has been made possible by the generosity of friends in honor of one who was himself the friend of God and the friend of his fellowman.

A joy for us to do this. If every one who showed a kindness during his life should bring today a rose to the city itself would be robed

quite sure that the first word Dr. would have spoken in your hearing would be his expression of grateful and appropriate thanks to those who have so lovingly and appropriately remembered him. Friends, I thank you from the bottom of my heart.

This chapel is to be a creative memorial. We must always think of it. The distinguishing feature of a chapel is always this. A chapel is not an auditorium, it is not a club room, nor is it a social hall—it is a sanctuary. To it men and women come to worship and to meditate. God and the soul, life and duty and destiny, will be uppermost in minds and hearts as we bow in this chapel. Memory and hope also will come with us in our devotions. Each has a ministry. It gives us happiness to remember happiness, and hope for the future in the human breast.

Those who have conceived the idea of this creative memorial have been thinking of it in terms of a personal friendship. Friendship originated at the altar and expressed itself in terms of life and human relationships through the years. They have been renewing the experiences of other years and discovering the lasting values of human ex-



THE CHURCH PARLOR—the most richly furnished room in the building for social purposes. It has a kitchenette adjoining which is used when small social groups meet. The parlor is accessible to all groups of the church for social purposes, for devotional meetings, and for small weddings and receptions.

perience and renewing the joys of comradeship in Christian service. These all find their origin at the foot of the Cross of Christ which radiates creative energy from day to day and from millennium to millennium, even as light comes from the sun. Christian friendship is our greatest human reward during this pilgrimage through the flesh.

This creative memorial is also a declaration of faith. Its impressive silence will speak to the mind and the heart. In its atmosphere will blossom hope, resolution and loving service. The discerning eye will find

here a fourth dimension of the Spirit. The world will sense the significance of that which faith in Christ and friendship in a human life may come to be when bound together by Him, who is the Author and the Architect of all the Christian chapels in the world.

This memorial is also a renewal of our vows. Through its architecture, its music and its ritual, we shall say to the world that God is the keeper of His covenant, and that to Him our vows must be paid. By this creative memorial we are pledged to renewed endeavor in the Kingdom of Christ, and we find assurance of unfailing inspiration and power which we know to be from above.

In this holy place we shall explore all the possibilities of action, and shall discover that through love, men and women attain to far greater heights than compulsion, obligation, reason or necessity could ever take them. Bowing at this altar, we shall find that God is very nigh unto them who have broken hearts. There is guidance for each one of us, and by listening with faith and hope and love, we shall hear that word which we most greatly wish to have. Here it will be revealed to us that we should "collect all the materials which misfortune leaves in our hands and make what use we can of them."

This chapel is also set apart for the perpetuation of a personal influence. It is entirely fitting and proper that reference be made to the life, character and personality of him whose name this chapel bears. "In him were combined the heart of a little child, the tenderness of a woman, and the strength of a man." He knew how to be a friend; and one of the secrets of his influence was his loyalty to Christ and his fidelity to his friends. The most dangerous of all heresies is the heresy which takes a false and inadequate view of life. This, he never did. Over and over again, he affirmed in theory and in practice that the most foolish of all things is to despise any human being.

His insight into the significance of hu-



SEXTON MEMORIAL CHAPEL, showing the front arrangement; the altar, the front and the panel back of the altar, and a section of the pews.

man personality enabled him to discover values which the casual observer might have failed to sense and to see. He was a leader of men, and a lover of little children, and he knew how to take the gaff of life. Always and everywhere, he let it be known that he was the friend of Christ, and also one of his ministers.

His was a creative life. Saint Paul's Church in Houston, the White Marble Church in Washington City, and the buildings on Centenary College campus, all bear witness to his constructive ability. Greater, however, than the buildings which he has erected are the lives of men and women, and boys and girls, whom he touched and for many of whom he opened the gates of knowledge and of life. The rich and the poor, the old and the young, the famous and the obscure, the intelligent and the illiterate man, were all included within the radius of his thought and purpose.

Those who have linked his name with this chapel have desired to perpetuate his creative influence, and also to honor his memory. He has gone to be with God, having left a heritage which cannot be destroyed. May God bless the friends who have erected this place of worship, and may He also bless the ends whereunto it was intended.

Dedication Ritual

Chairman of Building Committee: We present unto you this chapel to be dedicated to the glory of God and in loving memory of Dr. George S. Sexton.

Minister: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this chapel to the purpose of Christian worship.

Congregation: "God is a Spirit, and they that worship Him must worship Him in spirit and truth."

Minister: We dedicate this chapel to the education of children, young people and adults, in the fine art of personal devotion and group worship; to the revelation of God that comes through the open Bible, the



THE SENIOR HIGH SCHOOL DEPARTMENT ASSEMBLY ROOM, showing the ship center and altar table. The chairs and furniture are of Louisiana finished in nut brown.

prophetic message, and the sincere questing of the human mind for truth.

Congregation: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Minister: We dedicate this chapel to the comfort of the discouraged, the consecration of the strong, the guidance of the bewildered and immature, and the sublime sentiment of those who share life's road together in Christian marriage.

Minister and People: Except the Lord build the house, they labor in vain that build it. We, the minister and the people of this church and congregation, compassed about by so great a cloud of witnesses, do here and now dedicate ourselves anew to the worship of God in this sanctuary and to the establishment of His kingdom among men everywhere.

Doxology.

Benediction.

BOOKS

Christian News-Letter Books

1. The Resurrection of Christendom, H. Oldham, pp. 70; 2. Europe in the Twentieth Century, by John Middleton Murry, pp. 84; 3. Message of the World-Wide Church, by William Paton, pp. 74; 4. Christian Justice, by O. C. Quick, D. D., pp. 84. Sheldon Press, London, and The Century Company, New York; price, each five cents.

These four little volumes are part of the "News-Letter" series which seek to bring Christian faith to the problems of the day in a more understanding manner. They constitute an effort to develop a new policy adapted to the new day of society. Each author makes his own distinct contribution, but the approach is democratic, and the assumption is that the Christian Church has a message for the troubled age runs like a golden thread through each volume. It is frankly stated that the motor of our social order is out of order and the process of life is faced with equal frankness. The hope and courage spread over every page, though the remedy may not be immediate, the results immediate, the whose missionary message has been as powerful as an attorney for the back-ward of all lands, the slaves, the "peoples" and others, and has arisen in the emergencies of the past two thousand years of history, has the message and the power to do again deeds that shall save the world from utter collapse.

The Evening Altar, by Carl Walther, Nashville, pp. 187.

The author of this little book was a Baptist minister, native of California, the son of a minister. His ministerial career was spent in the East, and when he was pastor of First Baptist Church in Newburgh. This volume consists of a series of devotional studies which are truly spiritual meditation. Each page bears the stamp of a rare gift of spiritual order of religious fervor and a and wholesome philosophy that made radiant by commonplace of life. The author went away a year ago, but these addresses are as invigorating as when they first appeared.

(Continued on page 16)



THE EXTERIOR FRONT ELEVATION of the \$130,000 Educational Building of the First Methodist Church. The cross and circle emblem shown on the front elevation is also found in the decorated wood panel back of the altar in the Sexton Memorial Chapel. The cross represents the Christian gospel, and the circle eternity or the everlastingness of the gospel.

CONFERENCE NEWS AND PERSONALS

C. B. Powell has arranged to assist H. Baggett in a revival meeting at to begin July 29.

Lafayette Ministerial Union sponsors period over station KVOL each at 8 a. m.

L. Clayton and family, of Kent, are enjoying a much needed California.

Bobbs will dedicate the church at Miss., on October 13. All former presiding elders are cordially attend this service.

Geo. L. Jones writes us that the Rev. J. L. Greenway should have included in the list of those who have this year.

acknowledge the good wishes for our success extended by Mrs. G. T. of Greenville, Miss. The Advocate been going to her home for over sixty

W. J. Ferguson is happy in his work and Bentonla, Miss. He feels that his people have been greatly blessed efforts to carry on the work of the

C. M. Morris is in a meeting near City, La., and will have time for three more meetings. Any one de his services can reach him at Lock-

guest speaker for the annual Lay- Day service at Lafayette, on July 14, Mr. Ralph H. Agate, Jr., of Welch, the son of Prof. R. H. Agate, a steward long-time member of the Lafayette

Briscoe Carter reports a good meet- at Leesville in spite of "rain and then rain." About \$1,000 has been spent repairs on the church since Conference. members have been received into the four by profession of faith.

W. T. Phillips, who is serving his year at Lula, Miss., is happy in his The attendance at the church serv- is very gratifying and the interest mented by the people is an inspiration pastor.

withstanding sickness and other to hinder them, the people of Mel- church, Rev. C. B. Powell, pastor, are ahead. The third quarterly confer- was held at Palmetto recently with Harper presiding in his usual efficient

Leora Simpson who has been attend- the Oklahoma Baptist University, at mee, Oklahoma, is now at Oklahoma Hospital, Muskogee, Oklahoma, in capacity of superintendent of nurses. Simpson has been offered a Baptist but expects to remain a Methodist attend services at one of the several odist churches in Muskogee when "off" permit.

Bluff Creek Camp Meeting will be on Bluff Creek Camp Grounds begin- August 11, and continuing through August 13. Rev. F. M. Freeman, of Shreve- will preach daily at 10 a. m. and 8 p. m. The fiftieth anniversary celebration be held on Sunday, August 18, at 11 a. m. For reservations, write Rev. A. A.

McKnight, Amite, La. Free cabins and cots by reservation with meals at Hotel—\$6.00 a week.

HOLLY GROVE CHURCH

The Holly Grove Methodist Church was the center of a most wonderful meeting during the days from July 7th to 14th, inclusive.

Rev. C. M. Hughes, pastor at Waterproof, La., conducted the services, and his sermons were on the moral uplift of men and the conditions of today. His attacks on sin were delivered in a masterful way and at the same time no one individual could take exception to the delivery as being directed at him. His sermons were mostly directed to the young folks and they showed great interest. His crowds grew larger each night



Dr. Nolan B. Harmon Elected Book Editor

and it was a great misfortune that the meeting could not continue another week. He left a wonderful spiritual feeling in the community which is still growing and will do much good in the future. Any pastor who gets Brother Hughes to conduct a revival for them will not make a mistake.

His singing was carried on with local

talent, with two quartettes and the organist, who was Miss Georga Dixon, of Anacoco, La.

MRS. R. C. GUY,
President of W. M. S.

Anacoco, La.

A CORRECTION

Dear Dr. Duren: In my recent report to the Advocate of the amount given for Amite Church Relief, I have found two errors which I wish to correct. The amount from the Greensburg charge was reported as \$11.68, whereas it should have been \$22.78, and I overlooked Bethel church, which gave \$16, and since the report Springfield has sent in \$8. This brings our total to \$2,679.90 for the district.

J. H. BOWDON, D. S.

DR. A. C. MILLAR ILL

It is with sincere regret that we have learned of the illness of Dr. A. C. Millar, of Little Rock, Ark., the veteran editor of the Arkansas Methodist, and one of the best known and best beloved editors of this section. We understood that Dr. Millar had a slight surgical operation and that he is not seriously ill, but he was unable to attend the organization meeting of the boards held in Chicago last week. We sincerely trust that he may soon be entirely recovered.

ROSE HILL, MISS.

Dear Dr. Duren: We held our meeting at Rose Hill the first week in July. Rev. Fleet J. Jones, of Satartia, Miss., did the preaching, and Rev. Percy Emanuel led the singing and worked with our young people. These brethren did their work well, and our people enjoyed their ministry with us. In spite of the rainy weather and bad roads the attendance was good at all services.

We are holding our revival meeting this week at the old historic church at Paulding, Miss. Rev. Charles Assaf, our home missionary evangelist, is doing the preaching, and Rev. Percy Emanuel is leading the singing.

Everything goes well with us in our work for the kingdom on the Rose Hill charge.

HILARY S. WESTBROOK,
Pastor.

Nature is so varied in her manifestations and phenomena, and the difficulty of elucidating their causes is so great, that many must unite their knowledge and efforts in order to comprehend her and force her to reveal her laws.—Laplace.



HISTORY OF DREW METHODIST CHURCH

Forty-two years ago the territory in the vicinity of Drew, now traversed by concrete highways and gravel roads, was a dense cane-brake, alive with deer, bear and other denizens of the forest. The rapid progress which has characterized the growth of Methodism in Drew and the hardships endured by the heroes of the early days as they struggled to conquer the forces of nature and of sin, add magic and romance to this history which otherwise might be a dry statement of facts. Since those pioneer times the leaders in the work of Methodism have advanced as soldiers in the front ranks with eyes lifted toward the future, with ears attuned to the martial strains of conquest, and with outstretched hands in the service to all mankind.

Out of the old Lehrton circuit have come two flourishing charges. These charges are Ruleville and Drew. The brave souls who traveled these circuits in the early days had to contend with hardships, of which we, the more fortunate ones, have no conception. Swollen streams, black mud knee deep, snake infested swamps, impure drinking water, and worse still, the mosquitoes, "those little winged poisoners of the night, spreading malaria as they struck again and again"—these are some of the obstacles of the nature with which they struggled as they battled against sin in its most hideous forms of drunkenness, gambling and licentiousness. But nothing worthwhile ever comes without a struggle. All honor, then, to Rev. D. M. Miller, Rev. E. H. McNabb, Rev. J. C. Woodruff, Rev. J. R. Countiss and Rev. J. W. McGee, who blazed the trail for Methodism in Drew.

One Sunday morning in December, 1898, Rev. J. M. Davenport, who preached at the McLemore school house, near Drew, rode over to Drew on his mule and announced to a few people that he intended to preach in the little town that day. His first sermon was preached under a saw mill shed near the present church building. A Sunday school was organized that afternoon. During 1899 and 1900, Brother Davenport held regular services in Drew. He also started the collection of funds for building a church. Brother Davenport was succeeded by Rev. J. J. Garner. Services were held in stores, under sheds and under arbors, just anywhere a congregation could be assembled on Sunday. Brother Garner labored in Drew during 1901, 1902 and 1903. He perfected the organization of the Methodist church in this place. To him is due the honor of being the pastor when the first church building was erected in Drew. Then came two years of faithful service on the part of Rev. B. B. Sullivan. He was succeeded by the beloved Rev. John Ritchey, who put his life blood, as it were, into Delta Methodism during 1906, 1907, 1908 and 1909. Dr. J. W. Boswell was next assigned to this field, and he served only six months and was transferred to another field. After Dr. Boswell was transferred to another place, in writing to a friend at Drew, he said: "In my vision I can see a large brick church in Drew on the spot where the wooden structure now stands." This vision of Dr. Boswell became a reality some ten years prior to his death. Rev. O. L. Savage was sent to Drew to finish the work of 1910, and was sent back for the year 1911. Perhaps no man who ever preached at Drew is more genuinely revered than Rev. O. L. Savage. In 1912, Rev. J. W. Raper was sent to Drew. The Drew circuit was then composed of Drew, Ruleville,

Sandy Bayou, Rome and Parchman. The parsonage was at Ruleville. During Brother Raper's four years of service great changes came about in this charge. In 1913, Drew was separated from Ruleville and became an independent charge.

A commodious brick church with all modern conveniences was completed in 1914. This structure is a monument to the untiring zeal of Brother Raper and the loyal band of workers in Drew called Methodists. Rev. W. S. Lagrone was sent to Drew to succeed Brother Raper. After three years of fruitful service he was translated to heaven from Drew, in November, 1918, mourned by everyone in the community. Rev. W. N. Duncan was sent to Drew in December, 1918. Bro. Duncan served this charge faithfully for six years. At the present writing he is a superannuate, living here among the people he served so well and who love him so much. (Since this was received for publication, Bro. Duncan has passed to his eternal reward.)



REV. W. I. HENLEY, Pastor

Rev. R. P. Neblett served the charge the years 1925 and 1926. He was followed by Rev. E. N. McKeithen, who served the years 1927 and 1928. Bro. McKeithen was succeeded by Rev. W. N. Dodds, who also served the next two years. During Bro. Dodds' pastorate a new brick parsonage was built, which is second to none in the Greenwood District. Rev. J. T. Lewis was next assigned to the Drew charge, where he served faithfully and well for the next two years. Bro. Lewis was succeeded by Rev. E. G. Mohler, who served the charge the year of 1933. Rev. S. A. Brown then served the charge for the next two years, and was followed by Rev. T. B. Thrower, who was pastor from 1936 to March of 1939. Bro. Thrower was then sent to Grenada, and Rev. W. I. Henley was sent to Drew, and is the present pastor.

It is interesting to note the different presiding elders who have made history in Drew. Rev. J. W. Dorman was the first presiding elder to visit Drew. Rev. J. E. Thomas held the first quarterly conference

under a mill shed in 1901. The people on logs to hear him preach. Rev. T. W. was presiding elder in 1902. At this time Drew was taken from the Greenville District and placed in the Winona District. Rev. J. H. Mitchell finished out his term the Winona District in 1903. For the next four years Rev. T. H. Dorsey served in capacity. From 1908 through 1911, Rev. S. Lewis was presiding elder. He was followed by Rev. B. P. Jaco and Rev. Lipscomb, each of whom served four years. In 1920, the name of the district changed to the Greenwood District. At this time Rev. S. L. Pope was presiding elder. He also served four years. In 1924, Rev. E. Cunningham was made presiding elder of the Greenwood District. Bro. Cunningham served four years and was followed by L. P. Wasson, who served four years. He is now district superintendent of the Columbus District. Dr. Wasson was followed by Rev. W. N. Duncan, who also served four years. Dr. A. T. McIlwain was the next presiding elder, also serving four years. In the fall of 1938, Dr. Henry F. Brooks was assigned to the district and is the present district superintendent.

In 1887, the membership of the church was twenty-five. Today the membership is four hundred and sixty-eight. The first Sunday school superintendent was Mrs. R. W. Parks, who at present is a teacher of a young adult class. The present superintendent is Mr. B. R. Kuykendall. Kuykendall has served faithfully in this capacity for the past twenty-two years. The first Board of Stewards was composed of two members. They were Mrs. R. W. Parks and Mr. G. R. Stokley. On the corner

Do not forget the Advertisers listed on the next page. They made this history sketch possible.

of the present building are two names carved with the name of Rev. J. W. Raper. These names are Dr. B. H. Booth and B. F. Green, both having labored faithfully for the cause of Methodism in Drew. Booth is the present chairman of the Board of Stewards, and has been the Men's class teacher for the past fifteen years.

A sketch of the church at Drew would not be complete if we did not give honor to the memory of a few rare souls who have crossed the Great Divide. So potent was the influence of that late and beloved Christian gentleman, the late Bert W. Parks, in the growth of Methodism in Drew. Closely associated with him in the pioneer days was that outstanding character, John J. Beck. Both of these men are Drew Methodists a heritage of which we can well be proud. Mrs. Mattie M. Sage gave the best of her rich graces and heart to her Master in untiring service for her church. The Woman's Bible class has honored her memory by giving her name to their class. There are many more we would like to mention, but due to space we cannot.

We cannot close this sketch without mentioning the Woman's Missionary Society. The writer has been unable to determine the exact date of the first organization. Down through the years this organization has been an integral part of Drew Methodism. At present, under the fine leadership of Mrs. R. K. Sage, it is doing a noble work.

As we ponder the progress of Drew Methodism in our hearts, we are constrained to cry aloud, "Behold what God hath wrought!"

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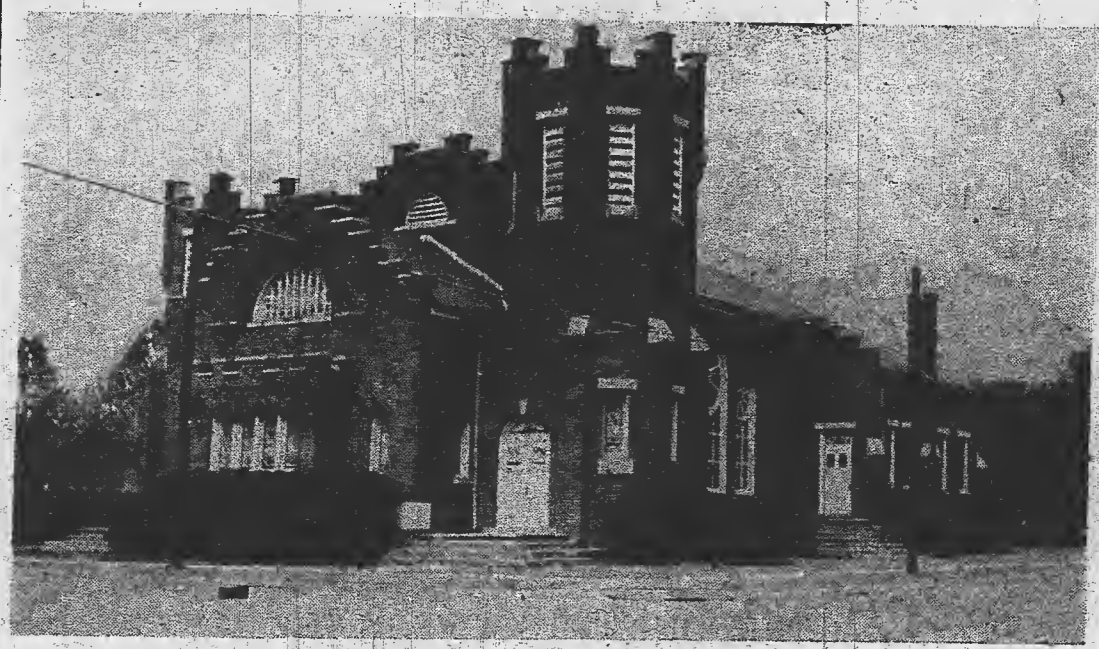
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THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Reports indicate that most of the charges have observed Laymen's Day with a valuable program on Christian Stewardship. The Conference Lay Leader will appreciate an effort on the part of pastors and lay leaders, in charges where the program has not yet been used, to have the service held as soon as possible, so that a full report may be secured before the end of August.

A report on receipts for Benevolences up to July 1, is given herewith.

Brookhaven District—Total, \$1,833.44.—Adams, \$99; Bogue Chitto, \$60.56; Crystal Springs, \$100; Hazlehurst, \$500; Magnolia, \$200; McComb, Centenary, \$180; McComb, LaBranch Street, \$16; McComb, Pearl River Avenue, \$97.14; Meadville and Bude, \$149.91; Monticello, \$37.25; Nebo, \$46.50; Osyka and Fernwood, \$5; Prentiss, \$152.23; Scotland, \$20; Silver Creek, \$19.85; Summit and Topisaw, \$75; Wesson, \$75.

Hattiesburg District—Total, \$2,333.—Bonhomie, \$17.50; Bucatunna, \$38; Clara Circuit, \$46.75; Collins, \$50; Ellisville, \$160.66; Hattiesburg, Broad Street, \$225; Hattiesburg Circuit, \$46.05; Hattiesburg, Court Street, \$300; Hattiesburg, Main Street, \$216.40; Heidelberg, \$14.50; Laurel, First Church, \$400; Laurel, Kingston, \$75; West Laurel, \$61.43; Magee, \$165; Moselle, \$16.65; Mount Olive, \$50; New Augusta, \$50.47; Ovette Circuit, \$32.92; Richton, \$50; Sumrall, \$37.72; Waynesboro, \$200; Waynesboro Circuit, \$52.10; Williamsburg, \$26.85.

Jackson District—Total, \$2,173.43.—Benton, \$256; Bolton and Raymond, \$175; Brandon, \$90; Canton, First Church, \$200; Carthage Station, \$20; Carthage Circuit, \$2.45; Clinton and Ridgeland, \$3; Fannin, \$16; Forest, \$150; Greenfield and Richland, \$10.41; Jackson, Galloway Memorial, \$500; Glendale, \$33; Jackson, Grace, \$350; Madison and Pocahontas, \$135; Mendenhall, \$75; Morton, \$15; Shiloh, \$54; Vaughan, \$40; Walnut Grove, \$48.57.

Meridian District—Total, \$1,867.01.—Binnsville, \$6.35; Chunky, \$51.10; DeSoto, \$50; Hope, \$39.75; Marion, \$8; Matherville, \$2; Meridian, Central, \$200; Meridian, East End, \$400; Meridian, Fifth Street, \$205; Meridian, Hawkins Memorial, \$75; Poplar Springs, \$30; Pachuta, \$65.45; Philadelphia, \$225; Philadelphia Circuit, \$20; Porterville, \$22.10; Quitman, \$230; Rose Hill, \$26; Scooba and Electric Mills, \$77.50; Shubuta, \$130; Vimville, \$33.76.

Seashore District—Total, \$797.42.—Americus, \$35.20; Bay St. Louis, \$20; Epworth-Wesley, \$50; Brooklyn and Bond, \$44; Columbia, \$250; Escatawpa, \$33.22; Handsboro, \$50.25; Kreole, \$66.26; Leakesville, \$18.05; Long Beach, \$34.57; Lucedale, \$10; Moss Point, \$27; Picayune, \$70.47; Saucier, \$45.90; Vancleave, \$42.50.

Vicksburg District—Total, \$1,615.91.—Anguilla, \$87; Centerville and Liberty, \$110; Edwards, \$113.52; Fayette, \$25; Louise and Holly Bluff, \$96.95; Natchez, \$325; Port Gibson, \$156; Rolling Fork and Cary, \$22.59; Roxie, \$17.50; Satartia, \$79.35; Silver City, \$18; Vicksburg, Crawford Street, \$350; Vicksburg, Gibson Memorial, \$100; Woodville, \$15; Yazoo City, \$100.

Grand Total—\$10,650.21.

J. M. SULLIVAN.

BOARD OF PUBLICATION

Dear Dr. Duren: The meeting of the Board of Publication of the Methodist Church—its first meeting—has just adjourned.

As a member of this Board, elected from our Central Jurisdiction, I wish to make an official report.

Judge William H. Swiggart, Jr., of Nashville, Tenn., was elected chairman of our Board and handled the meeting with a combination of skill, courtesy and dignity which was most invigorating.

The ministers and laymen composing the Board were of a type that would inspire confidence in the members of our church could they have had the opportunity to meet these men individually and to have observed them in group action.

I venture to say that this department of our church will show great progress and a continuous development of the greater power of our church through the medium of the printed word.

Many complicated adjustments in the set-up of our combined publishing houses have yet to be worked out, and these cannot be done quickly.

However, with the elected executive officers, the publishing agents, B. A. Whitmore, of Nashville, and Fred D. Stone, of Chicago (men of proven ability of long standing in the carrying out of their work), we can rest assured that all adjustments will be accomplished, and with the enthusiastic cooperation of all former divisions.

It has been an honor to have been elected to serve with this Board, and I hope that as time passes I may be able to add something to its effectiveness.

Sincerely yours,

J. W. REILY.

THE MINISTER'S WIFE IN THE NEW CHURCH

By Mrs. Kathryn S. Cole

The woman in the parsonage has always been an important figure in the life of the church. In combining the job of homemaker with that of her husband's assistant in his work, she really lives two lives. Where she has succeeded, her husband's ministry has been fruitful; but where she has failed she has borne the brunt of the failure.

Whether she wills it or not, she is an influence among the people. It is impossible for her to remain apart, living to herself and claiming the right to individual standards. Her sense of values must be as fundamental and deep-rooted as her husband's.

Though she never preach a sermon from the pulpit, her constant contact with the people of the parish gives her a golden opportunity to preach a sermon with her life, through her attitudes toward others and the major issues of the church. Then, too, outside of her church circle, she is representative of that circle and is accepted as such. In this capacity she is often able to make friends for the church.

The women of Methodism will accept the challenge of the new church only as enthusiastically as do the wives of Methodism's ministers. As never before, the minister's wife will be expected—and rightly so—to keep herself in readiness and in preparation for the next step. She must

serve as a balance-wheel in these days when we are ahead. Her spirit will be reflected in those about her, and if she will accept the challenge of the moment, the task of adjustment will indeed be a glorious experience for the women of Methodism. She must be a woman of prayer, seeking the guidance of God for her tasks.

Prejudice, misunderstandings and couragements will crop up in every way occasionally. It is the minister's wife to dispel these and, in their place, tolerance, understanding and adjustment. She must be a woman of tact.

She must be a woman of vision, looking to the church universal before the eyes of the women of the churches everywhere. The women of Methodism must learn to live in the church in the terms of many things, hence, and not the immediate future. Too often we fight change and cling to tradition. We are mindful of our heritage, and thank God for those of our fathers who blazed the trails that we might follow the Christian church; but if we are worthy of this inheritance, we, too, must be trail-blazers.

She must be well-informed, serving as a veritable bureau of information for the department of Christian Service.

The minister's wife's unique position, being both of the ministry and the laity, affords her wonderful opportunities and challenges to both. She has come to the time for such a time as this! Truly this is the greatest challenge in the history of the Methodist Church!—Christian Advocate

WISE OR OTHERWISE

By Rev. James H. Felt

The man whose signature is X, who is dishonest and dependability, is a man who is every way than the shady part of the alphabet attached to his name.

Running from trouble is like running from your shadow. Face your trouble, and with smiling courage. It will not follow you but others.

I am not disturbed by bald heads, tousled heads, even crowned heads. But when dead heads come my way I would like to be excused.

Poor fellows! They actually make themselves socially fit because they are tops and tails, and were lined with whisky.

An habitual bridge player said, after a shut-in, "I thought there was no one for me but the bridge table." The next day, after the visit, "Blind as a bat," he said, "I thought no one knew I was alive." A dual benediction is found in persistence.

"House guests and fish spoil the first few days." Yes, and even more so if they are not worked over.

Recently a Memphis, Tennessee, minister left Southwestern College in St. Louis to accept a splendid position. Who were graduates were his? Why this difference? "SPIZZEE!"

Because others continue to think that the most beautiful things is no reason for the surrender of life's holiest and best. BELIEVE IN GOD!

No man who is a bigger fool than he intended should be allowed to live.

True or false? Our criminals are bred?

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Concerning the Woman's Society of Christian Service

Free copy each of the Book of Worship and of the program material will be sent to each of our auxiliaries. The Guide, which takes the place of the former Handbook, and gives directions for organizing and carrying on the new Woman's Society of Christian Service, is on sale at Literature Headquarters, Doctors' Building, Nashville, Tenn., price 10 cents. There will be free distribution of the Guide. The map showing the location of the Woman's Work in the world is 25 cents, and will be a great asset in presenting the new program which begin October 1st.

* * *

The program for the organizational meeting of the W. S. C. S., is beautiful and impressive. It should be followed in order to be found in the organizational packet. This packet, which includes the Guide and the program, is 15 cents, from Literature Headquarters, Doctors' Building, Nashville, Tenn.

* * *

Business and professional circles automatically become Wesleyan Service Guilds, however, they operate just as the circles have in the past. The president and treasurer of the Wesleyan Service Guild are members of the Executive Committee of the Woman's Society of Christian Service, and funds raised for missions by this Guild are remitted to the treasurer of the W. S. C. S., and by her to the conference treasurer.

* * *

Should be made now for the final meeting of the Woman's Missionary Society, held in August. Make it an outstanding occasion, with a register for all those attending, to be filed with the auxiliaries' records. Why not make one of the oldest members a Life Member at this meeting, giving her the pleasure of wearing the emblem of the old organization?

Though new officers will be elected in November and new programs begin with December, our finances will not be complete by December 31, 1940. Where there are deficits, it will possibly be wise not to discontinue their membership until the close of the year when the finances will be closed for the old organization. Our conference is making an effort to have all the finances for the three quarters of 1940 in hand by November 30th. You can help by having your auxiliaries in by that date.

* * *

The first conference meeting for the Methodist Conference Woman's Society of Christian Service, will be held in the Jefferson Street Church, in Natchez, October 1940. Delegates to this conference will be president ELECTED IN SEPTEMBER. She is to carry with her the certificate made out and signed by the pastor. The certificate has been mailed to each pastor. An alternate delegate should be present at the September meeting.

A minister takes one step into the pulpit and his hearers will take two.—Cecil.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear Fellow-Workers: Letters have gone out from Mrs. Perry and Mrs. Bourne to all local presidents concerning the summer plans for our new organization. These plans are very explicit and I hope you have read them carefully and understand them. There is nothing difficult about this transition if we are careful to take each step at its proper time.

Letters have also gone out to the district superintendent and the local pastors explaining the procedure from the standpoint of the pastor.

Assist the pastor in every way possible, but I suggest here three definite tasks for the women.

First: Cooperate in the study group. You will be asked by the pastor to serve as a leader or as a member of this group. Study the new plans. They are more or less familiar to some of us now, but each woman needs to know all about them. Secure the new program material from Nashville. You will need the "Guide" and map as well as the program book to know about the enlarged scope of our work. Study these and see how these new plans can best meet the needs of your local group.

Second: Each woman can be a great help to the pastor and the Conference officers if she will assist in every way possible in giving our new plans publicity. We want every woman in the Methodist Church to know about our new program, the opportunity for world service, the importance of becoming charter members. Use the local newspaper, the church bulletin, announcements in group meetings, every possible method to inform every woman in the church.

Third: Make a great effort to enlist these women. Under our new program our work is extended both at home and abroad until we can truly be world citizens. Our new program of local work is much larger and we are working in many new and needy areas abroad. Surely, somewhere in this vast field we will be able to interest every woman. Study the women and the program, and let us be untiring in our efforts to bring this privilege of world service to every woman.

We have 575 churches in North Mississippi and 216 missionary societies. We have a total membership of 75,635 church members. Let us assume that one-third of these are women. This is approximately 25,000 Methodist women in our Conference, yet our membership in the women's group has never reached 7,000. This leaves about 18,000 Methodist women in North Mississippi who are not being enlisted and cultivated for this high privilege of active kingdom building through this channel.

Late in August or early in September the pastor will convene the women of the church to organize and enlist these charter members of the Woman's Society of Christian Service. This will be a formal organization, with election of officers and signing the scroll in a very impressive ceremony, and each woman pledging a three-fold offering of prayer, service and money.

As near September the fifteenth as possible the Bishop will convene the official

delegates of the local societies in a one-day conference. Here our Conference Society of Christian Service will be formally launched with the election of Conference officers and any other necessary business.

Many women will want to attend this historical meeting, and as it will last only one day, most women who are interested will be able to go. So plan to send your official delegate or her alternate, and as many visitors who wish to attend.

The call and program for this meeting will come to you late in August or early in September.

May we renew our pledge to work together to the end that we, in North Mississippi, may have a vital Woman's Society of Christian Service, with all the name implies. May we truly be a group of women committed to the enlarged program of missions and church extension in the Methodist Church.

With much love and appreciation for each of you,

Sincerely,

CORA R. RATLIFF.

WHEN WILL THE WAR BE OVER?

Our readers may have heard this one which a Wellesley Institute lecturer used to make a point: A Spaniard who was asked when the Spanish Civil War would be over answered: On the day that Franco's widow tells Stalin on his deathbed that Hitler was fatally shot when he was attending the funeral of Mussolini.—Selected.

CHASING SHADOWS

"The world passeth away, and the lusts thereof."—1 John 2:17.

How sad that we are unable to realize this in early life, but are toiling, straining, struggling for the things of the world. Always looking just ahead, when we think we shall reach our goal and attain happiness, but, alas, when we reach the end of it all, we find only "Shadows." Hear God speak through His prophet: Isaiah 55, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not; hearken unto Me, and eat that which is good, and let your soul delight itself in fatness."

"Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

How can we doubt God's Word? Do we really believe what He says? How sad that we cannot realize this in early life, but in advanced years must look back, and see with sorrow our great mistake of all mistakes.

May God help us to lay up for ourselves treasures in Heaven, where there are no disappointments and shadows.—Mrs. H. E. Chapman, in Florida Baptist Witness.

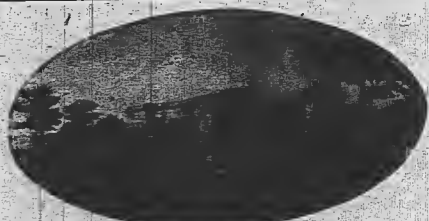
A Washington woman who has enjoyed thirty-five years of more than unusual conjugal bliss, has in her employ an amusing old negro cook.

One day, when a box of especially beautiful flowers was left for the mistress, the cook happened to be present. She said, "Yo' husband send you all them pretty flowers you gits, Missy?"

"Certainly, my husband," was the response.

"Glory be!" exclaimed the cook, "He suttently am holdin' out well, ain't he?"

—Masonic Tidings.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 4, 1940

By Rev. W. C. Newman
THE TWO WAYS

Lesson Text: Psalm 1; Matthew 7:24-27

Golden Text: The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

For seven Sundays it is to be our privilege to live in the exalted atmosphere of the Psalms, those majestic songs of the soul which have been sung, read, memorized and quoted by worshippers since long before the time of Christ.

Sing Unto the Lord An Old Song

The Psalms were originally called "Praises" in the Hebrew language. And that title is apt because, running through them all like a golden thread is the theme of thanksgiving, worship, adoration, penitence for sins, the glory and goodness of God. They were written to be sung, and their lyric is pitched in the high, white rapture of holiness.

The Poets

Of the one hundred and fifty Psalms, seventy-three are attributed to David, eleven to the sons of Korah, twelve to Asaph, and one or more each to Heman, Ethan, Solomon, Moses, Haggai, Zechariah, Hezekiah and Ezra. The rest were either written by persons unknown or were folk songs originating as did many of our Negro spirituals with the people themselves.

A Study In Black and White

This anthology of devotional poetry of the Hebrews is introduced by the "Psalm of The Two Ways," the first Psalm which constitutes our lesson for today.

No characterization to be found in Shakespeare, that master portrayer of human nature, is more vivid and realistic than the pictures of a good man and a bad one drawn for us by the writer of this Psalm. Only six verses, twelve lines, one hundred and thirty words are used by the writer. Yet he sets out for us in brief, clear strokes the essential differences between these two types of men—the righteous and the wicked.

Fatal Associations

"A man is known by the company he

keeps." How often I heard my mother say that! But something else is of even more importance. A man is made by the advice he seeks, the leadership he follows, the companions he allows to influence his thought and action.

Today, as always, two elements in our society call out to every passerby. One is the "counsel of the ungodly," loud and strident, crying for sale the cheap and tawdry wares for which some men give their souls. The other is the voice of them that "delight in the law of the Lord," and urge their fellowmen to walk in that way.

The issue between the two is clearly drawn. There is no middle ground. In that war there is no such thing as neutrality.

Joyful Goodness

It may be true, as Browning says, that "all service ranks the same with God." But I doubt if all goodness does. For there is a very painful type of goodness, sullenly achieved, which seems to bring as much unhappiness to its owner as discomfort to those who look upon it.

The Psalmist, however, speaks of him whose "delight is in the law of the Lord," whose piety is not forced, whose obedience is not reluctant, whose goodness is not grudging, as being a happy man. Surely this is a higher level of goodness.

Only God Can Make a Good Man

With true oriental imagery the poet likens this good man to a tree growing by a river, very fruitful, with leaves that never fade. A modern poet, centuries later, was to write also of trees, and his poem was to be often quoted, and sometimes sung in the high pitched, unmelodious voice of soloists who possessed more lung power than talent. According to this poet a fool can write a verse, but God alone can cause a tree to grow.

Well, God can grow a good man, too. And in the same natural manner in which He makes a tree. But neither a man nor a tree can grow without making use of the means of growth which God has plentifully supplied to us all. These are the things which our Methodist fathers called the "means of grace."

Silly Men

Jesus, too, could draw brief, clear portraits in black and white. How admirably do those four verses with which He concludes the Sermon on the Mount sum up this whole matter of good men and bad.

Wickedness, He says, is perfectly silly. Everyone knows that drunkenness, dishonesty, immorality, injustice and the like are dreadful things. It is so clear that men do not even try to deny that they are. But some of us do build these things into our lives. And that is very, very silly. As silly as for a man to set his house plumb down on the sand which shifts and leaves his house in wreckage.

There are many grounds for dispute concerning theological opinions. There is no ground for disputing the simple statement that it is better to be a good man than a bad one.

BISHOP CANNON SPEAKS

Bishop James Cannon, of Richmond, speaking from the platform of the Junaluska Assembly, Monday afternoon, laid responsibility for inactivity in the turn of national prohibition squarely at the door of Christian ministers.

"If the pulpits of America," he asserted, "will line up as they did before the Eighteenth Amendment, repeal will be repealed and if the pulpits will thunder for the sake of the Sheppard Amendment, again the ban of the criminal will be on the liquor traffic."

Speaking on the status of the prohibition question, Bishop Cannon gave an analysis of the movement toward national prohibition, setting forth the position of the nation's presidents and other leaders. Hoover did not keep his promise and force the prohibition law he said was one of the puzzles of his public life. He told of the place the anti-Smith Democratic party movement which he and others launched at Asheville, in 1928, played the question of prohibition as a national political issue.

Coming to what he called the "job" of Christian leaders today, he declared: "The trouble today is in the pulpit; not in assemblies, conferences, conventions, odds or congregational gatherings of the nominations. It is not with the bishops' official leadership."

It is in the pulpits and with the pulpits we got it before when every pulpit was alive to the importance of the issue. There is so much of cocktail parties, and beer drinking among the members that the pulpit is silent. What we need is a denunciation of the traffic and a call for its abolition. If the pulpits of America line up as they did before the 18th Amendment, repeal will be repealed; if the pulpits will thunder for the passage of the Sheppard Amendment once again, the ban of the criminal will be put on the liquor traffic.

"It will never come until the pulpits come a sounding board for prohibition. Strangely, the Congress of the United States does not want to go on record on this question. But we have got to get them go on record like we did before. We have got to get the voice all over the nation from the pulpits of the church of God to declare that liquor traffic is the same old serpent that the last it stings like an adder."

Bishop W. N. Ainsworth, for many years an active crusader for prohibition, offering the prayer of dismissal, called on the audience to give the Chautauque to Bishop Cannon, who he said, "alone at times, had matched his courage against the ablest men of the country in his fight for national prohibition."

"Give the church a passion for prohibition," Bishop Ainsworth prayed, "shall make them as terrible as the devil with banners, and we shall go on to victory, until the protection of the law shall be raised up in every home and city in our country."

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

HE WAS A REALIST

We are accustomed to speak of Jesus as idealist. He was that, but He was also realist, seeing things as they are as well as the way they ought to be.

And nothing that Jesus said is more starkly realistic than His words, "For they that take the sword shall perish with the sword." History is the truth of this. Warriors, dictators, conquerors—who by the sword, meet inevitable doom by the same method through which they conquer.

If the victors live out their little "glory," the system they build up by either crumbles before the erstwhile victor to life again, or revolution within domains works havoc. The seeds of greed more war and worse wars.

Put back the clock of progress. The ravages of war religion bleeds in and loses its redemptive power. How it be otherwise. The gains of centuries are lost overnight. The good is mixed with evil or blacked out for the time. The freedom is sapped of its strength. It comes necessary to begin all over

long as men take the sword and live by sword in any part of the world, the earth suffers, either directly or indirectly. How absurd it is to think it is to plant the seeds of war and reap the fruit of peace. Whenever the Four Horsemen of the Apocalypse ride they ride. What is happening in Europe makes us cult the world around to think peace, justice, think good will. Only by a human effort, using every spiritual resource we are able to think constructively in times as these, the thoughts that lead to reconciliation.

The realist, knew what He was when to sword-slashing Simon Peter said, "Put up again thy sword into its scabbard for all they that take the sword shall perish with the sword."

Our beloved America, is sufficient. It will not rush into any war of invasion, no matter how great the temptation. There are ways other than partition in war that a great nation can scourge people who are passing in the valley of the shadow, to wit: the hungry, sheltering refugees, caring what we have in abundance for those who are bereft even of necessities.

Be realistic. The troubled times demand it!

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Mr. Jones

BILLY CHARLIE

By Rev. Vivian T. Pomeroy, D. D.

When I was a small boy I used to go and stay with my two brothers at a farm in Surrey, England. It was very beautiful. The house lay low in the valley, and its old brick would be golden in the sun and orange in the rain. The great barns were full of mystery; the orchards blossomed in pink and white; and in the paddocks the ponies raced and galloped or came to the gates to nuzzle for sugar. There was something to see all day long. The house smelt of apples and cider and old wood and lavender. And grandfather, who seemed a hundred, sat in his great chair with his thin hands on a stout black cane. There was an immense garden with flowers, whose names I dare not now try to remember, and a yew hedge two hundred years old, thick as a wall. There were guns hanging in the gun room, and fishing rods standing in the corner—and there was everything.

And also there was Billy Charlie.

Billy Charlie was a workman's son, and he lived in a cottage on the place. Billy Charlie fascinated us. He was short and tubby and red-cheeked. He had never been to a city, never been in a train; he had just lived in that one place all his eleven years. He knew everything about the country—everything which we call practical; that is, he could snare rabbits, catch fish, climb trees, harness horses, drive a plough, scare crows, get birds' nests, steal apples and get away. He knew how to do things—and some good things too. And every day he came to the back door to do little chores—chop wood, take food and drink to the men in the fields; and always he got from the house a large slice of plum cake. Every day we saw him digging his large teeth into the cake. How we envied him! For we were not given cake between meals.

But one day Billy Charlie came to the door for his cake, and one of my aunts said: "Billy Charlie, here is a book for you. It has pictures, and it tells about all kinds of places round the world."

Billy Charlie took it, held it, looked at my aunt, looked at my two brothers, looked at me; and then he said slowly and painfully: "A book. But I can't eat that."

We all were silent. Then the aunt said: "But you can read it and look at it." She went away.

My brother said: "Don't you like books, Billy Charlie?"

And Billy Charlie said: "You can't do anything with books."

I said, echoing my aunt: "But you can read them."

"And what's the good of that?" said Billy Charlie.

We did not know the answer at that moment.

Then Billy Charlie said again: "Books be all right; but you can't eat 'em."

He trudged off. We never knew what became of the book.

But I have never forgotten it; and I think of it sometimes when I meet or hear of persons who think the sun rises only to bring light for them to do something, and the sun sets only to give them a reason for switching on the electric power; when I hear them scoffing at poetry and regarding music as a pastime for idle minds; when

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Gottschalk's METAL SPONGE

I know that they have no use for the things which money cannot buy—then I see again Billy Charlie's stolid, round, fat face, and I hear his flat voice saying: "But I can't eat that."—Reprinted by special permission of the author and the Christian Leader.

A WARNING FROM HISTORY

The magazine *The Lookout* points out that in his book, "Decline and Fall of the Roman Empire," Gibbon gives five reasons for the collapse of that world power:

"First, the rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

"Second, higher and higher taxes and the spending of public monies for bread and circuses.

"Third, the mad craze for pleasure; sport becoming every year more exciting and more brutal.

"Fourth, the building of gigantic armaments when the real enemy was within, in the decadence of the people.

"Fifth, the decay of religion, faith fading into mere form, losing touch with life and becoming impotent to guide it."

It is a fact that should hold a solemn warning for the United States that the leadership of our national government has perhaps unconsciously but as surely been active in leading the country into the moral and economic ruin here described. Let us hope that we shall soon see deliverance from these foes from within our borders.

—The Wesleyan Methodist.

Recognition

"You will notice," said the technical master as he placed his finger on a piece of mechanism and seized the handle, "that this machine is turned by a crank." And he marveled greatly at the laugh that ran round the class.—Youth.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

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SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

Total
To Date

Alexandria District

R. H. Harper—District Superintendent.	15
Alexandria—B. C. Taylor.	2
Ball Circuit—J. T. Garrett.	2
Boyce—C. W. Lahey.	25
Bunkie—R. M. Bentley.	1
Campit—J. L. Lay.	1
Clear Creek—L. A. Boddie.	3
Colfax—J. C. Rousseaux.	1
Ferriday—E. C. Dufresne.	1
Flora—W. C. Mann.	10
Glenmora—T. T. Howes.	2
Jena—Olla—B. D. Watson.	8
Jonesville—J. C. Sensintaffar.	19
Lecompte—F. J. McCoy.	7
Marksville—W. C. Mason.	12
Melder—J. R. Strozler.	5
Melville—C. B. Powell.	2
Montgomery—Mrs. Lula Wardlow.	2
Montrose—D. L. Dykes.	24
Mt. Zion—J. A. Jones.	24
Natchitoches—R. R. Branton.	2
Oakdale—J. H. Midyett.	11
Opelousas—C. D. Atkinson.	4
Palestine—J. B. McCann.	4
Pineville—H. E. Plost.	4
Pleasant Hill—M. W. Beadle.	77
Pollock—L. R. Nease, Jr.	4
Provencal—H. C. Kinney.	77
Rochelle—Tulloch—Don L. Harwell.	4
St. Louis—C. Fenwick Reed.	1
Trout-Goodpine—A. Jerome Cain.	7
Ward's Chapel—H. B. McCann.	7
Winnfield—G. A. Morgan.	242
Winnfield Circuit—F. P. Moss.	
TOTAL	242

Baton Rouge District

J. H. Bowdon—District Superintendent.	9
Amite—A. A. McKnight.	9
Angie—Walter Clark.	24
Baker—J. L. Beasley.	4
Blackwater—W. A. Cross.	12
Baton Rouge—J. R. Spann.	13
Istrouma—W. H. Royal.	22
Bogalusa—J. B. Grambling.	4
Bogalusa Circuit—T. V. Peters.	15
Clinton—M. D. Fulkerson.	3
Denham Springs—Ralph Cain.	17
Franklinton—E. B. Chaney.	10
Gonzales—Edward Jordan.	13
Greensburg—R. V. Fulton.	19
Hammond—C. F. Lueg.	3
Jackson—A. D. St. Amant.	5
Kentwood—R. L. Clayton.	3
Loranger—Ruth Nuttall.	2
Lottie—L. W. Cain.	7
Natalbany—D. T. Williams.	13
Pine Grove—M. D. Felder.	6
Plaquemine—Wm. Schuhle.	20
Ponchatoula—A. T. Law.	2
Springfield—A. M. Martin.	7
St. Francisville—H. B. Varner.	14
Walker—P. W. Sibley.	24
Zachary—J. E. Hearn.	291
TOTAL	291

Lake Charles District

B. H. Andrews—District Superintendent.	26
Abbeville—J. A. McCormack.	12
Alco—W. D. Gray.	10
Bell City—W. D. Corrigan.	20
Church Point—T. D. Lipscomb.	7
Crowley—G. W. Pomeroy.	7
DeRidder—S. A. Seegers.	12
DeQuincy—R. T. Pynes.	3
Ebenezer—R. E. Walton.	9 1/2
Elizabeth—J. E. Selfe.	14
Eunice—O. W. Spinks.	1
Gueydan—J. P. Bonnacarrere.	1
Hackberry—B. F. Roberts.	25
Hornbeck—R. T. Pickett.	1
Indian Bayou—W. T. Gray.	1
Iowa—E. R. Haug.	7
Jeanerette—F. S. Flurry.	30
Jennings—W. D. Wendt.	11
Kinder—J. A. McKnight.	60
Lafayette—V. D. Morris.	12
Lake Arthur—T. J. Holladay.	14
Lake Charles—H. L. Johns.	4
Simpson, L. C.—C. W. Rodgers.	23
Leesville—Briscoe Carter.	2
Many—L. N. Hoffpauir.	29
Merryville—H. W. Ledbetter.	3
New Iberia—R. H. Staples.	4
Raymond—J. C. Krumnow.	339 1/2
Rayne—D. F. Anders.	
Sulphur—Martin Hebert.	
Vinton—F. A. Matthews.	
Welch—R. L. Weldon.	
West Lake	
TOTAL	339 1/2

Menroe District

W. J. Doss, Jr.—District Superintendent.	36
Bastrop—M. S. Monk.	1
Bonita—W. F. Howell.	16
Columbia—E. P. Drake.	1
Columbia Circuit—C. J. T. Cotten.	20
Delhi-Crowville—S. S. Holladay.	16
Gilbert—I. W. Flowers.	4
Grayson Circuit—Hardy Carroll.	

Lake Providence—H. N. Brown.	16
Mangham—S. L. McLean.	15
Monroe, First—A. M. Freeman.	9
Monroe, Gordon Ave.—J. M. Alford.	2
Monroe, Stone Ave.—I. A. Yeager.	20
Oak Grove—E. B. Emmerich.	14
Oak Ridge—A. M. Wynne.	14
Pioneer—J. O. Price.	13
Rayville—W. J. Reid.	7
Sterlington—J. W. Lee.	19
Sunrise Circuit—I. A. Patton.	2
Swartz-Cirard—W. F. Mayo.	24
Tallulah—D. W. Poole.	14
Waterproof—C. M. Hughes.	9
West Monroe—C. K. Smith.	1
Winnsboro—O. L. Tucker.	283
Wisner—C. F. Sheppard.	
Mer Rouge—W. F. Roberts.	
TOTAL	283

New Orleans District

E. C. Gunn—District Superintendent.	7
Covington—H. W. Rickey.	9
Donaldsonville—W. W. Perry.	9
Franklin—J. T. Harris.	1
French Mission—Oakley Lee.	1
Golden Meadow—C. J. Thibodeaux.	3
Houma—	1
First Church—David Tarver.	1
Houma Heights—Oakley Lee.	4
LaPlace—J. E. Reeves.	25
Lockport—C. M. Morris.	
Morgan City—E. W. Day.	
New Orleans—	184
Aldersgate—W. B. Van Valkenburg.	1
Algiers—J. W. Booth.	1
Carrollton Ave.—H. M. Johnson.	3
Chalmette—J. E. Reaves.	2
Church of the Redeemer—P. Palotta.	4
Eighth St.—W. H. Bengtson.	1
Epworth—T. Homer Trotter.	2
Felicity—W. H. Bengtson.	1
First Church—Wm. H. Wallace, Jr.	1
Gentilly—H. B. Hysell.	6
Lakeview	2
McDonoghville—A. R. Hoffpauir.	2
Munholland Mem.—Karl B. Tooke.	19
Napoleon Ave.—Hubert A. Gibbs.	2
Parker Mem.—A. S. Lutz.	1
Rayne Mem.—W. W. Holmes.	1
St. Marks—J. C. Whitaker.	60
Second Church—W. E. Trice.	
Pearl River—L. R. Shumaker.	
Port Sulphur—Don Wininger.	
Reserve-Lutcher—Don Risinger.	
Sildell—L. E. Douglas.	
Charity Hospital.	
TOTAL	184

Ruston District

D. B. Raulins—District Superintendent.	1
Anslay—B. P. Durbin.	4
Arcadia—R. M. Brown.	6
Arcadia Circuit—B. F. Griffin.	1
Athens—A. S. J. Neill.	1
Bear Creek—Mrs. Nettie Cook.	1
Blenville—W. P. Shows.	1
Calhoun-Downsville—E. M. Mouser.	1
Chatham—E. W. Corley.	2
Choudrant—L. P. Moreland.	14
Clay—W. F. Henderson.	1
Concord—E. O. Hearne.	1
Cotton Valley—J. F. Wilson.	25
Dubach—W. B. Hollingsworth.	1
Eros—F. L. Hearne.	4
Evergreen—Tillman Brown.	7
Farmerville—W. O. Byrd.	11
Gibbsland—D. B. Boddie.	11
Haynesville—L. Hoffpauir.	1
Heflin—Thurmon Spinks.	1
Hodge—A. W. Townsend, Jr.	2
Homer—W. H. Giles.	22
Jonesboro—W. D. Milton.	2
Lisbon—A. D. George.	36
Minden—N. E. Joyner.	1
Ringgold—H. M. Wolfe.	2
Ruston—G. M. Hicks.	1
Shongaloo—R. L. Elmore.	2
Sibley—Rex Squires.	1
Simsboro—J. D. Huff.	1
Summerfield—B. H. Simms.	1
Springhill—A. C. Lawton.	146
Walnut Grove—R. H. Hearne.	
TOTAL	146

Shreveport District

A. M. Serex—District Superintendent.	5
Belcher-Gilliam—L. W. Smart.	13
Bossier City—A. P. Smith.	1
Converse Circuit—A. H. Baggett.	18
Coushatta—H. A. Rickey.	2
Grand Cane—W. C. Barham.	16
Greenwood—F. C. Collins.	12
Hall Summit—L. A. Carrington.	15
Haughton—J. J. Davis.	5
Ida-Hosston—T. F. King.	22
Logansport—W. O. Lynch.	2
Mansfield—J. J. Rasmussen.	12
Mooringsport—J. F. Dring.	1
Oil City—W. R. Lyons.	17
Pelican—G. H. Corry.	22
Plain Dealing—J. W. Faulk.	3
Rodessa—S. S. Bogan.	3
Shreveport—	3
Broadmoor—Geo. Pearce, Jr.	28
Cedar Grove—Jolly B. Harper.	14
First Church—Dana Dawson.	3
Mangum Mem.—B. F. Rogers.	3
Noel Mem.—F. M. Freeman.	

Park Ave.—W. D. Kleinschmidt.
Wynn Mem.—G. A. LaGrange.
Vivian—C. E. McLean.
Zwolle—A. M. Brown.
(Hospital subs.)

TOTAL

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.	
Adams—G. L. Sigrest.	
Barlow—W. S. Cameron.	
Bogue Chitto—G. E. Jones.	
Brookhaven—M. L. McCormick.	
Crystal Springs—H. C. Castle.	
Foxworth—F. M. Casey.	
Gallman—F. E. Dement, Jr.	
Georgetown—D. W. Ulmer.	
Harrisville—W. R. Irving.	
Hazlehurst—J. B. Cain.	
Magnolia—J. H. Jolly.	
McComb—	
Centenary—J. L. Carter.	
LaBranch—L. J. Snelgrove.	
Pearl River—A. S. Oliver.	
Meadville-Bude—E. E. McKelthen.	
Monticello—W. C. M. Baggett.	
Nebo—J. C. Jackson.	
Oak Grove Circuit.	
Osyka & Fernwood—J. H. Moore.	
Prentiss—Roy Wolfe.	
Scotland—R. E. Case.	
Silver Creek—J. B. Shearer.	
Summit & Topisaw—L. E. Alford.	
Tylertown—C. A. Schultz.	
Utica—T. E. Nicholson.	
Wesson—H. L. Daniels.	
Wesson Circuit—J. N. Lambert.	
District	
TOTAL	

Hattiesburg District

W. B. Alsworth—District Superintendent.	
Avera-Neely Circuit—T. A. King.	
Bay Springs—H. E. Raley.	
Bonhomie—J. B. King.	
Bucatunna—L. M. Reeves.	
Clara Circuit—E. W. Scott.	
Collins—J. S. Noblin.	
Ellisville—J. D. Saly.	
Hattiesburg—	2
Broad St.—G. F. Winfield.	
Hattiesburg Circuit—R. M. Matheny.	
Court St.—J. W. Sells.	
Main St.—I. E. Williams.	
Heidelberg—B. M. Lawrence.	
Laurel—	
Laurel Circuit—B. Z. Herrington.	
First Church—J. W. Leggett, Jr.	
Kingston—D. T. Ridgway.	
West Laurel—M. F. Lytle.	
Magee—R. L. Lane.	
Montrose—J. H. Cameron.	
Moselle—G. H. McBride.	
Mt. Olive—E. W. Ulmer.	
New Augusta—H. B. Hilburn.	
Ovette Circuit—Aubrey Walley.	
Perry County Circuit—W. L. Hamrick.	
Petal	
Richiton—E. A. Kelly.	
Seminary—J. P. Nix.	
Sumrall—J. H. Hetrick.	
Talorsville—A. M. O'Neil.	
Waynesboro—J. T. Weems.	
Waynesboro Circuit—S. N. Young.	
Williamsburg—D. P. Yeager.	
District	
TOTAL	

Jackson District

T. M. Brownlee—District Superintendent.	
Benton—W. M. Sullivan.	
Bolton & Raymond—A. M. Broadfoot.	
Brandon—G. P. McKeown.	
Camden—Fred Thompson.	
Canton, First Church—O. W. Wesley.	
Canton, North Side—D. M. McKelthen.	
Carthage—W. L. Blackwell.	
Carthage Circuit—Percy Vaughan.	
Clinton-Ridgeland—Felix Sutphin.	
Fannin—O. M. Brantley.	
Flora-Bentonla—W. J. Ferguson.	
Florence—A. B. Barry.	
Forest—J. H. Morrow.	
Greenfield-Richland—W. M. McElhann.	
Harperville—Aubrey Smith.	
Homewood—L. T. Nelson.	
Jackson—	3
Bessie Shands—Waddell Roberts.	
Capitol St.—B. M. Hunt.	
Galloway—B. L. Sutherland.	
Glendale—J. A. Wells.	
Grace—E. L. Ledbetter.	
Millsaps Mem.—M. K. Miller.	
Lake—L. I. Matheny.	
Lena—D. M. Ulmer.	
Madison-Pocahontas—E. A. King.	
Mendenhall—B. H. Williams.	
Morton—L. D. Haughton.	
Raleigh—S. W. Granberry.	
Sharon—Chas. Schultz.	
Shiloh—S. C. Moody.	
Terry—W. F. Baggett.	
Vaughan—J. H. Grice.	
Walnut Grove—J. W. Loudenslager.	
District	
TOTAL	

Medizin District

District Superintendent.	
Wm. Miller	2
Wm. Purvis	2
W. H. McRaney	2
Circuit—F. M. Herrington	2
Henry—T. M. Ainsworth	1
E. D. Simpson	1
E. P. McChellan	1
Stonewall—F. L. Applewhite	1
Circuit	1
J. B. Rogers	1
Tabberville—J. E. J. Ferguson	1
Philip Burton	1
Phil—P. O. Lewis	1
Ray H. Kleiser	4
Circuit—L. S. Gaddy	28
Ed—T. O. Prewitt	8
T. J. O'Neil	1
Mem—C. H. Strait	1
Second Ave.—F. M. Williamson	4
Spring—G. E. Allen	18
H. U. Boone	7
G. H. Jones	2
E. E. Alsworth	7
O. S. Lewis	2
Circuit—G. A. Broadus	2
Ed Ulmer	2
G. Clifford	2
Circuit	1
E. E. Westbrook	1
Watts—S. B. Watkins	1
E. J. Moore	5
Circuit	10
Murray Cox	10
J. W. Courtney	10
TOTAL	106

Seashore District

Amel-District Superintendent.....	1
W. E. Coleman.....	3 1/2
W. A. J. Boyles.....	3
W. S. C. H. Gunn.....	1
W. H. Wesley-D. E. Vickers.....	28
W. H. A. M. Ellison.....	4
W. E. Loftus.....	1
W. E. Winstead.....	2
W. C. C. Clark.....	1
W. B. Murray.....	1
W. V. R. Landrum.....	2
W. H. E. Samples.....	1
W. P. Payne.....	2
W. E. M. Lane.....	3
W. C. G. Felder.....	2
W. P. H. Grice.....	3
W. A. Allums.....	2
W. W. F. Vaughan.....	1
W. L. Walton.....	1
W. Mentor-R. I. Moore.....	5
W. Smith.....	
W. J. E. Moore.....	
W. O. Ware.....	
W. B. Holyfield.....	
W. F. Holt.....	2
W. E. Price.....	
W. P. O. Nix.....	
W. A. Wood.....	
.....	5
TOTAL.....	76

Vicksburg District

District Superintendent.	
1. F. Anders	..
2. Delos Cassels	..
3. J. L. Smith	3
4. Higginbotham	1
5. H. Wells	1
6. M. Corley	11
7. L. M. Sharp	..
8. W. J. Walters	1
9. W. Wilson	..
10. Ruff-P. H. Grice	1
11. O. L. Oliver	..
12. Neill	1
13. E. Vardaman	1
14. E. Gray	7
15. Cary-S. F. Harkey	3
16. Fulcham	3
17. J. Jones	..
18. Wesley Ezell	2
19. Crawford St.-Otto Porter	..
20. Gibson Mem.-O. H. Scott	14
21. J. A. McRaney	..
22. W. O. Sadler	6
23. C. W. Crisler	4
TOTAL	15
	80

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

District Superintendent.	
E. R. Smoot	2
T. G. Lowry	2
E. H. Cunningham	41
G. W. Robertson	..
G. E. Meaders	..
Chas. F. Tucker	2
T. M. Dye, Jr.	2
D. Benson	2
Swamp - M. V. Stokes	1
A. P. Ashmore	..
W. J. Dawson	27
M. A. Burns	..
W. C. McCay	..
A. Y. Brown	15
L. Baker, Jr.	2

Pittsboro-Bruce-K. E. Clark.....	5
Pontotoc-G. H. Boyles.....	41
Prairie, Strong-S. W. Hemphill.....	1
Randolph-Bob P. Buskirk.....	
Salem-Friendship-L. H. Floyd.....	
Shannon-H. G. Wallace.....	1
Smithville-W. C. Mattox.....	
Toccopola-W. D. Waugh.....	1
Tremont-J. W. Holliday.....	
Tupelo-W. A. Tyson.....	43
Vardaman-R. C. Mayo.....	4
Verona-G. A. Baker.....	5
Water Valley, First-R. G. Moore.....	16
Water Valley, Main St.-R. P. Neblett.....	
Woodland-T. F. Sartain.....	1
District.....	7
TOTAL.....	184

Columbus District

L. P. Wasson—District Superintendent.	
Ackerman—W. L. Stormont.	
Artesia—J. R. Murff.	
Bellefontaine—E. G. Potts.	1
Brooksville—W. M. Jones.	
Caledonia—J. L. Nabors.	
Chester—Jasper Webber.	
Columbus, First Church—J. D. Wroten.	
Columbus, Central—C. M. Chapman.	
Crawford-Mayhew—N. N. Maxey.	
Durant—E. S. Lewis.	1
Ethel—T. W. Smallwood.	
Eupora—E. G. Mohler.	
Kilmichael—C. L. Oakes.	
Kosciusko—S. E. Ashmore.	2
Kosciusko Circuit—W. S. Selman.	
Longview-Cedar Bluff—E. M. Shaw.	
Louisville—V. C. Curtis.	1
Louisville Circuit—J. W. Gibson.	
Macon—J. M. Bradley.	
Macon Circuit—W. W. Bruner.	
Mathiston-Maben—H. D. Suydam.	
Noxapater—W. R. Grouch.	6
Rockhill Circuit—J. L. McElroy.	
Sallis—S. B. Potts.	
Shilo Circuit—G. L. Nicholas.	
Shuqualak—M. E. Armstrong.	2
Starkville—J. R. Countiss.	8
Sturgis—W. M. Wright.	
Weir-McCool—J. N. Humphrey.	5
West Point—J. H. Holder.	7
District	
TOTAL.....	133

Corinth District

W. B. Lott—District Superintendent.	
Abbeville—M. J. Peden	1
Ashland—R. C. Nanney	2
Baldwyn—E. B. Sharp	2
Belmont—J. B. Burns	2
Blue Mountain—J. N. Hinson	2
Booneville—W. L. Robinson	1
Booneville—Wheeler—G. H. Ledbetter	1
Burnsville—W. T. Bazzell	
Chalybeate—W. R. Liming	
Corinth, First—C. A. Parks	12
Corinth, South Side—A. M. West	
Corinth, West Side—W. R. Hammontree	1
Dumas—A. Filgo	4
Fulton—Marlin McCormick	2
Golden Hill Circuit—M. N. Hamill	
Guntown-Saltfido—L. P. Sumner	
Hickory Flat—W. H. Heath	4
Holly Springs—Seamon Rhea	5
Juka—W. H. Mounger	14
Juka Circuit—A. C. Bishop	
Kossuth—E. P. Cradlock	
Lowry Circuit—W. B. Timmons	
Mantachie—F. L. Looney	
Marietta—C. L. Ivy	
Myrtle—H. P. McKee	
New Albany—R. R. Scott	5
New Albany Circuit—W. M. Hester	4
Oxford—University—J. A. George	7
Potts Camp—E. M. Allen	1
Rienzi—W. R. Goudelock	3
Ripley—W. N. Dodds	29
Rock Springs Circuit—H. M. Bennett	
Sherman—J. V. Stewart	
Tishomingo—W. L. Whitener	
Waterford—T. H. Maxey	2
District	12
TOTAL	138

Greenville District

J. W. Ward—District Superintendent.	
Arcola—Murphy—K. I. Tucker.	
Boyle—Pace—W. C. Beasley.	8
Clarksdale—J. E. Stephens.	5
Cleveland—J. J. Baird.	1
Coahoma—Jonestown—C. W. Avery.	3
Dubbs—G. D. York.	
Dublin—Mattson—C. A. Northington.	25
Duncan—Alligator—W. W. Milligan.	
Frairs Point—Lyon—W. M. Campbell.	1
Glen Allen—W. D. Bennett.	
Greenville—A. T. McIlwain.	35
Gunnison—J. B. Conner.	
Hollandale—W. C. Galceran, Jr.	
Indianola—W. C. Newman.	26
Leland—W. B. Baker.	8
Lula—Dundee—W. T. Phillips.	5
Merigold—Sherard—J. M. Guinn.	1
Rosedale—Benoit—W. W. Jones.	1
Shaw—Lifton—C. L. Rogers.	6
Shelby—H. H. Wallace.	10
Tunica—T. E. Gregory.	6
District	7
TOTAL.	132

Greenwood District

H. F. Brooks—District Superintendent.	
Acona—W. M. Langley.	3
Belzoni—J. T. McCafferty.	1
Black Hawk—R. E. Wasson.	11
Carrollton—L. C. Lawhon.	
Coxburg—J. E. Roberts.	11
Drew—W. I. Henley.	
Duck Hill—H. N. McKibben.	
Ebenezer—B. F. Hammond.	10
Greenwood, First Church—S. H. Caffey.	22
Itta Bena—T. M. Bradley.	2
Inverness-Isola—R. T. Hollingsworth.	1
Isola Circuit—E. C. Abernathy.	5
Lexington—T. H. Dorsey.	2
Minter City—W. L. Pearson.	1
Moorhead—W. W. Hartsfield.	
Pickens-Goodman—G. C. Gregory.	5
Poplar Creek—A. S. Brisco.	2
Ruleville—J. O. Dowdle.	
Schlater-Cruger—N. D. Guerry.	4
Sunflower—J. W. York.	6
Swifttown—L. M. James.	
Sidon—W. S. McAllilly.	16
Tchula—M. E. Scott.	3
Vaiden-West—E. C. Driskell.	4
Webb-Summer—W. O. Hunt.	13
Winona—R. G. Lord.	3
Winona Circuit—A. L. Davenport.	4
District	7
TOTAL	121

Sardis-Grenada District

C. T. Floyd—District Superintendent.	
Arkabutla—J. A. Patterson.	2
Batesville—P. F. Luter.	8
Byhalia—H. P. Lewis.	1
Charleston—A. C. McCorkle.	2
Cockrum—Guy Ray.	1
Coldwater—G. R. Williams.	1
Como—A. R. Beasley.	15
Courtland—F. H. McGee.	2
Crenshaw-Sledge—W. P. Bailey.	2
Grenada—T. B. Thrower.	9
Hernando—E. M. Sharp.	1
Holcomb—A. W. Bailey.	8
Horn Lake—W. D. Smith.	
Lake Cormorant—J. S. Maxey.	
Lambert-Crowder—J. C. Wilson.	1
Longtown—C. W. Baley.	2
Marks-Belen—J. E. Lawhon.	1
Mt. Pleasant—G. W. Curtis.	2
Oakland—J. D. Simpson.	2
Olive Branch—E. L. Jernigan.	11
Pleasant Hill—B. F. Bullard.	
Red Banks—H. C. Lewis.	
Sardis—W. J. Cunningham.	21
Sardis Circuit—H. L. Beasley.	6
Senatobia—J. W. Robertson.	16
Shuford—J. A. Biffle.	
Tutwiler—S. A. Brown.	
Tyro—N. L. Threat.	
District	7
TOTAL	118

TIME AND STRENGTH WASTED

Universalist ministers are wasting time and strength trying to make extreme pacifists out of all other ministers.

We do not question their right to do this. We do not question their duty to follow the voice of conscience. But we question their wisdom. We deplore the loss of intellectual and moral energy that might be used to accomplish something important for world peace.

What we need is a world organization to deal with conflicts between nations. We cannot possibly secure a union of all nations—nor do we think it wise to attempt such a thing. But our people can be made to see the value of a world court, the possibility of a world federation, and the fact that we must federate or we shall destroy one another.

This movement to induce men to promise not to do something in the event of something else happening can result only in negative attitudes and acts. We need to put our best brain power at work on the constructive measures that the world so urgently needs and upon the techniques that may be used to develop public sentiment in their support.

The pacifists think they have done something when, in fact, they have been shutting themselves up in a room to adopt a resolution.

Tragedy is breaking down barriers. Tragedy is letting in the light.

Why will we go on puttering with futility when the need is so great!

—The Christian Leader

DEATH CLAIMS DR. CHRISTIAN F. REISNER

In the passing of Dr. Christian F. Reisner, of New York City, the church loses an outstanding leader whose unique career is almost without a parallel in pastoral methods and success. He was not only a great believer in church publicity, but he was a perfect exponent of his own doctrine in that respect. He was probably the best known Methodist minister in the great metropolis and he was singularly successful in his work. He had raised three and one-half million dollars for the financing of the Broadway Temple enterprise which he left unfinished.

BOOKS

(Continued from page 6)

ears of his great radio audience. Every meditation has a deep spiritual cast and is easy to read. The book is what its title indicates, "The Evening Altar," and its treasures will be more appreciated when it is used as a guide for evening meditations. We do not recall a book which seemed to us to, have richer spiritual treasure, or greater inspirational values than are to be found in this. We commend it to old and young alike.

Christianity Goes to Press, by Edgar J. Goodspeed. The Macmillan Company, New York, pp. 111, price \$1.50.

The author of this volume is Professor Emeritus of Biblical Greek, and Chairman Emeritus of the Department of New Testament and Early Christian Literature at the Divinity School of the University of Chicago. He is an authority on the Scripture text and the history of translations. He brings, therefore, to the study of Christian publication a ripe and discriminating scholarship enriched by a deep personal devotion to the Scripture message.

In this small volume Dr. Goodspeed gives an illuminating and impressive survey of the genesis of publication and of the initiative of Christianity in making the Scriptures accessible, understandable and attractive to the disciples and to those whom the early church sought to win to Christ. Anyone who expects in these pages dogmatic assertion regarding the tangled skein of Scripture distribution will be disappointed. If, however, he will take the pains to think through with the author the vast fund of disconnected tradition, cultural reference and internal evidence, he will surely arrive at a richer appreciation of the Scriptures and of the divine element in their transmission. Many will doubtless experience surprise at the absence of ecumenical design or even evidence of consciousness of inspiration, and at what was the order, the form and the process of publication. No one will be able to escape appreciation of what publication in permanent and available form has meant to the progress and the unity of life in the Christian Church.

MISSIONARY CONFERENCE, MOUNT SEQUOYAH

Mount Sequoyah, religious mecca of the beautiful Ozarks, and seat of the Western

Methodist Assemblies, provided a perfect setting for the two assemblies held there July 12-23, with Mrs. Helen Bourne in charge of the School of Missions, under the auspices of the Woman's Division, and Dr. H. P. Myers, Secretary of Education and Promotion of the Board of Missions, conducting the Missionary Conference, attended by fifty-two District and Conference Missionary Secretaries, representing fifteen Conferences, and several district superintendents and laymen. More than two hundred and fifty women were enrolled in the several classes of the School of Missions, and their attendance and participation helped much in making these assemblies the most successful as to attendance and interest ever held at Mount Sequoyah.

Dr. Myers was most helpful in his guidance of the Missionary Conference for district and conference secretaries, all of whom are busy pastors. In this group the whole missionary program of the recently united Methodist Church was carefully studied with special emphasis upon "Relationships," "The District Missionary Institute," "The School of Missions," "The Local Church Board of Missions," "Missionary Literature," "The Conference Board of Missions" and "Finances." It was the profound sense of this group that the most urgent need of Methodism today is a "Missionary-Minded Church"—a local church with a pastor and a fine nucleus of members who have the mind and spirit of Jesus Christ influencing all of their attitudes of life and motivating them in all of their activities so that they will ever seek to bring the Kingdom of God on earth, making it a reality in all of the relationships of men. Cooperation on the part of Bishops, district superintendents, pastors and other church leaders will be essential in the realization of this most worthy objective.

Supplementing the group conferences in a fine way, the daily forums, vesper services and platform addresses presented both information and inspiration. We were challenged to see life through the eyes of Jesus, to examine our united task, to study our problems in the light of experience and in the spirit of optimism, and in the face of a rapidly changing world. Bishop W. C. Martin, in a most stirring message, brought the opening address on "Leadership for a Day of Opportunity"; Dr. Ralph A. Felton was most helpful in his presentation of the "Rural Church"; Dr. John S. German presented the great possibilities of the City Church and Good-Will Industries, in which he has been pioneering; Dr. Stephen J. Corey made a fine contribution in his discussion on "Making a Missionary-Minded Church"; Mrs. J. H. McCoy spoke on "Women and Missions in the Methodist Church"; "News from the Front" and the "Present Situation" were vividly portrayed by Prof. and Mrs. J. W. Dyson, missionaries to China, and Dr. W. G. Cram, General Secretary of the Board of Missions; Dr. M. E. Collins spoke most effectively on "A World Christian Community." Sunday, July 21st, was truly a great and high day for all, with messages brought by Bishop Arthur Moore in the morning and Bishop Leigh in the evening.

Out of these days of high fellowship, serious study and counsel, we came with a stronger conviction that the place, position and opportunity of Methodism today is unparalleled; that in our new Church we need a virile, missionary-minded leadership to match our great missionary program; that missions, like life itself, can never be static, but ever changing, always dynamic. With keen appreciation of the fine leader-

ship which Dr. Myers has given the Church, South, during the past year through the Department of Education and Promotion, our group unanimously recommended that he be drafted for the General Board of Missions and organized and set up in the new Church. R. G. MOORE

A B I N G D O O

God in Our Street

GEORGE STEWART

A comprehensive discussion, written in simple language, of the three aspects of traditional doctrine of the Trinity: God as Creator, God as the Word Made Flesh, and God as Inspiration. From this excellent book any thoughtful layman as well as many a preacher will glean true knowledge of what the Christian believes.

Desert Democracy

ROY L. SMITH

Introduction by
WILLIAM ALLEN WHITE

A dramatic interpretation of the development of the principles of democracy arose out of the teachings of Moses, who instructed the Hebrews in the desert meaning of life and the dignity of man created in the image of God.

A Religion for Democracy

RUSSELL HENRY STAFFORD

Minister of Old South Church, Boston

A study of the vital connection between the Christian Gospel and the democratic view of human society. A bold and suasive discussion, written out of the experience of a man who has been alert to the needs and changes of the present hour.

Free Men

Forest Essays—Third Series

LYNN HAROLD HOUGH

A discussion of "great stability" in time when "the world staggers in confusion." One reader says: "A preacher and teacher confronted with the strange social, political and theological ideas of this day, will have this book not only in his library in his mind and heart. Dr. Hough has the issues of life squarely and courageously as a real scholar will."

101 Hymns for Men to Sing

Compiled, Arranged and Edited by
JAMES R. HOUGHTON, Minister
Boston University

A selection of hymns based on the choices of ministers in the United States and Canada. It provides a fresh approach to religious male music by a rearrangement of the harmonization of popular hymns has been tested and used over the national radio networks.

THE ABINGDON PUBLISHING HOUSE

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The Methodist Publishing House
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Department Store
CANAL STREET N. O., LA.

New Orleans

CHRISTIAN ADVOCATE

opportunity of declar-
ing that the Methodists
people in all the world,
and their fall determina-
tion to continue."—John Wes-
ley to Ezekiel Cooper, Feb.

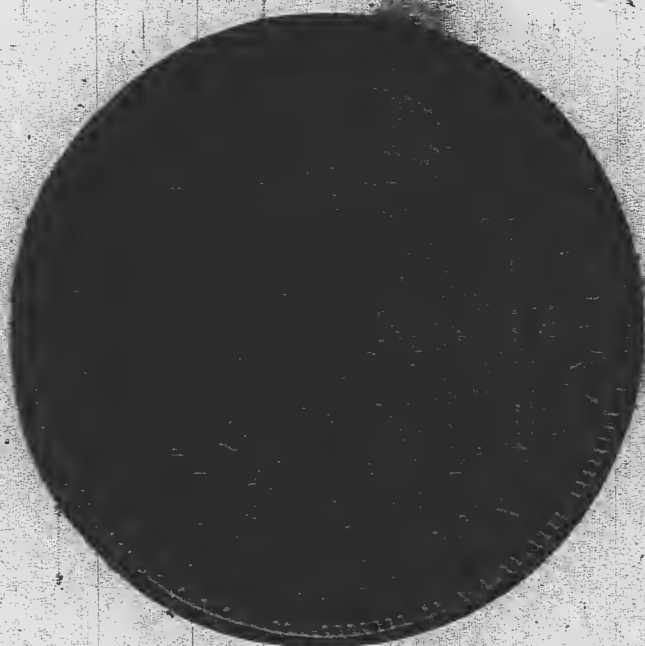
THE CHURCH

Thou shalt not be tempest-
ed, thou shalt not be travailled,
but He said: Thou shalt
God willet that we take
and that we be ever
trust, in weal and woe.
and enjoyeth us, and so
we love and enjoy Him
in Him; and all shall

—Lady Julian of Norwich.

MY ROOM TODAY

in whom every true
is joined together, we
Thy love for us and for
We are grateful for precious
especially for those lives
Thou givest to us. We give
spirit in fathers and moth-
daughters, brothers and
we pray that all these ties
cher to Thee. Amen.



OLD SPANISH COIN

On the coins of old Spain there was a device in which the shield of Castile and Leon was supported by the pillars of Hercules, which marked the limit of the Old World. But the motto spoke of no limit. "Plus Ultra", it ran—there is more beyond, and what that more might be no man could know. So forth they went in search of El Dorado and the fountains of eternal youth; and they found—America. "Plus Ultra" seems the best motto for the America of today. What is just ahead of us no man can know, but if enough enlightened and high-minded youth, heroes and idealists, can be sent forth with courage and hope to go beyond the limits of past experience in search of a new El Dorado, we may expect to find not in some sweet golden clime of the imagination, not in some far western island that lies beyond the dim horizon of the keenest-visioned seer but here in our own time and country—we may expect to find a greater America.

Last paragraph of the address of
President William Preston Few at the 1940 Commencement
(c) Used by special permission of Bostonia.



WALLET OF THE WEEK



WILD LIFE SANCTUARIES, since President Theodore Roosevelt set aside Pelican Island, Florida, in 1900, have been increased from time to time until now approximately thirteen and one-half million acres are included in such refuges. The desert game ranges vary in size from fifteen thousand to two million acres. Aside from a general protection of wild life, the refuges have been the means of recovering many species thought to have become extinct.

* * *

THE RAILROAD BRANCH OF THE Y. M. C. A. was formed at Cleveland, Ohio, in 1872. During the sixty-eight years of its history it has expanded until it now has one hundred and eighty-one branches in the United States and Canada, operating on fifty-one railway systems. The budget for the operating costs of the organizations is paid in the ratio of three to one by the local membership and the railroads respectively. In addition to its part of the four million dollar maintenance budget, the railroads expend large sums for buildings and equipment.

* * *

THE CAPE OF GOOD HOPE, a well-known promontory near the southern end of Africa, was discovered by Bartholomew Diaz in 1486, and was called by him "The Cape of Storms." The passage became so dreaded by sailors that the name was changed to "The Cape of Good Hope" at the suggestion of King John II of Portugal. The change of name accidentally involved much more than a change of psychology as to the storms in that locality, as later developed in the vast wealth which passed that way en route to Europe. The first navigator to double the cape was Vasco da Gama in 1497.

* * *

DR. CHARLES F. AKED, whose pacifist affiliations during the last World War reached their climax in his participation in the futile "Peace Ship" mission financed by Mr. Ford, now writes: "A doctrine of non-resistance is to me impossible. Peace-lovers, peacemakers we may be, carrying with us to our graves a passionate hatred of war, a devoted and consecrated passion for peace, but I see nothing in the world to be gained by a few individuals lying down to have their throats cut in the belief that this somehow will bring a time when there will be no more throat-cutting . . . Non-resistance seems to me to be unthinkable."

* * *

MR. WINSTON CHURCHILL, Prime Minister of Great Britain, seems to be a remarkable example of a man whose drive and constructiveness were never properly evaluated by the British public until a national emergency forced his leadership upon the country. There seems to have been no doubt about his courage or his brilliance during the forty years of his public life, but somehow his fiery and impetuous temper have always proved a stalemate for his courage and brilliance. Even in the desperate hour of his accession to power it was more a tribute to his unconquerable spirit than to an estimate of his constructive leadership.

"A SPIRITUAL REPORT CARD" is sent by Charles J. Bauer, pastor, to every member of the Lutheran Church, East Rochester, New York, at months intervals. The card requests data on five items: church attendance, communion attendance, contribution, daily family devotion and Bible reading. The card is further interpreted by the request, "Lay this report before God" and meditate upon God's will. The expectation is said to be bearing fruit in better attendance and better Christian living.

* * *

THE UNITED CHURCH OF CANADA is said to include in its membership two million Canadian citizens, more than one-fifth of the total population of the Dominion. The census reveals also that there are six hundred thousand students enrolled in the Church's schools and two hundred thousand young people are enrolled in its ten thousand young people's societies. Such a membership evidently means that the Church has a powerful influence in Canadian affairs, and the enlistment of young life is also a hopeful sign for the future.

* * *

ROCKEFELLER PLAZA, the three-block street runs through Rockefeller Center in New York, has been roped off and closed to traffic for a day occasionally in order to retain the title to it in Columbia University. If this were not done, it would become a public thoroughfare under common law and ownership would pass from the University to the State. This is one instance of a barrassment caused by a legal technicality, but in hundreds of other cases such technicalities protect the interests of the public in abandoned properties which later, for one reason or another, become valuable.

* * *

DR. JAMES MOFFAT, distinguished Bible scholar, translator and theological professor, reached his sixtieth milestone on July 4. Although a Presbyterian minister, he was launched on his teaching career by the Congregationalists, by whom he was made "Yates Professor" at Mansfield College twenty-nine years ago. Four years later, he was appointed to the chair of Church History at the United Free Church College, Glasgow, Scotland. In 1927, he accepted a similar position in the Theological Seminary, New York, where he has remained since.

* * *

THE TERRITORY OF ALASKA which was acquired by purchase from Russia comes more and more into international importance. First its furs and fisheries, then its rich gold deposits, and now its geographical position to the scene of Old World conflict, make it a center of jealous international interest. The outlying islands of water three miles wide, and Little Diomed Island, owned by the United States, is only twenty-two miles from the mainland of Alaska. Big Diomed Island, owned by Russia, is about thirty miles off the coast of Alaska. Russia is reported to be constructing an air base on Big Diomed, twenty-five miles from the Alaskan mainland.

New Orleans CHRISTIAN ADVOCATE

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W. E. D. D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE HOLY SPIRIT

We have several times received the suggestion that we write an editorial on the Holy Spirit. The latest came from a friend in Natchez, Miss. Even if we were to accept the implied invitation to deal with so great a theme, this is obviously not the place for it. Space is not available for even the most elementary study of the framework of Trinitarian theology. We undertake, therefore, to indicate only some of the practical values and to make some general observations on the office and work of the Holy Spirit. We assume the triune relation of the Father, the Son and the Holy Spirit. We assume also the personality of the Holy Spirit and we deal only with His work as continuing the relation of God to men and as the active Administrator of the kingdom of men redeemed through Christ. His work, he mediates, through the individual conscience, the facts of righteousness, holiness and sin, and through the force and authority to the invitation to seek salvation in Christ. By this we mean that He illumines and guides human personality and produces utter dissatisfaction with sin and brings about repentance, faith, justification, regeneration, assurance of salvation—the witness of the Spirit—and holiness of life, the climax of the Christian experience.

It is probable that no universally satisfactory explanation of the processes of the Spirit can be given because the individual is a primary factor in what is done. The individual listens to the moaning sound of the sea shell and feels the presence of an ocean, which he has not seen, until one day he beholds the rolling, surf-crowned waves and the ocean becomes a reality. So the Holy Spirit operates for the individual, he knows not how, the conscious reality of the ocean of God's love and life. At that same moment, the soul becomes a living witness of redemption and through it, the Spirit channels the power and the message to others—not before.

The office of the Spirit is attested by the Scriptures and is emphasized by the life and thought of the early Christians. Like a golden thread, His office runs through the theology of the Christian relation from its beginning to its consummation in glory. There were times when the work of the Spirit was hindered by resistance and misrepresentation, but today that effect is achieved by sheer force. It is as though the Golden Age of the Spirit belonged to a type of culture which has been supplanted, and an intellectualized age has pauperized the Church by the introduction of scientific and mechanical methods in place of the inerrant leading of the Spirit. Men believe in the Father and are reverent, they believe in the Son and preach universal brotherhood, but a lack of the witness of the Holy Spirit such as Paul found at

Ephesus, causes them to be weak and confused. They lack the dynamic and leadership of the Administrator of redemption.

We need to recover for ourselves and for the Church the active, energizing and forward-looking Spirit. He unifies and synchronizes the life of the Church and we must help to keep the channels open for his operation. Whatever causes the closing of the avenues of the soul to the tides of the Spirit, shuts out the reality of both God and Christ and ends in "tinkering timidities"—stereotyped church programs, social fads, ritual and an aimless running hither and yon in answer to disconsolate voices crying in a wilderness of uncertainty: "Lo, here is Christ; or, lo He is there."

STREAMLINED RELIGION

It is human nature to try to get to the goal by the shortest and the easiest course. To that end we have developed ball-bearing mechanisms to take the friction out of progress and to increase our speed toward our destination. Modern highways, streamlined automobiles and airplanes moving with the swiftness of the wind, all attest mankind's passion for speed and the impatience to arrive. In exactly the same manner we undertake to streamline religion and make it easy and effective, and to achieve its ends by processes which reduce the time and toil of conquest. The climactic incident of the temptation of Jesus was when, from "an exceedingly high mountain," the devil proposed the sovereignty of glorious worldly kingdoms as a streamlined method for an immediate and easy attainment of His purpose without the toil and peril of conquest. Jesus, however, repudiated the implied philosophy that the end justifies the means.

Notwithstanding the holy beacon of the mountain top, men are still inclined to a conventionalized, a streamlined religion. They are ready to adopt any course which offers spiritual empire without the toil and travail required to win it. In recent years there has been a desertion of the standards of a direct personal appeal for a mushroom type of social rehabilitation. A process which too often does not touch the fringe of the problem of the inner personal loyalties to things spiritual and eternal. We all wish to escape the direct individual approach to men and women and we seek to capitalize any method which loses our own identity in the throng, or compliments our vanity by mass results. The speed mania possesses us, we are swept off our feet by mass movements and church-wide programs, and we are blinded to the fact that our own religious initiative suffers. We sit by in impotence until some official angel may trouble the waters of Bethesda by launching a streamlined program upon whose mass results we may ride to a statistical victory.

The upshot of all this speed and ease worship is that we are making of the promotional and the evangelistic effort of the church a kind of WPA project with a halo rather than building the kingdom of God. It was streamlined government which made possible the terrible catastrophe which has befallen Europe in recent months. It is a situation in which personality counts for nothing and the machine is everything. While it constructed irresistible chariots of iron it reduced the people to penury and want. What such streamlining did for the social life of Europe it will do for religion in America without providing a single compensating value. We believe that the individualized and often bungling efforts of our fathers left a more substantial deposit in the lives of people in their time than will ever result from the high-pressure and depersonalized programs by which the life and effort of the church are blueprinted today. Streamlining robs religious work of the inbreathed divine passion. Much of it would be humorous if it were not for the tragic consequences which result.

MEMORIAL MERCY HOME-HOSPITAL

The Memorial Mercy Home-Hospital, of which Rev. J. G. Snelling is the Superintendent, stands firmly upon its record of service, and it has long since passed the stage when it needs to be "sold" to its constituency, the Methodists of Louisiana and Mississippi. It has a clientele established by tragedy and augmented by a host of people who share the spirit of the Christ touching the unfortunate ones to whom it ministers. In that respect its position is secure, but that element of its security may become a liability instead of an asset. Too many of us are likely to assume that the institution can ride upon the momentum of those loyalties. Such an assumption tends to ease the consciences of many who are its owners in fact and its sponsors in spirit and relation.

At the present time, the home has about forty young women and babies, its capacity, and that means that it has an annual financial burden of approximately \$25,000 to provide for. This sum must come from the Methodist people of these two states and from devoted friends of the Home. The district superintendents agreed, we believe, to ask for a quota from every charge in our three Conferences. Up to the present time, the returns from these offerings have been about the same as last year, but the sum thus far received is not sufficient to meet the heavy load which the institution must carry. We learn that there are something like three hundred charges which have not as yet sent anything for the maintenance of this noble philanthropy. Of course, no one intended that this should happen and it should be looked after before other things crowd it out.

No individual makes a profit out of this work. The splendid staff of physicians give of their time and talent without even a thought of compensation, and the Superintendent and his wife are absolutely giving their lives out of devotion to the work. In view of all this, we believe that no charge in our Conferences will be content to be without a share in the support of Memorial Mercy Home-Hospital. Take a collection and send it on, whether it be much or little. Send it with a prayer that it may help to ease the pain of hearts that suffer and that in mercy He may spare you and yours the tragedy and sorrow that brings others to its door.

A WORD TO DELINQUENTS

In a few days we will send out notices to those whose subscriptions are due and unpaid. We have carried these through the campaign as a matter of justice, but we cannot carry them longer. Do not overlook your notice, please. We do not wish to lose a single reader.

Editorial Miscellany

By Dr. H. T. Carley

A FUNNY BIRD

There is an aquatic bird known locally as a water-turkey. He has feet like a duck, a neck like a crane, a beak like a dagger, wings like a buzzard, and a tail like an old-fashioned turkey-feather fan. When he walks he waddles like a goose; he can swim like a fish and dive like nobody's business. He can submerge himself for hours, and stay under the water as long as he wants to.

The water-turkey is a fisherman by trade, and a good one. He catches the fish, eats them alive, and goes on for more. Between times he sits on the bank of the river with his back to the sun, or on the limb of some convenient tree, and spreads his wings and tail feathers to dry. Nature seems to have failed to provide him with a waterproof coat—so he uses the sun as a dryer.

We have a small pond in the back lot, fed by the Artesian well, bountifully supplied with small fish, and many cats. A water-turkey has found this pond and taken it as his abode there. He usually arrives from the swamps between seven and eight o'clock in the morning and stays till dark drives him home. Sometimes, however, he arrives earlier—he was on hand about six o'clock this morning. He is always by himself. Perhaps he has learned from observation that a good fishing-hole is hard to find last longer if you don't tell anybody else where it is. He wonders how he keeps his secret, though. He may tell his friends that he does his fishing in Clear Lake—and they may take them off on a wild-goose chase; or he may tell them that he's not having any luck—just prospecting around. He may watch for a favorable time and slip away from them without telling them anything. Some fishermen use all sorts of tricks to keep the good places for themselves.

This bird is an expert fisherman. He drops into the pond, goes under—and pretty soon comes up with a fish. Sometimes he stays in the water, wiggles the fish into his beak a little while, and swallows him; sometimes he waddles out on the bank and goes through the process. The wonder is that those little cats don't get in his throat and choke him to death. But he gets along all right.

I have just been out at the pond watching this bird. He is not very wild—I can walk to within a few paces of him. He just sits there wiggling his neck and turning his head from side to side. If I get too close, though, he slips into the water and disappears. He doesn't seem to be interested in anything or anybody but himself.

The world is full of funny birds.

WHAT OUR PRESIDENTS SAID ABOUT LIQUOR

Mr. Edward C. Delavan, of Albany, N. Y., secured the signature of James Madison to the "declaration" given below. Mr. Delavan subsequently presented the same document to the signature of every President thereto down to and including Andrew Jackson, with the exception of William Henry Harrison. Mr. Harrison being Mr. Delavan had an opportunity to present him with the paper.

Mr. Delavan, from observation and experience, as well as from medical testimony, that ardent spirits as a drink, is not harmless but hurtful; and the entire effect of it would tend to promote the ruin of the virtue and the happiness of the country, we hereby express our conviction that should the citizens of the U. S., especially all young men, discontinue the use of it, they would not only promote their personal benefit, but the good of the country and the world."—James Madison,

able phenomena of the human race, operating simultaneously in every part of the world for the reformation of a vice often solitary in itself, but as infectious in its nature as the smallpox or the plague, but combining all the ills of war, pestilence and famine."—John Quincy Adams.

Abraham Lincoln

"Whether or not the world would be vastly benefitted by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues; and, I believe, all the rest acknowledge it in their hearts."—Abraham Lincoln.

William McKinley

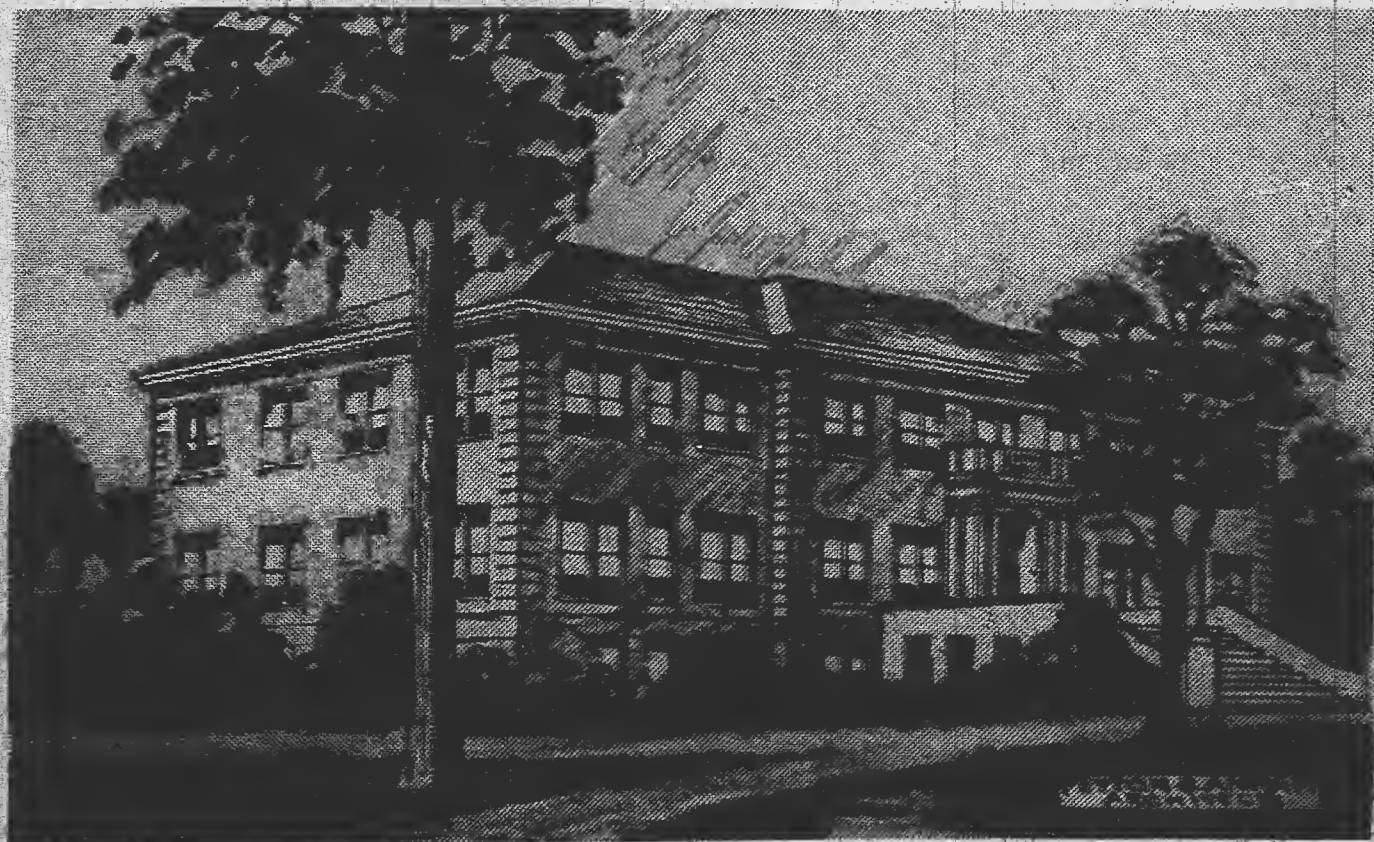
"The liquor traffic is the most degrading and ruinous of human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."—William McKinley.

JACKSON HALL—CENTENARY COLLEGE

Dear Brother Duren:

I am enclosing a map showing what Jackson Hall will look like when completed. The committee on Ways and Means has worked out a plan for dismantling the building down to the upper level of the basement windows, it being found that the foundation and basement structure were sound. Three stories will be demolished and two stories constructed. The building will be devoted to science—laboratories, lecture rooms and library. This will give Centenary better scientific and library equipment than she has ever had.

The work of dismantling is now going on and the work of construction will start immediately. The cost will not exceed \$40,000. A quiet and limited campaign to raise funds is in progress. Our prospect for enrollment is excellent.



JACKSON HALL—SCIENCE DEPARTMENT, CENTENARY COLLEGE

John Quincy Adams, Andrew Jackson, Martin Buren, John Tyler, James K. Polk, Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln, and Andrew Johnson.

John Adams

"In every country town within my observation have at least a dozen taverns and here the time, the money, the health, and the modesty, of most that are young, and of many old, are wasted; here are vicious habits, bastards, and legislators frequently begotten."—Diary of John Adams.

Thomas Jefferson

"The habit of using ardent spirits by men has occasioned more injury to the country and more trouble to me than all other vices. And were I to commence my administration again, the first question I should ask respecting a candidate for office would be: 'Does he use ardent spirits?'"

—Thomas Jefferson.

John Quincy Adams

"I regard the temperance movement of the present day as one of the most remarkable

Theodore Roosevelt

"The most powerful saloon keeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all other saloon keepers. If the American people do not control it, it will control them."—Theodore Roosevelt.

William Taft

"He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such a risk. I do not drink."

—President William H. Taft.

—The Thought Loom.

WASHINGTON

"Washington is the mightiest name on earth, long since mightiest in the cause of civil liberty, still MIGHTIER in moral reformation. On that name an eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name and in its naked, deathless splendor leave it shining on."—Abraham Lincoln.

We should be glad if you would give space in the Advocate for this information. PIERCE CLINE, President.

POPULARITY, A SHIFTING TIDE

There was an ancient worthy who lived in Athens, by name Aristides, who was so noble that people called him Aristides the Just, and it came to pass that the title, even though it was well earned, got on the nerves of the Athenians and they banished the noble man from the city.

Run over the names of the men who today are in the world's Hall of Fame and learn how few of them were popular for more than a brief period of their careers. Lied about, pillored, imprisoned, gibbeted, or burned at the stake in life, in death they have their shrines, monuments, anniversaries.

Pleasing everybody is out of the question, and the attempt to do it is destined to ignominious failure. Let a man have convictions and stand by them, expecting opposition and criticism.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

VISION THAT SUSTAINS

By the Rev. Harold S. Darby, M. A.

(Isa. 40:31)

"The great thing about flying is that every day I can see the sun." The speaker, a young airman with the eye and soul of a poet, proceeded to describe the thrill of leaving behind in a few seconds the blur of rain, industrial smoke and huddled masses of dark houses, exchanging them for the blue of heaven and unclouded sunshine.

I felt that the appropriate comment should be, "The great thing about being a Christian is that every day you can see God"; for His words brought to mind the old promise of the renewal of our strength, that the soul shall have wings like an eagle's.

Every day there should be the tonic, health-giving experience of living fellowship as we come into the presence of God. Why do we normally think of His Holy Presence only in terms of dimness, coloured glass and hushed voices? The soul's pilgrimage is not through winding corridors lit only by a taper that is continually in danger of being blown out by cold air. The truth is, that even when the body is shackled by fetters or sickness, when the world is upside down with chaos, the religious life is enabled to rise into an atmosphere purified from all mortal confusion and conflict. The language of the believer is couched in strong, hopeful words. He speaks of God as his sun and shield, he knows that what seems to be distant in human history is in the continuous present of God's loving action so that the strength given to captives in Babylon is now available in Prague or Paris, and the daily renewal of strength known by martyrs and confessors is intended for us modern Christians.

I have only once seen a living eagle; it was in a cage. When he stretched his wings it was with a gesture of sad ineffectiveness, like a colossal yawn, so different from the majesty I saw one summer's morning when I surprised a big peregrine falcon, the eagle's cousin, on cliffs in North Devon, and he shot up into the blue with a grace and poise no aeroplane could ever emulate. The contrast between those two birds has often come back to me on Sunday mornings at the singing of the Te Deum and repeating of the Creed. So many people remain caged even while they use words in which there is such magnificent profession of valour which out-reaches all native bravery and a victory which is given in the face of appar-

ent defeat. How greatly we need the souls that have wings!

When Moses came down from the hill-top his face was shining because of the vision that sustained him; when the three disciples on Hermon saw Jesus transfigured they had, on a more splendid scale, the same convincing evidence. But it is not evidence confined only to the great historic persons. My very earliest impression of the meaning of religion as I saw it in my own father and his friends, was that these men were never alone; when they prayed there was "Someone" near them. Of that I was quite sure. I could not hear the answers they received as they held conversation with God, but that there were answers was certain, for I saw them with my boy's inquisitive eyes and they were strengthened, calmed and gladdened.

Is there any greater aim we can have to-day than that we should be able thus to convince men and women of the unshakable nature of true religion?

We pride ourselves upon our steady, unimaginative English common sense, and without doubt the virtues implanted in us by generations of sturdy folk are not to be despised. None the less, it is plain we are too frequently pegged down to earth and know too little of the thrill of the soul's uprising. Religion should not be a folding of the hands and bowing of the head; it should give ardour and quenchless joy such as we see in those saints' faces depicted by old masters.

A few years ago I found an agitated mother-thrush busy feeding an overgrown youngster that ought long since to have left the nest and known how to fend for itself as its brothers had done. But here it was fully fledged, yet incapable. With some difficulty I got the bird out of the nest and found that it was made prisoner by an infertile egg, covered with stickiness which both held it down to the nest and stuck its own wing to its breast. Once released from what was, literally, "the body of this death," in a very short time the young thrush was flying freely.

I see a parable in that. We are too much held down with infertile purpose to whom God has already given wings, dependent upon the attentions of others for our hope and power who should be our own ministers in holy things. But the releasing touch from outside ourselves is as near us as it was to Paul or Wesley, since the Saviour is the same today as He was yesterday. It has happened in the past that the day of poverty brought the sense of God's riches and the time of struggle revealed the mystery of inward peace. Our world is God's world, our church Christ's, for us as for our fathers. If we are simple and faithful in our belief and expectation, daily resolute about our tasks, we shall know the sustaining power of vision and God's renewal of our strength.

LOOK AT YOUR RELIGION

By Wesley Dudgeon

"Look at your religion. Look at it long and hard. Do not be too sure that it is perfect. Do not be too self-satisfied.

Look at your religion. Hold it up before the straight-thinking and the kindly-

living Jesus. Hold it up before the solemn tragedy of Calvary.

Look at your religion. Be honest, courageous. Does the inner life need complete overhauling, a thorough cleaning? Is your religion narrow, sour, intolerant, strangely certain you are right and everyone else is wrong? Do you tremble at every new truth and cry heresy?

Back to Jesus! Clear back!—simple, natural, helpful, joyous Life! A hard way, too! Who follows His train?"

—Michigan Christian Advocate

SPIRITUAL PASSIVISM

By Norman W. Cox

Modern Christianity has been too afflicted with spiritual passivism. The religion of Christ in its very nature is usually aggressive. He commissions his friends to be crusaders. He imbues his disciples with an attitude of aggressive tancy. They, by His commission, are to the battle to the gates of the foe.

This was the habit of the disciples New Testament days. It is the will of the Lord for all time. Our churches have grown rich in privilege, fat and comfortable. They want to hire someone to bear their spiritual burdens, relieve of their spiritual responsibilities, and the battles of the Lord on their behalf. There are too many of us who are like the 7,000 in the days of Elijah who bowed the knee to Baal, neither of the prophet of the Lord know they were in existence.

My years in active Christian work indelibly written in my consciousness the fact that there are a lot of people who privately and quietly applaud any show of courage in the forthright champion of a cause that draws the fire of the but who themselves will not lift their voices. Again and again people have me to take up the cudgels of a controversy that they ought themselves to carry.

The devil himself has hypnotized a percentage of our Christian people with the idea that peace must be had at any cost and that one's Christian loyalty demands taking any risk for God.

On the one hand we are embarrassed by the godlessness of many church members. On the other hand we are impatient of the uselessness of a multitude of actual pacifists who love peace so well they value nothing enough to stand up for it, if their standing up is going to lead them into any kind of a conflict. One can imbue the mind and heart of a Christian with that spirit he knows that his cause will suffer no handicap such a soul.

Our times are noted for the aggressiveness of evil. We see it on every hand.

There is only one way by which we can conquer the forces of sin and that is on the whole armor of God and stand with the sword of the spirit. The Lord Christ needs and wants many disciples of this kind.—Baptist Record.

"The universe pays every man his coin; if you smile, it smiles upon you in return; if you frown, you will be paid at; if you sing, you will be invited to company; if you think, you will be sustained by thinkers; and if you seek the world and earnestly seek for the friends, and Nature will pour into you the treasures of the earth."

CONFERENCE NEWS AND PERSONALS

H. B. Varner reports a good time on vacation at Emory University. Bro. Varner is pastor at St. Francisville, La.

Harry Rickey did the preaching for I. T. Beames, pastor, at Munnerlyn last week.

Tallahatchie church, La., has suffered quite a loss in the death of Mr. G. W. Patterson, pastor of that section and one of the loyal supporters of Tallulah church.

We appreciate a cordial word from Mrs. F. M. Farnell, Advocate agent at Wesson. Such messages help to moderate the nature of these days.

V. L. Perry, writing from Alco, La., is under a debt for her remembrances, and inspirational, for both of which we send our thanks.

Fred S. Flurry says that he has had a year on the Jeanerette, La., charge. He promises to make a report of his accomplishments later.

Frank C. Collins, pastor at Greenfield, La., and his family, are spending their vacation at Holton, Indiana, with Mrs. Collins. Rev. and Mrs. Laurence Reynolds, retired missionaries from Mexico.

Miss H. Moore has been elected to the Department of History, and Miss Katherine Dement has been made assistant librarian, at Millsaps College, Jackson, Miss.

D. W. Robertson, pastor at Becker, La., has the assistance of Rev. E. H. Cunningham and Rev. Jeff Cunningham, father-in-law, in meetings at Becker and Transylvania respectively.

Bertha G. Holt, who has many friends in Louisiana, requests that her name be changed from Ardmore, Okla., to North Nevada Avenue, Colorado Springs, Colo., her permanent address.

Robert L. Morgan, Rt. 4, Baton Rouge, La., has done a perfect job as Advocate agent for Blackwater church, of which W. A. Cross is the pastor. Our thanks are extended to both the agent and the pastor.

R. H. Harper, a peerless campaigner, has caused to which he gives allegiance, a splendid account of himself in the Advocate campaign throughout the Tallulah district. He has the able assistance of Rev. Don L. Harwell.

W. H. Giles is being assisted in a meeting at Homer, La., by Rev. W. H. Waller, Jr., and Rev. D. B. Boddie. The editor appreciates the invitation to the chicken dinner, the fellowship feature of the week preceding the evangelistic services.

Registration of new students for the 1940-1941 session of Millsaps College is reported to be more than thirty per cent greater than last year. On August 1, 1939, 107 new students had registered. On the same date last year there were 141.

President M. L. Smith, Millsaps College, was the speaker at First Church, Amory, Miss., July 14, and in addition to the pleasure of his visit gave to the congregation, aroused considerable interest among prospective students for the college.

Rev. Ralph Cain, who has charge of the Wiley Foundation work in connection with

First Church, Baton Rouge, paid the Advocate a call a few days ago. The editor regrets his absence from the city and we hope to have the pleasure of another call when we shall be at home.

Dr. T. M. Brownlee, district superintendent, Jackson, Miss., will deliver the commencement address for summer school at Millsaps College on August 9. At the summer convocation, first in the history of Millsaps College, a dozen candidates will receive degrees.

Rev. W. O. Lynch, pastor at Logansport, La., writes us there have been eleven cases of infantile paralysis in DeSoto parish, one of which was in Logansport. It was necessary to abandon the Daily Vacation Church School which had been planned. Otherwise his work is progressing satisfactorily.

Dr. Lester Rumble, pastor of St. Mark church, Atlanta, Ga., was a welcome caller at the Advocate office on Wednesday of last week. Dr. Rumble and his family were returning from Chicago, where he went in connection with the organization of the church boards.

Rev. E. M. Sharp, pastor at Hernando, Miss., says that blueprints for the new church at that place have been submitted to contractors for bids, and the contract is to be let on August 2. He reports \$3,000 in cash with which to begin construction, and enough in pledges to pay for it in full by November 1.

Mrs. J. M. McWilliams reports a good meeting at Pleasant Ridge church, DeKalb, Miss., in which the pastor, Rev. E. D. Simpson, had the assistance of Rev. Waddell Roberts. The church had a very successful Vacation Bible School, with thirty-five children enrolled and an almost perfect attendance.

Rev. A. A. McKnight, of Amite, La., honored the Advocate office with a call on Tuesday of last week. Bro. McKnight suffered a rather serious reaction from an anti-tetanus treatment. It has been necessary to keep his arm elevated on a brace, and it will probably be six weeks more before he will be able to dispense with the support.

Rev. D. W. Poole reports a very happy and successful year at Tallulah. A fine spirit has prevailed, good attendance and thirty-four have united with the church. The parsonage home has been made practically new, having been re-roofed, painted, screened and papered, and the woodwork and floors refinished. Naturally the parsonage family is very happy.

At the third group quarterly conference

held at Eighth Street Church, New Orleans, a few days ago twenty churches were represented. Rev. Elmer C. Gunn, district superintendent, presided, and the reports of the churches represented were encouraging as to all matters of finance as well as other things connected with the program of the church.

Rev. T. V. Peters, pastor of Bogalusa circuit, reports a good meeting at Sun, La., despite the downfall of rain. He did his own preaching and seventeen members were received into the church, which makes a total of thirty-two for the circuit since Conference. Bro. Peters reports his health as improving, and he now has to use only one crutch.

Rev. J. B. Williams, whose superannuate home is at Many, La., reports his health as improved and that he is able to look after his garden and chickens. Not least of all that he has a thriving bunch of fryers. No man in the Louisiana Conference is more generally beloved or more worthy of the good things of life than is Bro. Williams.

Rev. T. F. King, pastor at Ida and Hossington, reports good meetings at both Ida and Hossington churches, in which he had the assistance of Mr. Van Carter. Seven members were received into the church and Bro. King commends Bro. Van Carter enthusiastically. A Daily Vacation Bible School has been held, and the personage has been improved, in addition to the regular program of work for the charge.

The Nursery Department of East End church, Meridian, of whom Mrs. C. M. Martin is the superintendent, has again succeeded in meeting the asking of the church for that department. They were asked to contribute \$20, and instead they turned in \$50.10. This splendid success was made possible by the mothers whose babies are in the department and by the tireless effort of the superintendent, Mrs. Martin, who does not know there is such a word in the dictionary as fail.

Rev. C. M. Hughes reports progress in his work at Waterproof, La., where he has had two excellent Vacation Bible Schools. The church at St. Joseph is in process of redecoration, and a very satisfactory Church School plant has been secured for Waterproof. School buses are used to bring children in from the country districts who have no conveyance of their own. Bro. Hughes assisted Rev. R. T. Pickett in a meeting at Old Holly Grove church in Vernon parish. The meeting was well attended and Bro. Hughes says that it is an ideal place for a great rural work center in Louisiana.



COPY OF HEALTH LETTER FROM MR. WM. B. REILY'S DIARY

Dr. Stephen Smith Is Ninety-Eight Years Old. Says Destiny Is Cheated If Man Dies Before Reaching 100 Years.

Dr. Stephen Smith, dean of New York's surgeons, is celebrating his 98th birthday at his home, at 1000 Park Avenue, today. He sees nothing to marvel at in the man who reaches the age of a hundred. "It is not I," he explained recently, "but the man who dies before he is ninety, who is a 'departure from the normal,' as we physicians say."

"I have every expectation of living until I am a hundred and more. If I die before I am 100, then I shall have cheated destiny and outraged nature."

Nevertheless, Dr. Smith will admit, there are aids to longevity. "Work, taken in big, daily doses," is one of them. Another is a sensible diet. "The man who dies young," he believes, "say between seventy and eighty, dies in nine case out of ten by his own hand—rather, by his own knife and fork."

Dr. Smith, who became a surgeon at Bellevue Hospital several years before the Civil War started, was born in Spafford, a small town in Onandaga County, N. Y., in 1823. His career was an active one, and he has held many public positions. He was the founder and first president of the American Public Health Association. Twelve times he was appointed to various offices by the President, the Governor and the Mayor.

Dr. Smith is known as the father of New York's sanitary law. This law he succeeded in having enacted as an associate of William Cullen Bryant, then editor of the Evening Post. Dr. Smith is known as Commissioner of Public Health for the first seven years of the new regime. During his time and more or less the results of his efforts, he has seen the death rate of New York drop from thirty-five a thousand to thirteen or fourteen.

A TELEGRAM—OUT

Lake Charles District over top. Just completed contacting preachers. Letter follows.

VIRGIL MORRIS.

VACATION BIBLE SCHOOL

Dear Dr. Duren: On last Friday night, the 19th of July, we brought to a close the first Vacation Bible School ever held at Munnerlyn Chapel. Mrs. Lucky, of Shreveport, and Mrs. Kent, of Gilliam, came and talked to us about the possibilities of such a school in a small rural church, and we all took courage and resolved to put our whole strength into it. We had a five-day school and were astonished at the results. We had four classes and issued a number of certificates. Men and women laid aside routine work and came. Mrs. Mabel Chaney, an excellent worker from Vivian, took Mrs. Reames' place as teacher, as Mrs. Reames' health was not the best. Mrs. Chaney's daughter also rendered fine service.

The people are much encouraged and expect to put on another school next year.

Cordially,

I. T. REAMES, Pastor.

TRAGIC ACCIDENT NEAR BOGALUSA

One of the worst traffic accidents, which has occurred in this section happened on the highway near Bogalusa at 2:30 a. m., last Sunday morning. It appears that three young men from Franklinton, Ray Magee, Wiley Burris, Jr., and James Babbington, ran into the rear of a lumber truck which was proceeding towards Franklinton. Two of the party, Burris and Babbington, were killed instantly. Mr. Magee died six hours later in a hospital at Bogalusa. The families of all three of the young men are active members of the Methodist church, and the funeral for all three was held from the Methodist church in Franklinton on Monday. The Advocate joins in sincere sympathy for the stricken families.

REV. E. C. GUNN AT CAMP BEAUREGARD

Rev. E. C. Gunn, superintendent of the New Orleans District, left for Camp Beauregard a few days ago, where he will spend the greater part of the month of August as a reserve chaplain with the Army. Before leaving for camp, Bro. Gunn came by the Advocate office to check up on his Advocate campaign and he left a list which he personally guarantees to complete the quota of 400 subscriptions for his district.

HISTORY OF CLARKSDALE METHODISM

Methodism is the pioneer religion in the Delta of Mississippi. It had its beginning in Clarksdale, with the clearing of forests



Rev. J. E. Stephens
Pastor

and the flaying of the cane brakes, when in 1851, the Reverend James M. Scott, pastor of the Coahoma circuit, made his way on horseback to the banks of the Sunflower River, where he found Mr. John Clark, busy clearing the land, and upon Mr. Clark's invitation went to his home where he met the good wife of this early planter, Mrs. Eliza Alcorn Clark. The circuit rider was a guest in the

Clark home for several days, and preached in the home to the family and a few neighbors who had been brought in. Here was born the Methodist Episcopal Church, South, of Clarksdale.

On a mound near the Sunflower River was constructed an arbor where Mr. Scott held services, as did other ministers following him. In 1855, Clarksdale was changed from the Coahoma circuit to the Friars Point circuit. Again in 1868, Clarksdale was taken from Friars Point charge and with Cherry Hill (Dublin) constituted a new circuit.

Throughout all these years the preachers enjoyed the hospitality and kindness of Mr. and Mrs. Clark. They all lived in the Clark home. Those who had families brought them with them. During the year 1869, Mr. Clark built a new home, and at the same time he

had the carpenters take from the old the best logs, and using these with felled from the forest round about, constructed a log church on the mound named the building Mt. Moriah.

In 1870, the North Mississippi Conference was organized, and this charge was in the Greenville District.

In 1878, J. M. Wyatt was sent in charge. During this year Mrs. Clark died, so she visited the planters patronizing charge and the commission men along the Mississippi River and in Mississippi and secured enough money to build a tiful frame building on the mound where the log church stood. The structure really beautiful with its large white in front and the inside finished in oak.

Following the first pastorate of J. M. Wyatt, there followed J. P. Young, Van Buren, B. T. Pearson, W. E. D. W. P. Barton, A. P. Sage, John A. R. J. B. Harris, T. W. Dye, E. H. Cacy, Wyatt and R. A. Meek.

In 1896, J. T. Murrah succeeded Meek, and during his four years past a new frame church was constructed the corner of East Second and 12 Streets. This structure was considered a beautiful building and was in use twenty years as a house of worship for a growing, active congregation.

Do not forget the Advertisers list the next page. They made this sketch possible.

In 1900, R. M. Standifer came as followed by J. M. Bradley, R. P. Duren, J. Tillery Lewis and W. S. J.

In 1915, R. O. Brown came as pastor. During his third year the old frame was sold to King & Anderson, moved their plantation, and was set up as a of worship for the Negroes. It is in use. A new brick building, costing \$10,000, was constructed, and it now serves membership as their present house of ship. It is a beautiful building equipped with Sunday school rooms, pastor's study, social halls and a pipe organ.

Following Rev. R. O. Brown's past were E. Nash Broyles, T. M. Brown, Henry Felgar Brooks, V. C. Curtis and P. Wasson.

In 1935, Rev. J. E. Stephens, the pastor, came to Clarksdale. During his ministry the debt of \$21,000 on the church parsonage was paid and the church, cated by Bishop H. M. DuBose in 1931, auditorium of the church has been tically treated and decorated and is one of the most beautiful auditoriums in conference.

During these years the church has three parsonages. The first was built in 1889. The second, a small frame building adjacent to the church, was secured in 1928. During the year 1928, the Board of St. decided to use the old building as a to the church for Sunday school and church activities, and purchased a beautiful and commodious brick-veneer building \$15,000, situated on the corner of Avenue and Clark Place, as a home for pastor and his family.

The church now has a membership of 1,205, with a Church School of nearly 100. All the organizations of church are in active operation and the church is making splendid progress, yielding a wholesome influence in the community.

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THE CHURCH PEW

CONCERNING THE PUBLIC DUTIES OF EDUCATED MEN

President W. P. Few, of Duke University,
In Commencement Address at Boston
University, June 10, 1940

In the face of such a world as we look out upon today I do not know, President Marsh, what to say to your graduating classes anymore than I knew last week what to say to my own. We face hard realities and we must face them resolutely. The things we cherish most are threatened.

For myself, I profoundly believe in this Republic and the fundamental ideas upon which it is built; and I would have you believe in this—in what James Truslow Adams has called the American Dream, that is, the persistent belief that a whole people without communistic restrictions on individual initiative and acquisition may be free to live their lives to the fullest possibilities. To be sure, this dream has not been fully realized. Perhaps no dream has ever been fully realized in our human world.

Certainly the American way of life did lead to the building up of a great nation in a short period of time. The nation as it has developed has not been without its faults, but the contrast of our country with other countries in the world today ought to bring some reassurance that we did in the main go in right directions. A good many Americans in this generation have looked persistently at the faults of the nation and failed to recognize its virtues, and some of them have even espoused other forms of government across the seas that are built on dictatorships of one kind or another. This is a good time to remember Burke's advice not rashly to throw over a system that works even though it may have some faults, in favor of an untried plan even though it may have much, in theory, to commend it.

Free and untrammelled citizenship in this Republic is a precious heritage that should be cherished by us all. Strange to say, the nation has enemies both on the inside and on the outside. Even more dangerous is ignorance of our inheritance or indifference to it, its opportunities and obligations. Always and everywhere it costs to be free men, but freedom is worth all that it costs. This treasure is committed to us in earthen vessels. We must be willing to pay the price of preserving it. For you this may be only work and service; it may involve for you the searching and redeeming experiences of sacrifice and suffering. In any case, we must be on our guard against the threat, everywhere in the world, of government enlarging itself at the expense of liberty.

Like any other inheritance, this national heritage of ours should be used by us, improved so far as we can improve it, and transmitted to future generations. The doctrine of inheritance, of whatever kind and however deeply cherished, does not exclude the principle of improvement. It implies it. True conservatism is holding on to the inheritance from the past and keeping free to improve it and transmit it to posterity bettered by each generation. This would also be a definition of true progress.

We have not had too much discussion about vital questions of our time. Indeed, I think we have had too little, but the sort

of discussion we have had has often seemed to me to be irrelevant and apart from realities. Too many people insist on just holding on to what has come down to us from the past. They forget the well-known words, "a froward retention of custom is as turbulent a thing as an innovation." Reaction is as disturbing in human society as radicalism. Real progress is built on the past and grows out of the past. Unless there is the wisdom to preserve and the wisdom to improve there must be conflict and confusion in every generation. We have in the past twenty years seen something of the evil effects of this conflict between extremes. When these extremes go on, both sides set in their ways, trouble is bound to come. The blind lead the blind, and ignorant armies clash by night. When blind leaders insist on blowing out the light there is nothing to do but fight it out in the dark.

Even when these evils do not go to this extent, and they have not done this in America in seventy-five years, there are other though lesser evils. There are those who have strong and stubborn convictions, and convictions that are not always well founded. Still worse, there are others who have no convictions at all. We may sometimes be neutral citizens, but this is no time for neutral minds. We must have convictions for which we will stand though every free government in Europe might fall; yes, even though the heavens fall. There have been too many "neutral minds" in European democracies following the fatigue of the last World War. Upon them rests ultimately a good deal of responsibility for conditions in Europe now. I am sorry to believe that there is too much of this lack of conviction in our own country. It is to the dangers in this lack of conviction that I would directly call your attention. No man will strive to be the noblest he can be unless he has convictions that seem to him to be important. Without burning convictions none of us will be apt to go far in the confused and uncertain world that we live in. Nobody is going to sacrifice or suffer for anything unless he believes in it profoundly.

To count in the day to which you go you must be heroes as well as idealists. I could wish that all of you, and all American youth like you, might today hear loudly ringing in your ears this call to be heroes and idealists. Heroes because you have the power to stand, in any crisis and at all costs; and idealists because you seek the widest good and love the widest joy.

It is not the business of colleges to indoctrinate their students, but all American colleges should be dedicated to country as well as to causes and to humanity, should provide a high leadership of ideas and ideals in the service of the Republic. Men and women rightly educated by these colleges will make substantial contributions not only to sound thinking and sound conduct upon which a great republic may be built, but they will be contributing to that also which must be ever-present in the consciousness of any democracy if it is to endure—a reasonable ground for belief in itself and in its destiny. We still judge of a man's wisdom by his hope. We need now to be reassured by the hopefulness of the wise. The final duty of educated men, especially of educated young men, is to bring hope and forward-looking thoughts.

On the coins of old Spain there was a de-

vice in which the shield of Castile and Leon was supported by the pillars of Hercules which marked the limit of the Old World. But the motto spoke of no limit. "Plus Ultra," it ran—there is more beyond. What that more might be no man could know. So forth they went in search of Dorado and the fountains of eternal youth and they found—America. "Plus Ultra" seems the best motto for the America today. What is just ahead of us no man can know, but if enough enlightened, high-minded youth, heroes and idealists can be sent forth with courage and to go beyond the limits of past experience in search of a new El Dorado, we may expect to find not in some sweet golden land of the imagination, not in some far western island that lies beyond the dim horizon the keenest-visioned seer, but here in our own time and country—we may expect to find a greater America.—Bostonia

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THE CHURCH IN A WORLD GONE MAD

By Dr. Georgia Harkness
Professor of Religion, Garrett Biblical Institute

This is no time for cheap optimism in the Christian church, but neither is time for hysteria and despair.

The church is today the only functional international organism, international cause it is super-national, grounded in the conviction that above all nations is humanity, and above all humanity is God. While the nations slaughter each other and amass armaments for more slaughter, the church continues to educate, to heal, to unite.

We read of the flight of government officials from stricken areas, of the departure of missionaries who stay at their posts. The universities in the totalitarian countries have long since capitulated to the dictators. Our own universities in the recent commencement season, according to a comment in Time, "dismissed their graduates in a crescendo of war talk, with war, alarm, caution, doom." The church, shaken of all our major institutions, remains the primary steady force in an age of confusion.

That the churches should show tension and strain in these world-dark days is only natural. But that the Christian community is holding together, maintaining a fellowship of prayer, study, of brotherhood, of mutual support, more than natural and sublime.

There are those among us who believe that a Hitler victory in Europe will mean the collapse of Christianity. I do not less do I believe that such a collapse can be forestalled by America entering the European war. However dark the future, let us not forget that Christianity and the church have a foundation that cannot be overthrown by any turn in temporal events. The church is the carrier of the living gospel of Christ and whatever happens to its outer structure, it cannot be destroyed in its true life than can any other institution.

O'Reilly and Murphy were looking out the cake-shop window.

"What's that bowl of water there?" asked O'Reilly.

"That's for the flies to wash their faces in before they walk on the bun." said Murphy.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The Louisiana Conference was represented at the Missionary Conference and School of Missions held recently at Mt. Seay, Fayetteville, Arkansas, by Messrs. C. I. Jones and S. E. Castles, Rev. J. L. Tooke, of New Orleans; Mrs. Walker, of Donald and daughter, Nelwyn, of Jones; Mesdames Guy Hicks and Glenn, of Ruston; and Mrs. J. B. Pollard, of Alexandria.

The days there were indeed busy ones with classes, lectures, forums and conferences.

Mr. Jones received recognition in the forums: "The Missionary Task and the Church Worker"; Mrs. Castles in "The Christian Mission in China Today," and "The Book of Acts"; Mrs. Guy Hicks and Mrs. J. B. Pollard in "The Missionary Task and the Church Worker"; and Mrs. Walker in "Christianity and Economic Conditions," and "The Book of Acts." The forums were the instructors: Mrs. B. W. Webb, Miss Ruby Van Hooser, Mrs. J. L. Mills, Miss Helen White, Miss Otie Nettles and Deaconess Margaret Young. The forums were most interesting and led by experts in their particular lines. There were Dr. Ralph Felton, of Drew University, on "The Rural Church"; Dr. John Herman, of Baltimore, on "The Downside of the City Church"; Dr. Stephen Corey, of Chicago, on "Making a Missionary-Minded Church"; "Christian Missions and War," by Dr. A. W. Wasson; and "The Ecumenical Movement," by Dr. M. Earle Collins, delegate to the Madras Conference.

Three bishops were there during the conference: Bishop W. C. Martin, Bishop Arthur Lee, and Bishop Lee, of the Philippine Islands.

Each day a Conference Hour was held for the presentation of the new program of work for the Woman's Society of Christian Service. Mrs. Helen Bourne, Secretary of Education and Promotion of the Woman's Missionary Council, was the leader, and gave valuable information concerning the reorganization of auxiliaries in September, Conference societies in October, and the organization of Jurisdictional societies in November.

I came home feeling most enthusiastic, and am making plans for the September meetings which are under the supervision of the pastors. At that time all members and it is hoped many new members will sign the book as charter members of the Woman's Society of Christian Service.

The Conference Provisional Committee recently mailed to every pastor in Louisiana a letter of instructions asking him to appoint immediately three committees to work at once, preparing for the September meeting. They are a study committee, a publicity committee, and a nominating committee.

I wanted to wear out my life in His service for His glory. I rejoiced in my necessity of self-denial. I cared not where or how great or what hardships I went through, but I could but gain souls for Christ.
—David Brainerd.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear Co-Workers: I hope that you have carefully checked all subscription lists of your church and local auxiliary, and have secured all renewals for the World Outlook, as well as enlisted new readers during these last six months of 1940.

What about your quotas? Are you telling your church of the greatest Methodist home journal ever published? The church has long desired and dreamed of a great religious home journal worthy of Methodism. World Outlook is to be that magazine. It will give to its readers an outlook on the world that is open-minded, unprejudiced, sympathetic and loving. It will bring you stories told by those at work on our mission fields, both by word and pictures. It has already brought news of the General and Jurisdictional meetings. Have you found a list of the members of the Board of Missions and Church Extension in any secular publication? Weren't you glad to know that one member from North Mississippi is to serve on this Board?

In September we shall not only have the ideal church journal, World Outlook, presented as an old and new friend, but we shall also meet "The Methodist Woman," the new magazine of the Woman's Division of Christian Service of the Methodist Church. This magazine is a merger of the following publications of the united churches: Woman's Missionary Friend, Woman's Home Missions, The Missionary Record, and the Methodist Women's Association Bulletin. Its purpose is to promote our work in the local church as well as united work of the Woman's Department. Each church woman should subscribe for each of these magazines. They may be secured in clubs now, The Methodist Woman, price fifty cents, and World Outlook, price one dollar, for one dollar and twenty-five cents if taken in clubs. Now that so many Outlooks must be renewed, you may for an additional twenty-five cents secure the Methodist Woman. You may send your order to World Outlook or to Methodist Woman, 420 Plum Street, Cincinnati, Ohio, or order until further notice the Methodist Woman alone from the above address.

This is the time of testing for Methodist women. I feel that a more loyal group could not be found in America today. Your support is greatly needed; so let's go forward, knowing that our efforts will be richly rewarded in an informed constituency who will willingly work that those less fortunate may hear of the story of God's love and His plan of salvation.

Will you renew your effort to raise every subscription possible and to report results to me at the end of the quarter? Reports were not as good at the end of the second quarter as in June. Were you one of those who forgot to advertise the work of the church? "We can do all things through Christ who strengthens us." Shall we fail Him when He has left this work for our hands?

Your Conference Chairman,
MRS. C. A. PILKINTON.

Mrs. W. H. Ratliff and Mrs. R. P. Nettlet are in Junaluska for a period of rest, study and inspiration.

Miss Mavis Shinn is holding the last of the Conference Daily Vacation Schools at Iuka this week, July 28-August 3.

IN MEMORIAM

Our most gracious friend and teacher, Mrs. A. J. Coburn, passed through the "Celestial Gate," June 17, 1940. Just two short weeks ago, grim death struck with a sudden sadness—that stunned our community, shocked and grieved and saddened us beyond measure, leaving us with a keen sense of personal loss. In a moment almost, she was brought face to face with eternity. She was stricken in life with her senses clear—to enjoy the "everlasting and beautiful peace." She has now entered the "unknown country," and has crossed the "dark river," from whence no traveler has ever returned. As sisters of this Missionary Society, of which she was a late member, we would pay homage to our departed Sister Coburn. First and foremost Sister Coburn was a friend and a teacher. She loved the task and gave lavishly of her time and talent and her devotion.

She loved the Church and all of its branches, it was the ultimate in her life. Our sister bent her greatest, most sincere efforts in all her work, and all who came in contact with her were her friends. To know her was to love her. Brief was her span of life, but she has not lived in vain. To her dear friends, in this dark hour, she has left a precious heritage of honor, loyalty and devotion to duty. By the sound of her voice, the thoughts she spoke, the touch of her hand, she has left this world a better place to live in. From the now voiceless life of the unreplying one there comes no word. No star ever rose or set without influence somewhere. No stream ever flowed seaward, however lonely its course, but what some land was gladdened; and so it is with Sister Coburn—she needs no monument so long as all her good words and deeds remain. To those who knew her best, who knew the faithfulness of her friendship, and her intense desire to help others, there will remain an abiding sense of loss and deep sorrow in that we will not hear her voice, nor see her face on earth again.

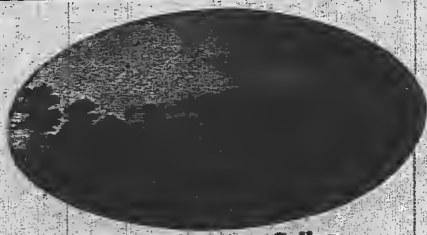
Our loss is Heaven's gain, and when the stream which over-flowed the soul passed away, it left deposited upon the "silent shore" memories and precious thoughts that will not die and cannot be destroyed. "At rest!" God knoweth best. What is life? As a flash of the lightning, the break of a wave, one passeth from life to the rest in the grave. It is with inexpressible sadness that we recall the face of our cherished friend. The touch of her hand and the sound of her voice will live with us always. Do thy duty, my friends, that is best—leave unto the Lord the rest. Forever there will be a sacred bond—this joy which we have shared can never die. So, my friends, 'tis better to say one loving word to those who can hear before it is too late.

THE WOMAN'S MISSIONARY SOCIETY.

STYLE CONSCIOUS

A city girl, traveling some hundreds of miles into the country to visit relations, spoke to the farmer about the disturbed manner in which the cattle regarded her. "Well," said the farmer, "the only reason I can give is the red dress you are wearing."

"Gracious me," replied the girl. "I know, of course, that the dress is terribly out of style, but I had no idea the cattle would notice it."—Methodist Protestant Recorder.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 11, 1940

By Rev. W. C. Newman

THE WORKS AND THE WORD OF GOD

Lesson Text: Psalm 19

Golden Text: Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.—Psalm 19:14.

The religion expressed in the Psalms is sometimes primitive in thought and theology, reflecting attitudes which modern Christians have discovered are not Christ-like at all. For the Psalms were written over a period of a thousand years or more, and that long before the world had seen the higher religion in the daily life of Jesus.

But the religion of the Psalms is always devout, reverent, centered upon God, unshakable in its faith. We may not wish to worship the same kind of God as did the psalmists—a God who not only made the heavens and the earth, but daily controls it and the lives of its people down to the minutest detail, and wreaks vengeance upon His enemies. But we will do well to worship the God of Christ with an equal intensity of devotion as that contained in this, one of the loveliest poems in all literature.

Sky Eloquence

It is likely that we listen too much to preachers. I, a preacher, say it!

Such knowledge of God as the average Methodist congregation possesses has come mostly from the Sunday morning sermons. (Sunday evening services and prayer meeting no longer are prominent factors in their lives. Bible reading and family prayers are almost unknown.)

The modern churchman might truthfully paraphrase our greatest modern humorist and say: "All I know (about God) is what I hear from the pulpit."

But the psalmists listened to preaching far more eloquent than that of even the greatest masters of the pulpit. They heard of God in the language of the stars. Their worship was accompanied by the "music of the spheres." For them no learned discourses on the nature of the cosmos. To them the "heavens declare the glory of God!"

Our Night Life—And David's

In comparison the psalmists had few sources of knowledge while we have many. As they looked out upon the night sky, all they could see was stars. They never dreamed of immeasurable stellar spaces, nebula hypotheses, solar systems, and the like.

Stars, to them, were stars.

Now we know that the majority of stars are so large that hundreds of thousands of worlds, like the one upon which we live, could be packed inside each of them, with plenty of space to spare.

But David saw the stars. We only read about them. The electric lights on our streets and in our homes have shut out from our view the heavens that declare God's glory. We follow these electric lights to theaters, ball parks, road houses, even to church.

But David followed the stars to God!

The Heavens Above—The Heaven Within

In three out of the five commentaries I have read on this 19th Psalm the authors quote a well-known saying of Kant, the philosopher:

"Two things fill me with awe and wonder—The starry heavens above, and the moral law within."

Perhaps Kant had reached this exalted attitude through his scientific researches and thought. But the writer of the 19th Psalm had beat him to it by more than 2500 years. With no scientific apparatus, with only a meager Bible, with none of the accumulation of philosophical and religious thought of today, he was equally impressed with the beauty of the heavens above and of the law of God within the heart of man.

"The law of the Lord is perfect,
Converting the soul."

No discovery of any scientist holds more worth or meaning for mankind than this discovery of an old-time worshipper of God.

A Lovely Prayer

There is a favorite story of preachers about a teacher of science, about to make an experiment in the laboratory, who said to his students: "Be still! We are going to ask God a question!"

Whether this particular story is real or fictitious I cannot say. But it is true that the best of scientists, the wisest philosophers, the most sincere human beings, as they discover more and more of "this mysterious universe," come at last to a very humble and reverent attitude. Like David in the 8th Psalm they say:

"When I consider the heavens,
The work of thy fingers,
The moon and the stars
Which thou hast ordained;
What is man that thou art mindful of him?"

How fine it is when we go on to say sincerely the beautiful prayer which is our golden text:

"Let the words of my mouth,
And the meditations of my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer."

CHICAGO—SAN FRANCISCO

By W. G. Cram

This is not about famous cities. It is about something that took place in two cities that never happened before. Jurisdictional Conferences, two of the six cogs in the machinery of the Methodist Church in the hands of Master Mechanics, were being polished, adjusted, related, edged off, ground out and meshed into this giant lifter—the Methodist Church. Master Mechanics—Blake, Smith, Waldorf, Lowe, Cushman, McGee, Wade turned on the currents of power in Chicago. Baker and Hammaker clicked the electric switches in San Francisco that set the wheels to buzzing. How

similar and how different have been Jurisdictional Conferences. The four I seen in action followed the same pattern: patching the squares into the quilt, some used nine stitches, others five, others just pasted them together.

At Chicago the representatives were from the largest and greatest of Methodists in the world. They were going and they were coming. There was not much flopping around— isn't generally done when Bishop Waldorf is host. The grist was a little low in mill at times—but Bishop Waldorf assign a new committee to another, and thus the burrs were kept going. Bishop Blake delivered the message of the College of Bishops to the Conference swept aside Jurisdictional limitations left the Conference to find its own ways; he let the actions of the General Conference speak their own messages, he no interpretations of the intricate Methodist Union; neither did he deal the minutiae of administration. He the Kleig lights of his great heart and prophetic mind upon human needs and lended the Christian forces of the world face these needs with courageous action. It was a classic in composition. When fifty years from now 'twill still have the prophetic ring. The marks of a statesman will be upon it. Our men pass on, but their greatness is a stage we of the church can ill afford squander. There is one advantage in Jurisdictional Conference plan—you hear seven Episcopal messages. Notice Publishing Houses! Print these messages of your beautiful bound books, with craftsman skill you certainly have—make a souvenir volume worthy of Methodism's year of completed Unification.

The North Central Jurisdiction also create no overhead budgets. The hurdle, if nothing else, is a sufficient rent to any Separatist movement within Jurisdictions toward a denominationality. Bishop Jones, fresh from the presidency of the Central Jurisdiction, message of the Council of Bishops in Chicago, and said he was ready to continue Unification, as Mark Twain had said Pacific Ocean, was a success.

San Francisco was a model of business was done with clean and simple patch. Its College of Bishops came the time of opening, of a president. (Continued on page 16)

MORE INCOME!
—from *practically*

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Basic Slag promotes vigorous growth of clovers and grasses. Provides minerals for stock. Helps produce quality beef and milk. Increase milk production, and reduce feed cost. Easy to apply. Ask your dealer for our booklet that tells you how, when and where to use it for best results. Or write us.

TENNESSEE COAL, IRON & LUMBER CO.

Birmingham, Alabama



UNITED STATES

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE ETERNAL QUEST

The quest for God might seem a difficult discouraging labor were it not for the fact that we have so many assurances that

is seeking us and is now knocking at the door of our hearts, from as well as from within. Perhaps nothing Jesus said is so full of meaning or so inspiring as His words, "The Kingdom of God is within you." Know oneself, therefore, to be on the way to God.



Mr. Jones

Look about me at the foot of trees and woodlands, of waterways, of mountains and valleys, of starlit nights and sunsets, gardens where old-fashioned bloom; I observe the change in sea, the mystic flight of the bird at migration, of seed time and harvest; of winter and direction; and I cannot see or feel this world of physical things but the thought of a Maker, a Director, mighty Architect," as Lincoln used to

look at humanity, the multitude of men, and children dreaming, struggling, suffering, and despite the cruel injustice and ignobility which I see, in something God-given in every human being, a yearning that only God can give, some hint of God Himself. It is to believe that humanity is only so bone, muscle, blood, tissue—that man lives, dies and all is over. The Divine and the human seem inseparably intertwined and the tapestry surprisingly

look at myself. Once I was not, now I whence came I? whither am I bound? part of a thousand factors and myriad things that are back of me and within and beyond me—dreams, agonies, hopes, faith. I say, with St. Augustine, my finds no rest until it rests in God.

conclude therefore, that it is easier to know God than it is to elude Him; and that to know God is to muse about Him, to love Him, and serve His children, to know Him here. To know Him I do think of Him as He was revealed in prophets, seers and Great Hearts; but really, and as I believe, supremely, in the life and ministry of Jesus of Nazareth. by thought, ministry and sacrifice; to give "the cup of strength to other souls in their great agony," we find God. Not thus God finds His children—He will not let us go.

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GIMME

By Alonzo Newton Benn

Gimme a job the heeler cried;

Gimme, gimme, gimme!

A job from which I can't be pried;

Gimme, gimme, gimme!

Tied by red tape that can't be cut,

For I'm a henchman who will smut

A friend or foe so you may strut—

Gimme, gimme, gimme!

Gimme a dollar for my wheat;

Gimme, gimme, gimme!

That I may flivver down Main street;

Gimme, gimme, gimme!

And not be forced to work all day;

In fact I'd like a lot more play,

But when I work I want big pay—

Gimme, gimme, gimme!

Gimme a Union job to boss;

Gimme, gimme, gimme!

A racket then I'll put across;

Gimme, gimme, gimme!

I'll split, of course, with you each day

For I will make the high-ups pay,

Or pull the Union men away—

Gimme, gimme, gimme!

Gimme a check for all you owe;

Gimme, gimme, gimme!

Is causing most of all our woe;

Gimme, gimme, gimme!

Such stern demands are most unjust;

Thus forcing firms the bank should trust

To lay off help and bite the dust—

Gimme, gimme, gimme!

Gimme cheap labor in my mill;

Gimme, gimme, gimme!

That I may quickly fill my till;

Gimme, gimme, gimme!

And lazy folks from coast to coast,

Are dally seeking a soft post,

Where they their shins may sit and toast

Gimme, gimme, gimme!

'Tis give me this; 'tis give me that—

Gimme, gimme, gimme!

It seems we all want all the fat;

Gimme, gimme, gimme!

And so we're headed for a smash,

Unless the gate we cease to crash,

And go to work and earn our hash—

Gimme, gimme, gimme!

INTERMEDIATE CAMP AT MINDEN

The Intermediates of the Ruston District met at Caney Lake during the week of July 8th to 13th, for their Christian Adventure Camp. The Camp was under the able leadership of Rev. A. W. Townsend. The entire enrollment, consisting of sixty-six children and eleven counsellors, had a wonderful time. Among the delights of the Camp were folk dances, swimming twice a day, excellent food and a pop stand. Everyone went home enriched by the grand classes, vespers and morning watches, resolving to come back next year.

IONE DAVIS.

The trouble with us is not that the country has gone off the gold standard, but rather that the churches have gone off the God standard.—Richard E. Lentz.

BEER SALES MORE THAN A BILLION DRINKS LESS THAN IN 1937

CHICAGO, Special—"That Retail beer sales for the past year are \$95,254,400 less than they were in 1937, is indicated by the latest Federal reports of consumption," according to a statement just issued by the American Business Men's Research Foundation.

"Official figures for the fiscal year 1940, just received, show that in spite of all efforts to expand their trade, beer sales have averaged a monthly decline of \$3,260,040 in gross retail sales totals for the past 36 months, compared with the monthly average gross sales in 1937.

"The sales for the fiscal year 1940, show a slight increase over 1939, but are still 903,774 barrels short of the 1938 fiscal year record.

"A survey by the brewers, recently made public, states that approximately \$20,800,000 was spent in advertising beer alone in 1939, with a total of at least \$130,000,000 since beer was made legal in 1933.

"On this basis, estimating that beer advertising totaled something over \$50,000,000 in the last three years, official records indicate that for every dollar spent by the brewers for intensive sales appeal, there was a \$5.94 retail sales loss during the three-year period.

"Still more significant are the twin facts that beer sales during the past three years are averaging more than a million (1,118,481) barrels a month less than they did in 1914, the heyday of the beer industry before national prohibition. The per capita consumption of beer in 1914 was 20.69 gallons, compared with a per capita beer consumption of 12.49 gallons in 1940. In other words beer consumption in 1914 was 68.3% greater than in 1940."—From American Business Men's Research Foundation.

WISE OR OTHERWISE

By Rev. James H. Felts

The father who gives his twelve-year-old son a lawnmower for a birthday present may be intelligent but he isn't smart.

Mr John Garland Pollard, former Governor of Virginia, is writing "Definitions Wise and Otherwise" in This Week Magazine. He is getting in good company at last.

"Aristocrat: A member of a family that has long been descending." And how they talk!

"France Defeated France," according to a headline in a local paper. It must be conceded, however, that Germany assisted no little.

"Even the fleetest horse cannot escape its own tail. Nor can the finest family escape the occasional runt.

Fear finds substance in moving shadows; courage fails even to see the shadows.

Some men run into debt fast, but run faster from their creditors.

"Once the ass went seeking horns—and lost its tail." Too much mustard!

According to Walter Winchell a lady is a woman who makes it easy for a man to be a gentleman. The reverse of this is also true.

The cheaper our money the less of value it has. The cheaper our citizenship the less of worth is found.

"The quiz-minded child accosted his parents with: I'm going to have a nickle. True or false?"

Had Some Pride

turned up in the office one morning with a large tear in the sleeve of his coat. "Look here, Pat," said his boss, "why don't you get that hole mended?" "Well," replied Pat, "not Oi. A hole may be the result of an accident, but sure a tear in a sartan sign of poverty."

SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

Alexandria District		Total To Date
R. H. Harper—District Superintendent.	15	
Alexandria—B. C. Taylor.	2	
Ball Circuit—J. T. Garrett.	2	
Boyce—C. W. Lahey.	26	
Bunkie—R. M. Bentley.	1	
Campiti—J. L. Lay.	1	
Clear Creek—L. A. Boddie.	3	
Colfax—J. C. Rousseau.	1	
Ferriday—E. C. Dufresne.	1	
Flora—W. C. Mann.	14	
Glenmora—T. T. Howes.	2	
Jena—Olla—B. D. Watson.	12	
Jonesville—J. C. Sensintaffar.	19	
Lecompte—F. J. McCoy.	7	
Marksville—W. C. Mason.	13	
Melder—J. R. Stotier.	5	
Melville—C. B. Powell.	2	
Montgomery—Mrs. Lula Wardlow.	4	
Montrose—D. L. Dykes.	4	
Mt. Zion—J. A. Jones.	24	
Natchitoches—R. R. Branton.	9	
Oakdale—J. H. Midyett.	11	
Opelousas—C. D. Atkinson.	13	
Palestine—J. B. McCann.	12	
Pineville—H. E. Pfost.	1	
Pleasant Hill—M. W. Beadle.	1	
Pollock—L. R. Nease, Jr.	77	
Provencal—H. C. Kinney.	4	
Rochelle-Tullos—Don L. Harwell.	1	
Sicily Island—C. Fenwick Reed.	1	
Trout-Goodpine—A. Jerome Cain.	14	
Ward's Chapel—H. B. McCann.	1	
Winnfield—G. A. Morgan.	1	
Winnfield Circuit—F. P. Moss.	1	
TOTAL	292	

Baton Rouge District

J. H. Bowdon—District Superintendent.	11
Amite—A. A. McKnight.	9
Angie—Walter Clark.	24
Baker—J. L. Beasley.	10
Blackwater—W. A. Cross.	12
Baton Rouge—J. R. Spann.	13
Istrouma—W. H. Royal.	22
Bogalusa—J. B. Grambling.	4
Bogalusa Circuit—T. V. Peters.	15
Clinton—M. D. Fulkerson.	3
Denham Springs—Ralph Cain.	17
Franklinton—E. B. Chaney.	11
Gonzales—Edward Jordan.	13
Greensburg—R. V. Fulton.	19
Hammond—C. F. Lueg.	3
Jackson—A. D. St. Amant.	5
Kentwood—R. L. Clayton.	3
Loranger—Ruth Nuttall.	4
Lottie—L. W. Cain.	7
Natchitoches—D. T. Williams.	13
Pine Grove—M. D. Felder.	7
Plaquemine—Wm. Schuhle.	20
Ponchatoula—A. T. Law.	2
Springfield—A. M. Martin.	8
St. Francisville—H. B. Varner.	14
Walker—P. W. Sibley.	24
Zachary—J. E. Hearn.	24
TOTAL	304

Lake Charles District

B. H. Andrews—District Superintendent.	26
Abbeville—J. A. McCormack.	1
Alco—W. D. Gray.	12
Bell City—W. D. Corrigan.	10
Church Point—T. D. Lipscomb.	20
Crowley—G. W. Pomeroy.	1
DeRidder—S. A. Seegers.	7
DeQuincy—R. T. Pynes.	12
Ebenezer—R. E. Walton.	3
Elizabeth—J. E. Selfe.	9 1/2
Eunice—O. W. Spinks.	14
Gueydan—J. P. Bonnetcarriere.	12
Hackberry—B. F. Roberts.	1
Hornbeck—R. T. Pickett.	25
Indian Bayou—W. T. Gray.	10
Iowa—E. R. Haug.	1
Jeanerette—F. S. Flurry.	7
Jennings—W. D. Wendt.	30
Kinder—J. A. McKnight.	11
Lafayette—V. D. Morris.	60
Lake Arthur—T. J. Holladay.	12
Lake Charles—H. L. Johns.	15
Simpson—L. C. C. W. Rodgers.	4
Leesville—Briscoe Carter.	28
Many—L. N. Hoffpauir.	2
Merryville—H. W. Ledbetter.	29
New Iberia—R. H. Staples.	10
Raymond—J. C. Krumnow.	4
Rayne—D. F. Anders.	2
Sulphur—Martin Hebert.	10
Vinton—F. A. Matthews.	4
Welch—R. L. Weldon.	1
West Lake	1
TOTAL	376 1/2

Monroe District

W. J. Doss, Jr.—District Superintendent.	36
Bastrop—M. S. Monk.	2
Bonita—W. F. Howell.	16
Columbia—E. P. Drake.	1
Columbia Circuit—C. J. T. Cotten.	20
Delhi-Crowville—S. S. Holladay.	20
Gilbert—I. W. Flowers.	4
Grayson Circuit—Hardy Carroll.	4

Lake Providence—H. N. Brown.	16
Mangham—S. L. McLean.	17
Monroe, First—A. M. Freeman.	9
Monroe, Gordon Ave.—J. M. Alford.	2
Monroe, Stone Ave.—I. A. Yeager.	20
Oak Grove—E. B. Emmerich.	14
Oak Ridge—A. M. Wynne.	14
Pioneer—J. C. Price.	13
Rayville—W. J. Reid.	8
Sterlington—J. W. Lee.	4
Sunrise Circuit—I. A. Patton.	23
Swartz-Girard—W. F. Mayo.	10
Tallulah—D. W. Poole.	24
Waterproof—C. M. Hughes.	14
West Monroe—C. K. Smith.	9
Winnboro—O. L. Tucker.	1
Wisner—C. F. Sheppard.	1
Mer Rouge—W. F. Roberts.	1

TOTAL 307

New Orleans District

E. C. Gunn—District Superintendent.	7
Covington—H. W. Rickey.	9
Donaldsonville—W. W. Perry.	9
Franklin—J. T. Harris.	1
French Mission—Oakley Lee.	4
Golden Meadow—C. J. Thibodeaux.	1
Houma—	1
First Church—David Tarver.	1
Houma Heights—Oakley Lee.	1
LaPlace—J. E. Reeves.	4
Lockport—C. M. Morris.	25
Morgan City—E. W. Day.	1
New Orleans—	1
Aldersgate—W. B. Van Valkenburg.	1
Algiers—J. W. Booth.	1
Carrollton Ave.—H. M. Johnson.	7
Chalmette—J. E. Reeves.	2
Church of the Redeemer—P. Palotta.	6
Eighth St.—W. H. Bengtson.	6
Epworth—T. Homer Trotter.	6
Felicity—W. H. Bengtson.	6
First Church—Wm. H. Wallace, Jr.	1
Gentilly—H. B. Hysell.	1
Lakeview	1
McDonoghville—A. R. Hoffpauir.	6
Munholland Mem.—Karl B. Tooke.	2
Napoleon Ave.—Hubert A. Gibbs.	3
Parker Mem.—A. S. Lutz.	22
Rayne Mem.—W. W. Holmes.	2
St. Marks—J. C. Whitaker.	1
Second Church—W. E. Trice.	1
Pearl River—L. R. Shumaker.	15
Port Sulphur—Don Winger.	60
Reserve-Lutcher—Don Risinger.	1
Slidell—L. E. Douglas.	1
Charity Hospital.	1
TOTAL	203

Ruston District

D. B. Raulins—District Superintendent.	1
Ansley—B. P. Durbin.	4
Arcadia—R. M. Brown.	11
Arcadia Circuit—B. F. Griffin.	11
Athens—A. S. J. Neill.	26
Bear Creek—Mrs. Nettie Cook.	1
Bienville—W. P. Shows.	1
Calhoun-Downsville—E. M. Mouser.	1
Chatham—E. W. Corley.	14
Choudrant—L. P. Moreland.	2
Clay—W. F. Henderson.	1
Concord—E. O. Hearne.	1
Cotton Valley—J. F. Wilson.	1
Dubach—W. B. Hollingsworth.	1
Eros—F. L. Hearne.	1
Evergreen—Tillman Brown.	4
Farmerville—W. O. Byrd.	7
Gibbsland—D. B. Boddie.	11
Haynesville—L. Hoffpauir.	11
Heflin-Thurmon Spinks.	1
Hodge—A. W. Townsend, Jr.	1
Homer—W. H. Giles.	1
Jonesboro—W. D. Milton.	1
Lisbon—A. D. George.	33
Minden—N. E. Joyner.	2
Ringgold—H. M. Wolfe.	36
Ruston—G. M. Hicks.	1
Shongaloo—R. L. Elmore.	1
Sibley—Rex Squyres.	2
Simsboro—J. D. Huff.	1
Summerfield—B. H. Simms.	1
Springhill—A. C. Lawton.	1
Walnut Grove—R. H. Hearne.	1
TOTAL	158

Shreveport District

A. M. Serex—District Superintendent.	5
Belcher-Gilliam—L. W. Smart.	13
Bossier City—A. P. Smith.	1
Converse Circuit—A. H. Baggett.	18
Coushatta—H. A. Rickey.	8
Grand Cane—W. C. Barham.	17
Greenwood—F. C. Collins.	12
Hall Summit—L. A. Carrington.	15
Haughton—J. J. Davis.	7
Ida-Hosston—T. F. King.	25
Logansport—W. O. Lynch.	24
Mansfield—J. J. Rasmussen.	12
Mooringsport—J. F. Dring.	1
Oil City—W. R. Lyons.	17
Pelican—G. H. Corry.	22
Plain Dealing—J. W. Faulk.	6
Rodessa—S. S. Bogan.	3
Shreveport—	3
Broadmoor—Geo. Pearce, Jr.	28
Cedar Grove—Jolly B. Harper.	25
First Church—Dana Dawson.	3
Mangum Mem.—B. F. Rogers.	3
Noel Mem.—F. M. Freeman.	3

Park Ave.—W. D. Kleinschmidt.	1
Wynn Mem.—G. A. LaGrange.	1
Vivian—C. E. McLean.	1
Zwolle—A. M. Brown.	1
(Hospital subs.)	1

TOTAL

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.	1
Adams—G. L. Sigrest.	1
Barlow—W. S. Cameron.	1
Bogue Chitto—G. E. Jones.	1
Brookhaven—M. L. McCormick.	1
Crystal Springs—H. C. Castle.	1
Foxworth—F. M. Casey.	1
Gallman—F. E. Dement, Jr.	1
Georgetown—D. W. Ulmer.	1
Harrisville—W. R. Irving.	1
Hazlehurst—J. B. Cain.	1
Magnolia—J. H. Jolly.	1
McComb—	1
Centenary—J. L. Carter.	1
LaBranch—L. J. Snelgrove.	1
Pearl River—A. S. Oliver.	1
Meadville-Bude—E. E. McKelthen.	1
Monticello—W. C. M. Baggett.	1
Nebo—J. C. Jackson.	1
Oak Grove Circuit.	1
Osyka & Fernwood—J. H. Moore.	1
Prentiss—Roy Wolfe.	1
Scotland—R. E. Case.	1
Silver Creek—J. B. Shearer.	1
Summit & Topisaw—L. E. Alford.	1
Tylertown—C. A. Schultz.	1
Utica—T. E. Nicholson.	1
Wesson—H. L. Daniels.	1
Wesson Circuit—J. N. Lambert.	1
District	1

TOTAL

Hattiesburg District

W. B. Alsworth—District Superintendent.	1
Avera-Neely Circuit—T. A. King.	1
Bay Springs—H. E. Raley.	1
Bonhomie—J. B. King.	1
Bucatanua—L. M. Reeves.	1
Clara Circuit—E. W. Scott.	1
Collins—J. S. Noblin.	1
Ellisville—J. D. Saly.	1
Hattiesburg—	1
Broad St.—G. F. Winfield.	1
Hattiesburg Circuit—R. M. Matheny.	1
Court St.—J. W. Sells.	1
Main St.—I. E. Williams.	1
Heidelberg—B. M. Lawrence.	1
Laurel—	1
Laurel Circuit—B. Z. Herrington.	1
First Church—J. W. Leggett, Jr.	1
Kingston—D. T. Ridgway.	1
West Laurel—M. F. Lytle.	1
Magee—R. L. Lane.	1
Montrose—J. H. Cameron.	1
Moselle—G. H. McBride.	1
Mt. Olive—E. W. Ulmer.	1
New Augusta—H. B. Hilburn.	1
Ovette Circuit—Aubrey Walley.	1
Perry County Circuit—W. L. Hamrick.	1
Petal	1
Richton—E. A. Kelly.	1
Seminary—J. P. Nix.	1
Sumrall—J. H. Hetrick.	1
Talorsville—A. M. O'Neil.	1
Waynesboro—J. T. Weems.	1
Waynesboro Circuit—S. N. Young.	1
Williamsburg—D. P. Yeager.	1
District	1

TOTAL

Jackson District

T. M. Brownlee—District Superintendent.	1
Benton—W. M. Sullivan.	1
Bolton & Raymond—A. M. Broadfoot.	1
Brandon—G. P. McKeown.	1
Camden—Fred Thompson.	1
Canton, First Church—C. W. Wesley.	1
Canton, North Side—D. M. McKelthen.	1
Carthage—W. L. Blackwell.	1
Carthage Circuit—Percy Vaughan.	1
Clinton-Ridgeland—Felix Sutphin.	1
Fannin—O. M. Brantley.	1
Flora-Bentonla—W. J. Ferguson.	1
Florence—A. B. Barry.	1
Forest—J. H. Morrow.	1
Greenfield-Richland—W. M. McLelland.	1
Harperville—Aubrey Smith.	1
Homewood—L. T. Nelson.	1
Jackson—	1
Bessie Shands—Waddell Roberts.	1
Capitol St.—B. M. Hunt.	1
Galloway—B. L. Sutherland.	1
Glendale—J. A. Wells.	1
Grace—E. L. Ledbetter.	1
Millsaps Mem.—M. K. Miller.	1
Lake—L. L. Matheny.	1
Lena—D. M. Ulmer.	1
Madison-Pocahontas—E. A. King.	1
Mendenhall—B. H. Williams.	1
Morton—L. D. Haughton.	1
Raleigh—S. W. Granberry.	1
Sharon—Chas. Schultz.	1
Shiloh—S. C. Moody.	1
Terry—W. F. Baggett.	1
Vaughan—J. H. Grice.	1
Walnut Grove—J. W. Loudenslager.	1
District	1

TOTAL

Meridian District

District Superintendent.	
Miller	2
Purvis	2
McRaney	2
Herrington	2
Ainsworth	3
Simpson	3
McClellan	1
Applewhite	1
Rogers	1
Ferguson	1
Burton	1
Lewis	1
Kleiser	4
Gaddy	28
Prewitt	8
O'Neill	1
Strait	1
Williamson	4
Allen	18
Boone	7
Jones	2
Alsworth	2
Lewis	1
Broadus	1
Ulmer	6
Clifford	1
Westbrook	1
Watkins	1
Moore	6
Cox	10
Courtney	10
TOTAL	109

Seashore District

District Superintendent.	
Coleman	1
Boyles	3 1/2
Gunn	3
Vickers	3
Ellison	1
Loftus	1
Winstead	28
Clark	4
Murray	1
Landrum	1
Samples	1
Payne	2
Lane	2
Felder	2
Grice	2
Allums	3
Vaughan	3
Walton	2
Moore	1
Moore	2
Ware	2
Holyfield	6
Holt	6
Price	5
Nix	5
Wood	5
TOTAL	83

Vicksburg District

District Superintendent.	
Anders	3
Cassels	1
Smith	1
Higginbotham	1
Wells	11
Corley	1
Sharp	1
Walters	1
Wilson	1
Grice	1
Oliver	1
Neill	1
Vardaman	7
Gray	3
Harkey	3
Fulham	3
Jones	2
Ezell	2
Porter	16
Scott	7
McRaney	7
Sadler	15
Crisler	15
TOTAL	83

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

District Superintendent.	
Smoot	2
Lowry	41
Cunningham	2
Robertson	2
Meaders	2
Tucker	2
Dye, Jr.	2
Benson	2
Stokes	1
Ashmore	27
Dawson	1
Burns	1
McCay	15
Brown	2
Nabors, Jr.	2

Pittsboro-Bruce-K. E. Clark	5
Pontotoc-G. H. Boyles	41
Prairie, Strong-S. W. Hemphill	1
Randolph-Bob P. Buskirk	1
Salem-Friendship-L. H. Floyd	1
Shannon-H. G. Wallace	1
Smithville-W. C. Mattox	1
Toccopola-W. D. Waugh	1
Tremont-J. W. Holliday	43
Tupelo-W. A. Tyson	4
Vardaman-R. C. Mayo	5
Verona-G. A. Baker	16
Water Valley, First-R. G. Moore	1
Water Valley, Main St.-R. P. Neblett	1
Woodland-T. F. Sartain	7
District	185

TOTAL

Columbus District

District Superintendent.	
Ackerman-W. L. Stormont	1
Artesia-J. R. Murff	12
Bellefontaine-E. G. Potts	4
Brooksville-W. M. Jones	1
Caledonia-J. L. Nabors	2
Chester-Jasper Webber	3
Columbus, First Church-J. D. Wroten	3
Columbus, Central-C. M. Chapman	3
Crawford-Mayhew-N. N. Maxey	12
Durant-E. S. Lewis	3
Ethel-T. W. Smallwood	3
Eupora-E. G. Mohler	1
Kilmichael-C. L. Oakes	22
Kosciusko-S. E. Ashmore	1
Kosciusko Circuit-W. S. Selman	1
Longview-Cedar Bluff-E. M. Shaw	16
Louisville-V. C. Curtis	1
Louisville Circuit-J. W. Gibson	1
Macon-J. M. Bradley	3
Macon Circuit-W. W. Bruner	1
Mathiston-Maben-H. D. Suydam	6
Noxapater-W. R. Crouch	4
Rockhill Circuit-J. L. McElroy	4
Sallis-S. B. Potts	2
Shilo Circuit-G. L. Nicholas	9
Shuqualak-M. E. Armstrong	5
Starkville-J. R. Countiss	7
Sturgis-W. M. Wright	7
Weir-McCool-J. N. Humphrey	7
West Point-J. H. Holder	7
District	133

TOTAL

Corinth District

District Superintendent.	
Abbeville-M. J. Feden	6
Ashland-R. C. Nanney	3
Baldwyn-E. B. Sharp	2
Belmont-J. B. Burns	2
Blue Mountain-J. N. Hinson	1
Booneville-W. L. Robinson	1
Booneville-Wheeler-G. H. Ledbetter	1
Burnsville-W. T. Bazzell	12
Chalhybeate-W. R. Liming	1
Corinth, First-C. A. Parks	1
Corinth, South Side-A. M. West	4
Corinth, West Side-W. R. Hammonree	2
Dumas-A. Filgo	14
Fulton-Marlin McCormick	14
Golden Hill Circuit-M. N. Hamill	4
Guntown-Saltito-L. P. Sumper	4
Hickory Flat-W. H. Heath	14
Holly Springs-Seamon Rhea	14
Iuka-W. H. Mounger	14
Iuka Circuit-A. C. Bishop	1
Kossuth-E. P. Craddock	1
Lowry Circuit-W. R. Timmons	5
Mantachie-F. L. Looney	4
Marietta-C. L. Ivy	7
Myrtle-H. P. McKee	1
New Albany-R. R. Scott	1
New Albany Circuit-W. M. Hester	1
Oxford-University-J. A. George	3
Potts Camp-E. M. Allen	29
Rienzi-W. R. Goudelock	1
Ripley-W. N. Dodds	1
Rock Springs Circuit-H. M. Bennett	1
Sherman-J. V. Stewart	2
Tishomingo-W. L. Whitener	12
Waterford-T. H. Maxey	12
District	147

TOTAL

Greenville District

District Superintendent.	
Arcola-Murphy-K. I. Tucker	5
Boyle-Pace-W. C. Beasley	3
Clarksdale-J. E. Stephens	25
Cleveland-J. J. Baird	1
Ceahoma-Jonestown-C. W. Avery	1
Dubbs-G. D. York	35
Dublin-Mattson-C. A. Northington	1
Duncan-Alligator-W. M. Milligan	1
Frails Point-Lyon-W. D. Bennett	1
Glen Allen-W. D. Bennett	1
Greenville-A. T. McIlwain	26
Gunnison-J. B. Conner	8
Hollandale-W. C. Galceran, Jr.	5
Indianola-W. C. Newman	1
Leland-W. B. Baker	1
Lula-Dundee-W. T. Phillips	10
Merigold-Sherard-J. M. Guinn	6
Rosedale-Benoit-W. W. Jones	7
Shaw-Litton-C. L. Rogers	7
Shelby-H. H. Wallace	137
Tunica-T. E. Gregory	137
District	137

TOTAL

Greenwood District

District Superintendent.	
Acona-W. M. Langley	3
Belzoni-J. T. McCafferty	1
Black Hawk-R. E. Wasson	11
Carrollton-L. C. Lawhon	11
Coxburg-J. E. Roberts	11
Drew-W. I. Henley	11
Duck Hill-H. N. McKibben	10
Ebenezer-B. F. Hammond	8
Greenwood, First Church-S. H. Caffey	22
Itta Bena-T. M. Bradley	2
Inverness-Isola-R. T. Hollingsworth	1
Isola Circuit-E. C. Abernathy	5
Lexington-T. H. Dorsey	2
Minter City-W. L. Pearson	1
Moorhead-W. W. Hartsfield	5
Pickens-Goodman-G. C. Gregory	2
Poplar Creek-A. S. Brisco	2
Ruleville-J. O. Dowdle	16
Schlater-Cruger-N. D. Guerry	12 2-3
Sunflower-J. W. York	7
Swiftown-L. M. James	7
Sidon-W. S. McAllilly	6
Tchula-M. E. Scott	6
Valden-West-E. C. Driskell	3
Webb-Sumner-W. O. Hunt	12 2-3
Winona-R. G. Lord	7
Winona Circuit-A. L. Davenport	7
District	130 2-3

TOTAL

Sardis-Grenada District

District Superintendent.	
Arkabutla-J. A. Patterson	2
Batesville-P. F. Luter	8
Byhalia-H. P. Lewis	1
Charleston-A. C. McCorkle	2
Cockrum-Guy Ray	15
Coldwater-G. R. Williams	2
Como-A. R. Beasley	2
Courtland-F. H. McGee	9
Crenshaw-Sledge-W. P. Bailey	21
Grenada-T. B. Thrower	8
Hernando-E. M. Sharp	1
Holcomb-A. W. Bailey	1
Horn Lake-W. D. Smith	2
Lake Cormorant-J. S. Maxey	1
Lambert-Crowder-J. C. Wilson	1
Longtown-C. W. Baley	2
Marks-Belen-J. E. Lawhon	1
Mt. Pleasant-G. W. Curtis	2
Oakland-J. D. Simpson	11
Olive Branch-E. L. Jernigan	1
Pleasant Hill-B. F. Bullard	1
Red Banks-H. C. Lewis	21
Sardis-W. J. Cunningham	6
Sardis Circuit-H. L. Beasley	16
Senatobia-J. W. Robertson	1
Shuford-J. A. Biffle	1
Tutwiler-S. A. Brown	7
Tyro-N. L. Threast	7
District	138

TOTAL

COMMISSION ON WORLD PEACE
VOTES UNALTERABLE OP-
POSITION TO CONSCRIP-
TION BILL

By the unanimous vote of all present, the Commission on World Peace of The Methodist Church, meeting in Chicago, July 27, voiced its opposition to the Burke-Wadsworth Conscription Bill. The Commission declared:

"Military conscription at this time is not essential to national defense. As drafted, this Bill strikes at civil and religious liberty, disrupts social and economic life, places vast power in the hands of a very few men, and moves surely, if not immediately, in the direction of dictatorship. Extremely disturbing is section 12 (a) which reads: 'All regulations, proclamations, public notices and directions promulgated by the president, or pursuant to his direction, in carrying out the provisions of this Act shall have the force and effect of law.' We refuse to believe that the United States, in order to preserve its own way of life, must cease to be a democracy and become itself a totalitarian regime."

Further, the Commission voted to recommend the following action to Christian leaders throughout the country: "If you agree with this statement, please urge local Christian leaders to send telegrams or air mail letters of protest to their senators and congressmen, also copies of same to Senators Burton K. Wheeler, Robert Taft, David I. Walsh, Bennett Champ Clark, and other congressional opponents of measures."

VACATION CHURCH SCHOOL AT CHALMETTE

We have just recently closed our Vacation Church School at Chalmette church, and are pleased to state that it was successful beyond our fondest expectations. Out of a total enrollment of 57, we gave 43 credits to those attending a majority of the sessions. We feel particularly proud of this record in view of the fact that it poured down rain almost every day of the session. We believe the effects of this school will be lasting and far-reaching in the development of Chalmette church.

Particular mention should be made of the untiring efforts of the ladies who made this school possible. They are: Mrs. Joseph Labruzzo, beginner worker; Mrs. Donald McLeroy, primary worker; Mrs. W. C. Collins, junior worker; Misses Lela Barron and Lucille Abbott, music directors; and Mrs. B. J. Abbott, director of the school. Also, we were assisted materially by Mrs. Cecil Mehaffey and Mrs. J. C. Whittaker, District and Area Children's Workers.

JAMES E. REAVES, Pastor.

METHODIST CHURCH AT HAYES DEDICATED

The afternoon of Sunday, June 16, 1940, marked a high spot in the half-century of Methodism in the community of Hayes, La. This occasion was the dedication of the modern new Methodist church, the gift of Mrs. A. A. Bernard, wife of the late Rev. A. A. Bernard, who before his translation was a much beloved member of this conference.

Presiding at the services was the Rev. W. R. Corrigan, pastor in charge. At the close of the song service, the Rev. Martin Hebert, pastor of the Henning Memorial Methodist Church of Sulphur, was presented, and gave interesting character sketches of the lives of those "loved ones," in whose precious memory Mrs. Bernard gave the church. The sacrifice of those saints of yesteryear was a source of deep inspiration and high challenge to us who live today holding the torch of Christianity high. After a very brief and inspiring message, Mrs. Bernard presented the church for dedication to the Rev. B. H. Andrews, Superintendent of the Lake Charles District, of which Hayes is a part, who read the Services of Dedication.

In the principal address of the afternoon, Bro. Hebert brought out some of the highlights of Methodist history in this community, showing the struggles of a small group of faithful folk in their "labor in the Lord." The earliest Protestant preaching was done by the Rev. Joseph Berwick in 1892. There was no church in the community at this time, but the homes of God's people were always open for those who would gather to hear God's Word. Friends and neighbors gathered, both Protestant and Roman, to hear these men of God, and many who are now Methodists came from the Roman church.

Later Dr. James H. Gibson, appointed to Lake Arthur, "launched out" into other communities, spreading the gospel, and Hayes was included among his "mission

points." Milton F. Johnson, a Junior preacher under Dr. Gibson, preached often to this struggling little band of Methodist folk.

Rev. N. E. Joyner, who was pastor of the First Methodist Church, in Lake Charles, for many years, went to Lake Arthur in 1893, to teach school, and frequently went to the Hayes community to preach. Then followed Rev. Elton Wilson, who remained for one year. All of these brethren have preached in the homes which were so willingly opened to them and their messages.

In 1894, Rev. R. P. Howell was appointed to the Methodist church at Lake Arthur, and like others before him preached at Hayes. It was during his ministry that a crude frame building was erected just east of the "swamp," between Bell City and Hayes. Thus was the first "Methodist" church building erected in the Hayes community. It was here that the folk gathered for many years, crossing the swamp on a large flat-bottomed ferry, furnishing their own power of locomotion. Here in the little church by the swamp, Bro. Hebert was converted, and went forth telling others of the power of God to save men; and many others of those now active in Hayes Methodism saw the light of God's truth here. To this church came the Rev. R. M. Blocker, who served for two years. Then followed in succession the Revs. A. W. Turner, E. E. Riggs, J. J. Kelley and J. J. Smylie, each and all of these men preaching in the church by the swamp.

After the Southern Pacific Railroad was extended to Lake Arthur, a plot of land was donated to the Methodist church of this community by Mr. Solomon Hayes, and the church was moved from the swamp to its new location about 1906. This church in its new location served until the storm of 1918 destroyed it. Then Mr. James Holland, or "Uncle Jim," as he was affectionately known, purchased an old school building and gave it to be used as a church. This building housed the congregation until several years ago, when it was judged to be no longer safe for use as a meeting place. Little was done for Methodism during this period, the folks meeting in union services in the Baptist church. It was thus that Mrs. Bernard came, saw the need, and gave to Methodism one of the finest churches for a small community in all of Louisiana. For this beautiful building we, the people of this community, say: "Thank you, Mrs. Bernard and God bless you."

The conference year of 1905-06 was already three months old when Rev. A. A. Bernard was sent to Lake Arthur and thus also to Hayes, to fill out the unexpired term of Rev. J. J. Smylie. While on his preaching mission to the Hayes community, Bro. Bernard met Miss Eltie Holland, daughter of Mr. and Mrs. James Holland, pioneer settlers and great church workers of Hayes. This acquaintance became love and they were soon married, serving this community on their first charge after marriage. Mrs. Bernard's father was for many years Sunday school superintendent, and served in this capacity until past his eighty-fourth anniversary.

Directly back of the pulpit hangs a marble plaque bearing this inscription: "In Memory of Rev. A. A. Bernard and Loved Ones."

The out-of-town guests included the following: Mrs. A. A. Bernard, of Kerrville, Texas; Mr. and Mrs. James Bernard, of Houston, Texas; Rev. B. H. Andrews, Mr. and Mrs. Seaman A. Mays, A. M. Mayo, Mr. and Mrs. John Ney, all of Lake Charles; Rev. Martin Hebert and Mr. Patterson, of Sulphur; and Mr. W. J. Bernard, brother of

the late Rev. A. A. Bernard, Jr., and H. A. Kimball, of New Iberia.

REST FOR THE SOUL

By Mrs. Irvin Rowland

How refreshing the cool rays! It is a haven of rest for a tired body. How thankful we are to the shade of tall, beautiful trees!

Just such rest to our souls offer to those who are struggling with hardships. He invited them to the secret of His presence in prayer. Meditation becomes a haven for the weary soul. We must take time spiritual as well as physical recuperation if we are victorious Christians. Let us hear His voice, "Come unto Me all ye that are weary and heavy laden, and I will give you rest."

HOLLY SPRINGS GOES NICKING

Dear Dr. Duren: The Methodist Holly Springs held its annual Spring Lake Park. We are indebted to have such a lovely place where we have our church socials in the future. In inspiration to see about two hundred fifty church people having a fellowship together. Swimming and were enjoyed by the children and people. A delicious picnic lunch of potato salad, cake, ice cream, etc. was enjoyed by all.

(Miss) RUBY SIGMA

CHICAGO—SAN FRANCISCO

(Continued from page 12)

secretary, Bishop Baker announced. Conference enjoyed the joke. As he could see they were doing as well as seven or eight in the other Jurisdiction had done. But the Conference decided a College with only a president and a secretary needed some pupils. So they decided to matriculate one student. There were several applicants, but after thirteen examinations, the Rev. Bruce R. Baster, president of Willamette University of Oregon, received 85 points, thirteen more than enough to secure the honor. With becoming modesty he accepted the College of Bishops and was presented with becoming ceremony under the direction of Bishop Titus Lowe, to the council of Bishops.

The Conference had many moments of genial humor and hearty laughter mixed with profound utterance and passing resolutions gave spice and vigor to the deliberations. This flexibility in action came about as the colorful personality of Roy Smith, Bob Shuler, Albert Day, Chas. MacCaughy flashed constantly on the Jurisdictional screen. The Western great empire. Methodism is there full of West's punch and virility. Its leadership sui generis. Its constituency is alive and eager to make its record in line with traditions of a great order. It is ever aware of its responsibilities that find emphasis in the present-day stirrings of the Jurisdictional order. The Western Jurisdictional Conference, by its pronouncements and actions, took a dignified seat along side the Jurisdictions.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

New Orleans

CHRISTIAN ADVOCATE

an opportunity of declar-
ing that the Methodists
people in all the world,
is their full determina-
to continue."—John Wes-
to Ezekiel Cooper, Feb.

LIVING CHURCH

we must realize that
the world is gained by strife.
not justify us either in re-
tentative peace or in ac-
tual. The peace of the city
we and transmute the lesser
peace of the city of the
can be done only if the
world is not confused with
peace of God."

—Reinhold Niebuhr.

PRAYER-ROOM TODAY

even to us who have denied
our shame and penitence
new with Thy "Lovest thou
us with expectation of
power, that we may indeed
and yield ourselves wholly
of Thy Kingdom. This we
to Thy word, in Thy
Selected.

Step by Step

Child of my love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not—is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shall gain;
Walk on in faith, upon My promise leaning,
And as thou goest—all shall be made plain.

One step thou seest, then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step, thy Lord is leading thee.

Stand not in fear, thy adversaries counting,
Dare every peril—save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise—needing nothing more
Than just to know, where're the future find thee,
In all thy journeying—I go before.—Sel.

No. 33.

NEW ORLEANS, LA.
DAY, AUGUST 15, 1940.



WALLET OF THE WEEK



OF AMERICAN NEW BOOKS in 1939, more were published in the field of religion than any other except fiction and juvenile. Six hundred and eighty-four religious books were published, twice as many as appeared in the field of science, and greater than the number in sociology and economics combined. Preachers are said to buy enough books to support three publishing houses which rely upon their trade entirely, and to keep going religious departments of five other large publishing houses.

* * *

THE PROHIBITION MOVEMENT IN INDIA is said to have many supporting facts not found in other lands. India has no literature which exalts drink, the Hindus, Mohammedans and Buddhists are prohibited from drinking, and these facts combine to make prohibition legislation more effective. There is said to be some drinking in India, but it is an abnormal and an unusual aberration in the country. These facts should furnish food for thought for Christians and Christian lands.

* * *

DOCTOR WILLIAM PATON, London, General Secretary of the World Council's Provisional Committee, recently cabled greetings to fellow Christians in lands from which Great Britain is shut off by war. The message expressed grief over the separation, sympathy for those suffering in various ways and an eager looking forward to meeting and cooperating again in the work to which all Christians and churches are called in Christ. Request was made that the message be relayed to lands shut off from Britain.

* * *

THE BURMA ROAD, closed for three months by Anglo-Japanese agreement, is one of the many romances of Chinese history. Its building is called "China's military secret." It was built of sheer necessity by the labor of thousands of coolies, and as an accomplishment it is declared to belong with the Great Wall. The road runs over a hazardous and dangerous land, a distance of seven hundred miles from British Burma over the mountains and jungles back of French Indo-China, into the very heart of China proper. For months the very life of China has depended upon this highway.

* * *

A DIAMOND FIELD near Murfreesboro, Arkansas, is a plot of ground twenty-four hundred feet in length and eighteen hundred feet in width. It is covered with "blue mud," and is said to be the only known source of diamonds in North America. In 1907, John W. Huddleston, the owner of an unprofitable farm of eighty acres, found a two and three-eighths-carat diamond on the plot covered with blue mud. In 1913, the Geological Survey recognized it as a proved diamond field. In 1923, the Smithsonian Institution reported that it had yielded ten thousand diamonds valued at \$150,000. Operations were suspended on account of the depression, but a movement to resume operations is now under way.

EASTER ISLAND in the South Pacific, some thousand miles from the coast of Chile, was so named by a Dutch Admiral, Roggeveen, who discovered it on Easter Day in 1722. It is one of the world's most fascinating mysteries. Strange rock-writing and huge unfired figures in the quarries indicate that this tiny island is the remnant of an ancient empire now submerged by the waters of the Pacific Ocean. There is a tradition that some day the mysterious writing will be deciphered and the island itself will vanish under the waters of the Pacific.

* * *

EMPEROR HAILE SELASSIE, of Ethiopia, is in the news. After his prolonged exile in Great Britain, he is now back in Anglo-Egyptian Sudan making an effort to rally his scattered tribesmen for an attack on Italy. On July 12, Great Britain recognized Ethiopia as a full ally in the war against Germany and Italy. Recognition of Ethiopia reverses the former action of both Britain and the League of Nations in 1938, when they recognized the Italian conquest of Ethiopia and the annihilation of that country's nationality.

* * *

THE BRITISH GOVERNMENT, on July 2, notified Pope Pius that the sacred character of Rome would be respected and that in so far as possible no damage would be done to the city. In support of the appeal, the British Government withdrew the bulk of their military forces from Rome, declared Rome to be an open city, and sent the soldiers home to destroy people in other lands. We presume that the British Government is less valuable than church buildings, seminaries and monasteries, or that the thing made for the individual comes to be of more importance than the individual.

* * *

SERGEANT ALVIN YORK, of World War fame, said to have consented to have a movie of himself made but only on the condition that it be a peace and no war scene, and upon the further condition that the sum of money to be paid for it is to go to his new Bible school, not to himself. Sergeant York is the most widely publicized soldier of the A. E. F., and he has been offered great sums of money to re-enact his exploits in the war, but he has steadfastly refused to do so saying, "I don't want my children ever to see me do that."

* * *

JACQUES CHAPELARD, the five-year-old son of a chef at the New York World's Fair, recently underwent an operation for putting back in place nine feet of intestine which had "strayed" into the chest cavity on the right side and had occupied almost the whole space normally occupied by the lung. The very delicate and dangerous operation required two hours of time and a large incision extending from the armpit almost to the groin line, but it was successful and the boy is now given a ninety-nine per cent chance for complete recovery. In seventeen similar cases had been reported in the medical books.

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DUREN, D.D., Editor-Manager

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EDITORIAL

THE DIVINITY OF GADGETS AND CIRCUMSTANCES

Religious worship appears to have been originally so natural in its nature as to be expressed by human faculties, emotions and organs only. The worship of the ancients was individual. At the altar of sacrifice, he who was not to be represented by proxy, for his presence and participation were essential parts of the act of worship. The priest made atonement for all the people on Atonement Day, and it was easy to transfer the entire responsibility to his shoulders. So the Hebrew priest became a labor-saving device—a religious gadget if you will.

Among the pagans the situation was even worse, for there was no God but many petty deities had to be considered. The time came when Athens was cluttered with many petty gods and petty temples. To make sure of "free speech" for every action, the ancient Greek promoted his gods to the top of Mount Olympus and finally settled them in the clouds. For Greeks, Romans and all the rest, a god in the sky was less troublesome than a god at the fireside. The thought is of modern Christianity. Protestantism and the Reformation sought a return to the primitive simplicities of religion, as far as such a thing might be possible. Instrumental music in public worship was an innovation for an indefinite period of time, and we can remember when the "fiddle" was regarded as the instrument of the Devil. Methodists banned jewelry and ornamentation in dress, including Easter bonnets. A woman in church bareheaded, with plucked eyebrows and painted nails; well, she would have been made extremely conscious and just as uncomfortable, to say the least. Francis Asbury started out on his episcopal career without trailing through the canebrakes with an ecclesiastical cap and gown till rugged Jesse Lee refused consecration (consecration) at his hands until he had put away such symbols of human pride, and was clad in a manly and befitting a prophet.

At that time has to be reckoned with and the robes, the ritual and the priestly ritual and ceremonies which so characterized our fathers have become the order of the day in our ordinations (consecrations). Amid the processionals and recessionals and the antiphonal chantings, one can hardly easily imagine that we were an escaped remnant of the mediaevalism. All this as the representatives of the simplicity of eternal simplicities and the open spaces, whose symbol of authority was a cross, whose symbol of sovereignty was a crown of thorns and whose physical credentials were a riven side and nail-pierced hands and

the local church we have made progress also. The pastor "occupies" his pulpit. Mrs. Blank, who "presides

at the organ," is a great artist. The violin obligato is "simply divine." A visiting prophet is a "guest speaker." Our modern churches have a force of electricians, air-conditioning and heat engineers, and sound mechanics to keep the organ in tune, its motor and reostat working, ventilating apparatus in shape, heat facilities functioning, and the "mike," the amplifier and the movie projector in order. Then there is the "choir mother" to keep the vestments in order. But is it always true that the hungry soul of the man for whom Christ died is fed by this glorious performance? Do we keep him uppermost in our thought, or is he lost in the confusion of operating our gadgets?

Then, too, worship today is contingent upon so many things. If it happens to be a perfect day, a special occasion, the preacher poetically at his best, the choir clicking and all the gadgets in order, Zion prospers, but if not—the preacher may be "promoted"—downward. Gadgets and circumstances have achieved such a divinity in our worship as to merit the rank of Hambone's classic observation: "Ef yo cas' yo' bread on de water in jest de right way, it'll come back to yo' a ham sandwich."

MAGNIFICENT DELUSION

The caption of this editorial is the title of a book by Fred G. Clark, just published by McGraw Hill and Co., Inc. It is not our purpose to review the book except as to its reference to ministerial and church influence in bringing about the communistic social tendencies of recent years. The author quotes from certain official and semi-official pronouncements of strong minority church groups who have largely abandoned the legitimate field of religion for considerations of temporal public welfare. In this the author thinks that perfectly legitimate philanthropy has so completely deflected interest from the spiritual purpose of the church as to open wide its door to a wholly materialistic philosophy of life. We regret to believe that this criticism is all too well founded.

The author does not offer this as an unsupported criticism of the church. He cites the fact that in the beginning the revolutionary attack upon "the capitalistic system" was sponsored by denominational and amalgamated religious groups whose pronouncements he quotes. The Church League for Industrial Democracy (Episcopalian) had at the time 2,861 members, 515 of whom were ministers and bishops. The Methodist Federation for Social Service reported a membership of about 3,000, and 2,500 of them were ministers. The ministerial factor in other groups is not given. Mr. Clark then states that the suggestions and objectives of these various groups were embodied in Bill H. R. 7,480, introduced August 3, 1939.

The sincerity of the clergy is not called into question,

but their mastery of the technical factors of economic, social and industrial organization is challenged, and that means a challenge of the right to use the prestige of a sacred vocation for such dogmatic pronouncements on issues which are material and have a more incidental relation to religion. At this point, "The Problem of Poverty" by Rustgard is quoted: "These ecclesiastics undertake to speak as authoritatively about politico-economic as about religious problems. The obvious deficiency of their knowledge about the former has a tendency to shake our faith in their knowledge of the latter, and they may in time find themselves in a position where they will not be consulted about either." It is implied that ministers are promoting communistic ideas of society at the expense of the creative values of religion and that if religion should be repressed, they may thank themselves for it.

We think that there is more justice in this criticism than we like to admit, and more than once we have expressed the fear that the church might be abandoning its legitimate field for a strange terrain. In our opinion, Christianity can survive only so long as it retains its super-material and super-national character. The use of a pulpit for such propaganda is both unseemly and unfair. It tends to organize people through their prejudices and their emotions, and in that way legislators are stampeded. The guiding star of the average politician is not a principle, but it is the dome of a state or a national capitol and when the ministry joins in the ballyhoo for sharing the wealth and the elimination of the profit motive he becomes as frantic as a rabbit in a blazing sedge field.

This book is worth any man's dollar and we believe that it will help to recover the divine interest and emphasis of the ministerial call.

METHODIST CHURCHES IN FLOODED SECTION MUST HAVE HELP

After we had prepared an editorial in which we summarized the press reports concerning the storm and flood disaster in southwest Louisiana, we received a telephone message from Rev. B. H. Andrews, district superintendent at Lake Charles, which gave an even worse picture than we had imagined to be true. Bro. Andrews reports that Gueydan, Crowley, Indian Bayou, Hackberry, Cameron, Abbeville, Bell City and other coastal charges have suffered great losses to their church properties which have been raised to the proportions of a major disaster by reason of the fact that the people have lost all they possessed and are actually being fed and cared for by the Red Cross and other agencies. In this section cane, cotton, rice, corn and truck crops have been almost completely destroyed and with these, personal belongings, including livestock. Gueydan and Crowley were the greatest sufferers. Thirteen thousand people are reported to be homeless, neighboring towns are exerting every effort for the care of those who have been evacuated, and doctors from New Orleans and elsewhere have gone to the assistance of the people. The pastors with their churches ruined and the people homeless, have no one to whom they may look in this hour of distress except to the Methodists of the surrounding sections. They must have help, and Rev. B. H. Andrews calls upon the Methodist churches and people for assistance. Send all relief contributions to Rev. B. H. Andrews, Lake Charles, Lou-

isiana. They will be acknowledged through the columns of the Advocate as soon as possible. Please do not neglect about this urgent call. They need help now and our people will not permit them to suffer.

OUR CAMPAIGN REPORT

As we had announced, we planned to publish a detailed report of the Advocate campaign in this issue. The storm damage and the floods which affected areas of Louisiana have made it impossible for the reports to reach us even if the work had been completed. We do not wish to publish a report which would be unfair to any district or charge and for that reason we have decided that it is but fair to keep the matter open until our next week. It will be incomplete for certain sections then, but we do not wish to delay the matter longer. We hope that any charge or pastor who may seem to be misrepresented will remember that we expect to carry fully reports following the campaign, and in that way we will try to see that every charge gets credit for its work to the Advocate.

Editorial Miscellany

By Dr. H. T. Carley

DINNER AND DESTINY

We came across the old story the other day of a dog that boasted of his speed. A rabbit came along and he undertook to catch it—and failed. When the dogs made fun of him he remarked, "Well, the rabbit was running for his life and I was just running for dinner."

A man can afford to miss a dinner once in a while; losing his life is not to be taken lightly. A lost dinner can be made up another day; but a lost life is gone forever.

The dog was wiser than some men: to him, a dinner was just a dinner; to them, it is life itself.

The clock and pay-day are the goals of too many men. Down on the farm some of the hands keep watching the sun to see how long it is till dinner; a few of them go to see how many rows they can hoe before noon. On Saturday night they never figure on how much work they have done during the week, but on how many dollars they have put in. To them, success is not a matter of accomplishment, but of cash. To them, work is a necessary evil in connection with wages.

To us, it is a strange philosophy of life that demands more work and more pay. More pay is all right if the economic system can be made to produce it—and more work. But all pay and no work would leave the world a bad fix. Ample leisure is desirable for everybody. Leisure and loafing are not very far apart. Non-productive leisure is certainly not much better than productive leisure.

A man has to think about his dinner if he wants to live—and most of us do. He will think about his dinner too, if he has a normal number of sane moments. The fiber of his character will be determined by the relative importance he attaches to the two subjects. More important dinners, richer and happier destiny; it is no more a matter of choice as it is of emphasis.

A rabbit running for his life can outstrip a dog who wants something to eat. And he gains more.

THE DIVINE URGE IN DISCONTENT

By Rev. Levi Dawson

stood on a hill overlooking the city as it was beginning to fall. At first I could distinguish places and buildings I knew, but the dusk deepened into darkness in which I was lost in a blur. I could not distinguish roads and which rows of buildings. In the black-out not even the neon signs betrayed the presence of a cinema. Nothing was indistinct, except here and there a church spire pointing upwards out of the blur towards the stars. Those spires seemed to express the discontent which God placed within man, and ever presses upwards towards Him.

The word "spire" originally meant "a shoot," and referred to the blade of grass pushing its way from the dark ground into the sunlight. It is the root of our "aspiration," which expresses our longings. The first spire was made when a man first put his hands together in his prayers. These things are not symbols of a divine discontent within hearts. They are reminders of the paradox that final satisfaction only comes to the heart that is never satisfied.

Man's great achievements have come when he was discontented. Every discovery of scientist or explorer, every new invention, has been possible because in the mind there was an urge to press on. Measures of art are ours to enjoy because men who could really see were never content unless they continued to strive after more. The moral life of nations has been lifted by discontented men. Amos rested while men praise God and oppress the poor. Jeremiah will never be satisfied with a religion of outward show. Modern Christians cannot be content unless men remain slaves. Greatest of all, the greatest visions of God have only come to those who, like Paul, could say, "Reaching on—I press on."

It is the satisfied who achieve nothing. It is the man who is willing to rest who ceases to rest of God. When man ceases to strive, he begins to decay.

There is need of that message today, for the world lacks the upward urge. We have been content for so long to live on an animal level, to be part of the great blur of existence. The story of the past years is a story of horizontal living. We have abolished heaven in our thinking, and with it we have lost most of our ideals. Man has forsaken his God and been content to eat and drink, to toil, to drug his mind and soul with the cheap magazine and regular doses of cinema. He has forsaken his destiny. In losing his aspiration, he has lost his inner man.

Yet there comes the voice of God: "You were not meant for that. You were made to be sons of the Kingdom, not slaves to swine. You were made so that you should rest in contentment but only in doing the will of God. It is a vital word. So long as we have become satisfied. We have made our decision to belong to Him and have stopped there. We have regarded conversion as an end instead of a beginning. If ever a man had a conversion to God, it was Paul, and yet at the end of his life he is still following after, still going on, still struggling upward. That aspiration is not merely a Christian ideal. It is the very life-blood of religion. Without it men have become cold. Without it churches have become dead, and a

church that is not pressing on is damned.

Holiness, whether in man or church, is not a state to be reached. It is a vision to follow after. The glory of the Christian life is that there is always something beyond, something more wonderful to pursue. That is the secret of the eternal newness of our faith. It is also the way of life for men and the world. We cannot rest. To cease to strive is to begin to go back. It is only as we press on and up to God that we live and find our peace.

* * *

There is comfort here, too. A Christian is not a man who has attained a certain state, but one who is following a vision. Often have I felt as I read the Sermon on the Mount how hard it is to be a Christian. If our salvation depended upon our reaching that ideal not many of us would have heart to go on.

But this is not a legal code; it is a picture of the Christ. A man belongs to Him when he is striving day by day to become more like Him. It is not our attainments but our strivings which count with Him, and the only man who fails is the man who ceases to struggle.—Methodist Recorder.

A DEARTH OR A DOWER

An astute business man once remarked that a man had to be primed in his youth in order to become an effective power in the financial world. This rule holds good in every walk of life. Militaristic training makes possible a totalitarian state and exalts a life of force. Men grow to admire those who can use force to gain an advantage until might is the aim and conquering power of a nation. On the other hand, freedom to live and work according to individual preference stimulates individual effort, promotes investigation in science and industry, also an enrichment in literature, art and music, producing a democracy in government. That which influences the thinking of a child determines the sort of man he will be and, unconsciously, perhaps, he shapes himself into an individual that seeks to grasp what he is taught to admire. Thus childhood and youth are victimized by adult life; either through a failure to give preparation for a definite life work or else through training to exercise practices detrimental to the highest good of humanity. In early youth a child acquires a mind fixed to a friendly attitude to human kind or else a desire to exploit his fellowman for his own selfish purposes. One, or many, may give the cue to the part that he plays in life. It is at this time that he naturally comes to a sense of God.

It is a hard job for a child to get acquainted with the world in which he lives. His greatest friend is the one who acquaints him with all these mysteries. A little boy who was terribly afraid of storms always hunted for his grandmother when the thunder came and the lightnings flashed. His grandmother had a certainty of God and knew how to explain to him the love of a heavenly Father and his care for his children. On one occasion, when the violence of the storm was approaching, he hurried to the protection of his grandmother and said, "I know it is our heavenly Father, but say, grandmother, He is certainly putting out the stuff now."

So long as there are men and women who have a certainty of God, there will be children who trust in them and grow to be rich in spiritual things. Nothing impoverishes the spiritual life of youth so much as the lukewarm Christian who gives the impression that religion is a take it or leave

it matter; and nothing fortifies youth so completely as the man or woman who says: "This one thing I do—I press toward the mark for the prize of the high calling of God in Christ Jesus."

Each generation carries the responsibility of the Christian attitude to after generations.—Editorial, N. C. Christian Advocate.

IF IT COULD BE DONE

"\$4,000,000,000, the present annual drink bill of the nation, would provide a \$6,000,000 community chest fund for each of the 50 largest cities of America, a \$3,000,000 chest for the next 50, a \$1,000,000 chest for the next 100, and a \$200,000 chest for the next 1,000 cities.

"In addition the drink bill would provide 5,000 hospitals with a sum of \$100,000 for free work among the poor, and would erect a public hospital at a cost of \$250,000, and provide for \$250,000 endowment in each of 1,000 American towns.

"In addition it would provide a \$100,000 playground and endow it with \$200,000 for perpetual care, in each of 1,000 American communities.

"Having done all this it would still pay for the entire bill of the American Army and Navy, and have enough left over to pay the salary of the President of the United States, all members of his Cabinet, all members of the Supreme Court, all members of the Senate and of the House of Representatives, all Federal Judges and United States District Attorneys.

"When all this was paid there would be enough left on hand to erect and endow 2,000 public libraries at a cost of \$250,000, and provide for doubling the facilities of 2,000 libraries already erected at a cost of \$250,000.

"Having done all this we would still have \$150,000,000 to apply on other government expenses."—Dr. Roy L. Smith, of Los Angeles, Calif., in The National Voice, March, 1940.

BRITISH CHURCHMEN DISCUSS WAR ISSUES

A group of Great Britain's most distinguished churchmen, speaking from London to the American people, will discuss the "Spiritual Issues of the War" during an August series to be heard each Sunday through facilities of the National Broadcasting Company.

Selected as representatives of the different Christian faiths in the British Isles, the clergymen will be heard weekly from 1:30 to 1:45 a. m., CST, over the NBC-Red Network.

The Rt. Rev. Geoffrey Francis Fisher, Bishop of London, considered one of the most brilliant and influential younger bishops of the Anglican Church, will speak Sunday, Aug. 11. Bishop Fisher follows His Eminence, Arthur Cardinal Hinsley, Catholic Archbishop of Westminster, who inaugurated the series on Aug. 4.

The Rev. Dr. Robert Bond, Moderator of the Federal Council of Evangelical Free Churches, will be heard Sunday, Aug. 18. Dr. Bond is Secretary of the Methodist churches of Great Britain—the most important executive position in that denomination. The speaker for the concluding broadcast of the series, Sunday, Aug. 25, has not yet been scheduled.

There are few more pitiful sights than an "over-exposed and under-developed" girl mincing her way on the street in zero weather.—Ex.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD'S WILLINGNESS TO SAVE MEN

By J. W. Boswell, D. D.

(Matt. VIII—2, 3)

(Dr. Boswell, once editor of this paper, wrote this sermon on March 15, 1902. It is published from the original manuscript—Ed.)

God is willing to save. There should be no trouble in accepting this. For, from beginning to end of the history of God's dealing with men, there is no word to the contrary.

God manifested this on the very day that man sinned, and in due time demonstrated by the sacrifice of His Son.

Searching for a reason, we find it in His love—"God so loved." And inquiring further as to why He loved, we see it in the fact that man is in His "own image"—and notwithstanding his fallen and sinful state, he is capable of realizing, apprehending and loving God.

Why then should any one hesitate to take advantage of God's offers in the gospel and make a personal application of the atoning blood to his own heart?

The answer is because man knows himself to be such a sinner that he fears, lest he be esteemed guilty of presumption, and meet with rejection. Many men are ready to say: I know all this, but I am such a great sinner, surely God cannot save.

This would not be the case if men always considered the magnitude of divine mercy, and looked at God through Christ, instead of the greatness of their own sins. This effort at comparing the greatness of individual sins with the magnitude of mercy, grows out of improper conceptions, not only of the relative strength of sin and grace, but of God's attitude toward individual sinners. Men, somehow, imbibe the idea that grace is not intended for all, and that probably they are not included in the fortunate number. Now, I undertake to say that God is as willing to save one sinner as another, and is as willing to save you, no matter how great a sinner you are, as if Christ had died for you and no one else. St. Paul's conception of the matter, and his manner of looking at it, was different. He knew the magnitude of sin, and its all-pervading influence, but he said: "Where sin abounds, grace does much more," and trusting in that grace he said: "It is a faithful saying and worthy—that." It was at this point the poor leper was troubled.

He acknowledged the divine ability—"Thou canst," but he was not so sure of the divine willingness, hence coupled his

acknowledgment with a doubt—"If Thou wilt."

Why he doubted Christ's willingness, we do not know—the inference is that such was the nature of his disease and its disabling effects, he supposed that Christ was not even willing to look upon him.

But the case was urgent, and this was his opportunity—he could but try and he did.

Jesus, seeing his earnestness, said: "I will, be thou clean!"

Having considered the willingness, we may now briefly consider God's power to save. To what extent can God save? There is no limit, whether we look at the atonement in its application to the race or to individual cases.

If you ask: Did Christ die for all men? I answer, yes. And I would sustain that answer by saying:

1. It accords with the plain teachings of the Word.
2. It accords with the mercy of God.
3. It accords with God's justice.
4. With all the knowledge we have of the dealings of God with men.

If it be asked: Can God save every man? I answer, He can, because He has not only provided for all men, but has made it possible under the atonement to forgive all sin.

Take the leper as an illustration of the extremest case. Leprosy is a type of sin—is to the soul what leprosy is to the body. But Jesus healed the leper. He can therefore heal the worst case of sin.

Sometimes in our preaching we put sinners beyond the reach of mercy. But it is without authority and absurd to think of a soul, under the gospel, as beyond the reach of the arm of God. He is able to save all them to the uttermost, and Jesus Himself says He "came to seek and to save that which was lost."

No! God will not cast off. He who is infinite in goodness, is infinite in mercy, and that mercy is extended to man as long as he lives.

Only at the bar of judgment does He turn to vengeance. Now is the day of mercy, not then.

FAITH MAKES REFUGEES INTO PILGRIMS

By Winship Storey

Among the most pathetic figures of the war are the refugees. Helpless, homeless, fleeing from the horror that pursues them and not knowing where to go; mercilessly butchered by the aggressors, hopelessly hampering the movements of those who would seek to save them, perplexed, bewildered, broken folk.

Any sort of a refugee is a pathetic sight, but a spiritual refugee is most pitiable of all—fleeing from Life, which hits him so hard, and knowing no refuge for his spirit. Unable to contribute anything to the national morale because the few poor things he thought he was sure of have been torn up by the roots and he is left with no resources of the soul to steady him. He cannot understand Life; realizes in a dull sort of fashion that it has fallen to pieces. Things he thought were permanent are no longer there. Things that his whole soul revolts against considering permanent seem

to have established themselves so that there seems to be no prospect ever of overthrowing them. Life as known it is gone forever; what holds, he dare not imagine.

The spiritual refugee is, however, a brave man. He has to be, for he has his own strength, if he stands at a coward heart was poor Henley, "whatever gods may be" for his querable soul. But in spite of his doggedness of spirit he is a man of gratitude to "whatever gods may be" the mark of one who knows God refuge and strength. This very fact with an almost pathetic appeal the defiance of his words—

"In the fell clutch of circumstance

I have not winced nor cried aloud

Under the bludgeonings of chance

My head is bloody, but unbowed

And yet I cannot but feel that he is right when he said: "A fine man perhaps 'My head is bloody and better.' For Barrie is thinking of bowed not in defeat but in work such a soul meets the worst that deal out to him not with a fearless—fine as that is—but with a fear which is a finer thing still, for it draws him from a refugee into a pilgrim."

—Methodist Recorder (London)

BEING FUNNY WITHOUT TRYING

Wit is a rare commodity. It is more than being funny, and decidedly more than telling funny stories. The person who has to tell funny stories in order to be funny, well, he may make people laugh, but he is far from being a wit and even far from being a humorist. Note how the Irishman can make people laugh without telling a funny story. He is endowed with humor which seems to flow naturally well illustrated in these examples: "Ezra, in the Methodist Recorder": "The way the genuine Irishman tells himself always charms me. What an example, be more delightful than the of Mr. Grogan about the female sex, 'min,' he said 'is mighty similar in way.'" "An phwat's that?" enquired friend Mr. Hogan. "Well," said Mr. Hogan, "no matter how many ye get acquainted wid, begorra, they aloike in bein' different from each other!"

Mr. Grady too, said something of immortal remembrance at a meeting of the Hibernian society at which he was the honor of proposing the toast president. He did so most happily to the president of the society, Patrick O'Rafferty," he said, "and live to ate the hin that scratches his grave!" Mr. Doolan's remark should not be forgotten, either. Mr. Doolan was gardening. "Where did ye put I saw ye wid?" he asked his son, assisting him. The boy looked at him and answered: "I dunno. It's gone now." Then Mr. Doolan got angry. "Ye break ivtry bone in yer body wid ye don't foind it," he said.

Different in kind, but very much the same in spirit, were the words Mr. Ryan used on the day she left this world for another. "Bridget's gone, poor soul," he said, and added: "Faith, an' she was a good an; she always hit me wid the mop!" So had she tempered her mercy, as we all should strive to be.

CONFERENCE NEWS AND PERSONALS

J. B. Cain is to be assisted in a meeting at Hazlehurst by Rev. Otto Porter. The meeting will begin the first Sunday in November.

R. H. Harper and his able associate, Rev. Don L. Harwell, continue to make strides toward reaching the goal in the Alexandria district, which we are reasonably certain they will do.

H. L. Carruth, local preacher of Kosciusko, Miss., had surgical treatment in the Baptist Hospital, Jackson, but is now at home with every indication of a speedy recovery.

A. M. Broadfoot, pastor at Bolton, Miss., spent more than a month in the Baptist Hospital at Jackson recently, but is now at home where he is making a recovery.

Frank E. Dement and Rev. W. S. Brown had the assistance of Rev. J. B. Carruth in revival services recently, the former at Pleasant on the Gallman charge, and the latter at Center Point on the Barlow charge, both in the Mississippi Conference.

Lee H. Bird, at Wanilla, Miss., writes us that she likes all of the contents of the paper and the Sanctuary Page in particular. We hope that she may continue to find pleasure and profit in the pages of the Advocate.

Friends of Mrs. W. W. Woollard through the North Mississippi Conference will be glad to learn that she has returned to Mississippi following her extended sojourn in Virginia. She will be located at Waterbury, Miss.

J. S. Pigott, Rt. 1, Zachary, La., writes that she has been a reader of the Advocate so long that she does not feel she can do without it. We appreciate very much her interest in the paper and we hope that it may never grow less.

S. S. Bogan, who has been living at 100 Oxford Street, Shreveport, has moved to Bossier, La., Post Office Box 485. This is the address that Bro. Bogan has moved to the office which is his both by creation and appointment.

Mr. and Mrs. Carl Lueg are enjoying a beautiful vacation journeying through the Smoky Mountains, according to a card received from them at Chattanooga. They are expected to go on to Junaluska before their return to Hammond.

J. C. Whitaker, pastor of St. Mark's Church, New Orleans, has returned from a trip to Atlanta where he went to complete his work for the degree of Bachelor of Divinity. We regret having missed his return to the office on last Thursday.

Adrian M. Serex, district superintendent at Shreveport, La., was a visitor at the Advocate office on Tuesday of last week. Serex is optimistic over the outlook for his work in his district, all of which seems to be going along in a very satisfactory manner.

Rev. J. A. George, pastor of the Oxford University church, says that his people continue to shower him with kindnesses and that he and his family are very happy to be among such lovely people. His congregation is increasing and the work of the Kingdom is going forward. We appreciate his work for the Advocate.

A notice appearing elsewhere brings us the first knowledge that we had had of Mrs. R. F. Witt's illness. Sister Witt is the wife of Rev. R. F. Witt, a superannuate of the Mississippi Conference. She lives in Meridian. We are glad to know that the operation which she had promises a speedy recovery from her accident.

Rev. Alfred Brown is giving a constructive leadership to our church in Zwolle. Recently a community gymnasium, built by the Methodist church several years ago, was remodeled for an educational building, and the church grounds have been beautified. Finances are at their best and progress is shown in every department of the church work.

Rev. D. F. Anders reports the work at Rayne, La., as moving forward in a very fine way. He is in the process of completing a rebuilding program at a cost of \$4,000, which includes the addition of ten rooms for educational purposes, as well as the remodeling of the main church building, and best of all the improvements were paid for as the work proceeded.

Mrs. Waldron, a member of Gibson Memorial church, Vicksburg, Miss., brightened the Advocate office by her visit on last Thursday morning. We appreciate the fact that she came out of interest in an institution which she had known and appreciated through the years. She has been spending a few days in the city and we hope that she will not forget us when she comes again.

Mrs. C. M. Martin, Advocate representative for East End church, Meridian, is enjoying a course of summer work at State College, Miss. She writes enthusiastically concerning the experiences at the lectures and meeting old friends whom she had known in years gone by, and best of all she does not forget her interest and love for the Advocate.

Friends of Bishop Hoyt M. Dobbs, who is spending the month of August at Hendersonville, N. C., will be glad to learn that he is enjoying the mountain air and is gaining strength for his work both by reason of the rest and the glorious climate. Although he is away in this mountain retreat his heart is with his work and his people in Mississippi.

Rev. Roy A. Grisham, Executive Secretary of the Board of Education of the North Mississippi Conference, reports another good offering for the home and foreign mission enterprise during the month of June, 1940. Bro. Grisham does a good piece of work in keeping the churches informed of their obligation and the results of their work.

Rev. W. H. Lewis, superannuate of the Mississippi Conference, whose home is in Meridian, found it necessary to undergo an emergency operation at the Baptist Hospital in Jackson recently. Bro. Lewis and his wife have gone to the home of Mrs. J. W. Lester, on the Perry Road near Jackson, for a vacation, and Bro. Lewis is there at the present time and is doing very nicely.

Mr. Wm. Kropp, a useful member of our church at Yazoo City, Miss., died on Wednesday of last week. He had been president of a large men's Bible class in his church, and his going will be a distinct loss. The funeral at Yazoo City was conducted by Dr. C. W. Crisler, and the service at Newton, where he had formerly lived, was in charge of the pastor, who was assisted by Rev. J. B. Cain.

Rev. L. A. Carrington continues to devote his whole time and strength to a full summer program. He will hold nine revivals in the various churches of Hall Summit charge, and at the same time Mrs. Carrington will conduct daily vacation schools in connection with the revivals. This, however, is the usual way of the Carringtons during the summer and the churches greatly appreciate their leadership.

LaVerne Davis, daughter of Rev. J. J. Davis, Haughton, La., has been critically ill at Tri-State Sanitarium, Shreveport. We are glad to report that she is now improved. Bro. Davis has done a great work since coming to Haughton after the last Conference, the parsonage has been completely renovated, the salary increased, and plans are being worked out to build a church in the Bellvue oil field, a point on that charge.

Chaplain Albert F. Vaughan, a member of the Louisiana Conference, is now stationed at 630 Tuxedo Avenue, San Antonio, Texas, which will be his permanent address until his retirement from active service in the Army. Bro. Vaughan will be on leave until his retirement becomes effective. He has given long and faithful service as a chaplain in the Army and has been a valuable representative of the Methodist Church in that relation.

Judge J. G. McGowan, member of the Supreme Court of Mississippi, is a candidate for re-election to that post in the primary of August 27. Judge McGowan served eleven years as chancellor and he is now completing his second term as justice of the Supreme Court. We have known and have had the honor of the friendship of Judge McGowan for many years and there is no public official of our acquaintance for whom we have more sincere regard, nor any man for whose judicial integrity we have more respect.



Rev. C. E. McLean is in a meeting at Vivian, La., this week. He is being assisted by Dr. A. M. Serex, district superintendent.

Rev. B. D. Watson is much pleased with the progress being made in his work at Jena. He says it is going over one hundred per cent.

Mr. and Mrs. E. F. Ayrand, Newellton, La., have our gratitude for the thoughtful words concerning the paper. It is a joy to serve people who appreciate your aim and effort.

Rev. E. W. Ulmer, pastor at Mt. Olive, Miss., reports good progress in his work at that place. Bro. Ulmer has a beautiful place in which to live and a fine people with whom to work.

Dr. and Mrs. J. R. Countiss, of Starkville, Miss., are spending a brief vacation in New Orleans, the guest of their doctor son, Eugene Countiss, who is practicing his profession in this city.

Dean Hawk, Southern Methodist University, Dallas, was the preacher at First Church, Shreveport, on last Sunday, according to a letter received from the district superintendent.

Rev. and Mrs. John L. Williams, Children's Home-Finding Society, New Orleans, are spending their vacation with their children in Pittsburg and New York City, according to a card received from Bro. Williams a few days ago.

Rev. C. D. Atkinson, Opelousas, La., says that he had seven young people at the District Young People's camp, and that he now has three at the state-wide assembly at Camp Brewer, which is a very good record for Bro. Atkinson and his charge.

Rev. W. F. Howell, pastor at Bonita, La., received six members in a recent meeting at Beekman. He reported good attendance in a meeting at Bonita last week, and this week he is engaged in a meeting at Jones, La.

A letter from Dr. Dana Dawson indicates that he is rapidly becoming himself again after the strenuous work in connection with the building of the magnificent educational annex of First Church, Shreveport, pictures of which we carried in a recent issue.

An item of interest to both Louisiana and Mississippi was the announcement, carried in the New Orleans Sunday papers, of the engagement of Miss Margaret Paterson, daughter of Mr. and Mrs. A. B. Paterson, of New Orleans, to Dr. Eugene H. Countiss, son of Dr. and Mrs. J. R. Countiss, of Starkville, Miss.

Bro. W. H. Underwood, of Watson, La., in addition to expressing his appreciation of the Advocate, says that he has traveled through every state along the Atlantic coast, and that he has found no lovelier place than Lake Arthur, La. He has already arranged to spend the greater part of next summer at that place.

Dr. W. L. Doss, whose aged mother and sister live at Gueydan, says that reports indicate water six feet deep in the town and that he has been able to get no message through to his mother and sister, nor has he been able to go down there. This is a part of the distressing situation which prevails throughout that section.

Our pastors and their people in the devastated sections of southwest Louisiana will need the sympathy and help of the churches throughout the state in the difficult situation which they face on account of the

storm and flood. We should not wait until their need becomes desperate, as will be the case in a short time if help is not forthcoming.

Rev. E. B. Chaney, pastor at Franklinton, La., had the assistance of Dr. W. W. Holmes, Rayne Memorial Church, New Orleans, La., in a meeting which ran from July 28 to August 2. Bro. Chaney expresses his great appreciation of the services rendered by Dr. Holmes, and for the great strengthening of the faith and loyalty of his people as a result of the meeting.

Rev. J. Cude Rousseaux, pastor of Colfax and Montgomery, La., has been an unfailing friend of the Advocate throughout the years, and in order to be sure that his charge was fully and creditably represented in the Advocate campaign report he has renewed the subscriptions for his charge and asks his people to send their remittances to him instead of to the Advocate.

We have received word from Mrs. T. J. Cooper, of Coldwater, Miss., regarding the accident which befell David, the son of Rev. G. R. Williams, pastor of the church at that place. David was seriously ill all last year and about three weeks ago his leg was broken when he was struck by an automobile. He is now in a cast in the Baptist Hospital at Memphis, but is expected to be brought home in a few days.

A letter from Mrs. L. W. Eichholtz, Greenwood, Miss., calls to remembrance contacts with her in the years which are past and a friendship cemented in the bonds of sorrow, the meanings of which are revealed in the mellowing light of the years. The editor was her pastor in 1914, when she passed through the deep waters in the death of her daughter, Mrs. Lewis, at Columbus, Miss. Since that time she has given her life to the rearing of Lalla Walker, a baby at the time of her mother's death.

Rev. A. W. Townsend, Jr. says that his work is coming along nicely at Hodge, La., where all finances are up to date. Three-fourths of the Benevolences for the year have been paid, superannuate claims paid to date, twenty-five credits issued at a school for training Christian workers, and a vacation church school, with an enrollment of seventy-five and an average attendance of fifty. The school ran for two weeks. Twenty-five members have been received into the membership of the church. Bro. Townsend and his wife spent the latter part of July with Mrs. Townsend's home people in Huntington, West Va. They journeyed by Washington through the Shenandoah Valley and over the Skyline drive to New York City and the World's Fair, and came back by Niagara Falls. They were accompanied by Rev. and Mrs. W. E. Trice of New Orleans.

REVIVAL AT BUCK GROVE CHURCH

We began our revival meeting at Buck Grove church, Summerfield circuit, Saturday night, July 27th, with the opening sermon preached by Dr. D. B. Raulins, superintendent of the Ruston District, and continued the meeting through the week until Sunday night, August 4th.

The pastor was then joined Monday night, July 29th, by Rev. C. M. Morris, of Lockport, La., who preached a series of spiritual life sermons. We feel sure that through the influence and power of these sermons, together with our prayers and faith towards

God, the church is now greatly revived, received four new members in the church by profession of faith.

B. H. SIMMS, P.

ARMY AND NAVY CHAPLAIN

The increase of the standing Army necessitate the commissioning of chaplains to a number greater than at any time in the World War.

The work of the Army chaplain is to provide the facilities for religious worship to the military personnel; to spiritual ministrations, moral counsel and religious guidance to those under military jurisdiction; to be the exponent in the military establishment of the religious as an incentive to right thinking and acting; to promote character building, contentment in the United States Army, precept and example and thus add efficiency to those engaged in the defense of the country."

To be eligible for original appointment as chaplain, a candidate must be, at time of the preliminary examination, a citizen of the United States, between ages of 23 and 34 years. He must be a minister of the Gospel, duly ordained, and in good standing with some religious denomination or organization which holds a portionment of chaplain appointments in accordance with the needs of the service. He must be a graduate of both four-year college and three-year seminary and actively engaged in the ministry as his principal occupation in life and be credited with three years experience therein.

A minister who is commissioned in the Officers Reserve Corps must meet the following requirements: A male citizen of the United States between the ages of 23 and 42 years, possessing the degree of Bachelor of Divinity, or their equivalents. He must have had three years of successful experience in the pastorate. The regulations add the following: "A practical understanding of the principles of applied psychology and sociology is of inestimable value; intellectual talent and training both instrumental and vocal constitute a valuable asset."

The personal qualifications stressed are attention to duty, tact, initiative, intelligence, judgment, force and ability as a leader.

There are eleven denominational associations through which endorsement of applications for the chaplaincy are made. The General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C., represents over 25,000,000 Evangelical Christians. Approval of this Committee is necessary for the consideration of any application for the chaplaincy. Ministers desiring to enter the Army and Navy as chaplains should write at once to the General Committee, requesting blanks.

The proposed increase of the standing Army to 1,200,000 men will require the services of 1,000 chaplains. There are now in the regular Army 137 chaplains, of whom are Roman Catholics. The Reserve Corps has 1,009 chaplains, and of these are Roman Catholics. Approximately 1,000 Reserve Corps chaplains have recently been called up for a year's service in the Regular Army and more will be called later. The National Guard has 223 chaplains, of whom are Roman Catholics. This gives the total of 1,374 chaplains now holding commissions.

A large proportion of the chaplains in the Reserve Corps and in the National Guard will not be able to serve because

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age or their inability to pass the stringent physical examination required. The government has been made that the government will need at least 400 trained ministers in addition to those now holding commissions as chaplains.

It is highly desirable that every denominational leader shall lend his influence in leading the best young men we now have in the ministry to consider as their work of the chaplain. The program for national defense is going forward, no feature of which is more important than the securing of a sufficient number of capable, consecrated and thoroughly trained young ministers as chaplains in all the branches of our national defense.

RUFUS W. WEAVER,
Chairman, General Committee
on Army and Navy Chaplains.

ING "DEEF" HAS ITS COMPENSATIONS

"Not Losing Much"

Dr. Reamey:
As I can judge from what I see in the Advocate these days, our church is like the Martha of the New Testament, concerned about many things and neglecting the work the Savior sent out His disciples to do. Too deaf to hear preaching, and used to it would be fine if the Advocate printed a Gospel sermon occasionally. I am reading the one at Christmas-time, "The Wisdom of the Shepherds," by one recently by Bishop . . . on "I have concluded if these are examples of present-day preaching, I am losing much by not hearing them."
R. Lockhart, in Virginia Meth. Adv. News, Charlottesville, Va.

BISHOP LEE'S PLANS

Bishop Edwin F. Lee has carried a heavy load of speaking engagements throughout the summer months in addition to giving attention to personnel needs and other matters requiring attention relating to Manila and the Philippines. During July and August his speaking engagements have included the following: an address on "The Church and the Malayan World," before the Seminar on Interpreting the Pacific Area at Bay View, New York; Sunday, July 21st, Sequoyah Assembly, Fayetteville, Ark.; Sunday, July 28th, Bay View Assembly, Bay View, Michigan; Sunday, August 4th, Lake Junaluska, North Carolina; August 18th, The Hedding Summer Assembly, Exeter, New Hampshire. Bishop Lee expects to sail from San Francisco on the S. S. President Pierce September 1st, en route to Manila and Singapore.

NEED FOR TODAY IN WORDS OF TODAY

By William Adams Brown
Union Theological Seminary
This is a meaningful world because God is at work in it. We know that God is at work in the world because He is speaking to us in nature, in the institutions of human life, in our own souls, but specially through the living Christ—the story of His earthly life, sacrificial death and glorious resurrection has been preserved in the Bible and whose continuing

influence is being mediated to us through the Church.

Through this revelation God is telling us some things we need to know about Himself, about ourselves and about our world.

(3) He is telling us about Himself, that He is Christ-like, that is, that He is at once uncompromising and tender, at once wise and patient, but above all that He is all-sufficient, able to do for us, exceeding abundantly above all that we ask or even think.

(4) He is telling us about ourselves, that in spite of our limitations and failures, our weakness, our selfishness, our ineffectiveness, our restlessness, it is His purpose to make us over into the kind of person Jesus Christ was in His human life, that is, strong, God-centered, effective, unified.

(5) He is telling us about our world, the part which we can see and science can describe for us, and that larger part that is unseen, of which science can tell us nothing; that in spite of all its mystery and tragedy it is God's world and that He is making it over into the kind of place that is fit to be a home for His sons and daughters.

(6) He is telling us further that the agent He has chosen for His transforming work is His Church, not the imperfect institutional approximation which we see today, but the company of men and women who have been made alive by Jesus Christ and are living in His fellowship; those who are still on earth and that larger company who have gone before and who are to come after—what the Creed calls the communion of saints.

(7) So much in general. But God is telling us something in particular. He is telling us, that however often we have failed in the past and however helpless and blameworthy we may feel in the present, there are resources in God which can make us all that He would have us be and that the way to lay hold of these resources is through simple faith that works by love.

(8) What is true of us as individuals is true of all of us together. There are resources in God that can make over His Church. More than this, and better than this, there are resources in God that can make over our world. And the way to lay hold of these is through faith that works by love.

(9) Finally, how can we be sure that we are right when we say of God, "We know that this is His plan for us, for His Church, and for our world?" Because in the measure that we live by any other gospel we become weak, ineffective, disorganized, unhappy; in the measure that we live by this gospel we become strong, effective, unified, happy. And what is true of us as individuals is equally true of the Church and of the world.—The Christian Student.—Reprinted from "The Union Review," March, 1940.

TO A CORNERSTONE

The old church is no more. Its ivied walls and steeple are but a golden memory. The corner lot is now a peaceful lawn, like a green blanket laid over the bed of the past to keep forever warm those soul sentiments that never die. Only the cornerstone was saved, good old cornerstone. You survived the wrath of the wrecking crew unscathed, but what havoc was wrought to the walls that rose on thee. Resting in the new church, you will help to keep the memory green even when the frigid frosts of winter have dyed the grassy blanket brown. The wreckers did not harm you. We saw

the Godward-pointing steeple of Old Salem, above you, come crashing to earth, thrice a thousand bricks burying you, but you suffered not a scratch. The only scratches on you were made by matches in the hands of imperfect saints.

No, the wreckers can neither harm you nor what you stand for. There is a lot of church wrecking going on in the world today. But you stand as the symbol of the eternalness of the Church. The gates of hell shall not prevail against her. How the whole building, fitly framed together, was measured and joined in relation to you. Many a storm shook Old Salem and many a whirlwind made the ancient weather vane spin and scream. But wind and storm held no terror for you. May I be like you.

—Evangelical-Messenger.

SHIFTING POPULATIONS PICTURES

A new set of "Story Photo Enlargements," entitled "Shifting Populations," has just been released. It consists of ten attractive enlarged and mounted photographs. On the back of each photograph a sheet of information provides material for the leader. These sets are suggested for wall display purposes or for educational work in Sunday school groups, missionary societies, Epworth Leagues, and other local church organizations. The pictures are sent out by express, in a compact fibre case, the user paying transportation charges.

This particular set will fit in with the home mission study topic for the current year. Another set recently released covers Methodist work in Puerto Rico. Other sets available are: "The Ministering Church" (general), "Africa," "At Work in India," "Central China," "City Missions," "Henderson Settlement," "Home Missions at Work," "Latin American Mission," "Negro Work," "Pacific Japanese Mission," "Pittman Center," "Rural America," and "Christian Education for Methodists."

These sets may be secured from the following places: Stereopticon Dept., 740 Rush Street, Chicago, Ill.; Stereopticon Dept., 8 E. Long Street, Room 828, Columbus, Ohio; Miss Elizabeth Avery, 125 Marchessault Street, Los Angeles, California; Miss Ruth Partridge, 720 Omaha National Bank Building, Omaha, Nebraska; Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa.; Miss Christine Knudsen, 581 Boylston Street, Boston, Mass.; Stereopticon Dept., Iliff School of Theology, Denver, Colorado; Mrs. B. F. Valentine, 150 Fifth Avenue, New York, N. Y.; Miss Lucy Juza, 370 Pittock Block, Portland, Oregon; Miss Elizabeth Jennings, 32 S. Snelling Ave., St. Louis, Minn.

ADULT ELECTIVE COURSE FOR OCTOBER-NOVEMBER, 1940

"What Does It Mean to Be a Christian?" is the title of the elective course for adults which will appear in the ADULT STUDENT during October and November, 1940. It deals with such topics as "The Marks of a Christian," "What the Christian Believes," "Resources for Christian Growth," and "Meeting Difficulties As Christians." The writer is Rev. Walter Towner, director of the Young People's Division of the Board of Christian Education of the former Southern branch of the church. Helps for teachers will appear in the CHURCH SCHOOL MAGAZINE at the same time. Sample copies of the ADULT STUDENT can be secured by writing to Dr. C. A. Bowen, 310 Broadway, Nashville, Tenn.

THE CHURCH PEW

THESE HAVE ACTUALLY HAPPENED—A LAYMAN SAYS

Dear Dr. Duren: In the Advocate for July 25th, you have a reprint of an article from "Lorenz's Choir Courier," headed "THESE HAVE ACTUALLY HAPPENED." The writer asks, "Have you heard of the tenor who sang 'Now I Lay Me Down to Sleep,' just before the sermon?" No, but I heard a soprano sing it just before the sermon, and under circumstances that made it particularly incongruous. A number of years ago in a church of which I was then a member, on a beautiful Sunday morning in May, the pastor was holding the opening service of a revival meeting that was to continue for a couple of weeks. His sermon that morning was to be what he called his "opening gun." There was a visitor in the choir, the sister of one of its members, and she had been invited to sing a solo. At the indicated time she arose, and in a voice that matched her gown and complexion perfectly, she trilled forth:

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

It was a pretty little song about her mother teaching her to pray, etc., but—marvelously unsuited to the occasion.

At another time I was invited to make a Temperance address before a large young people's class in a prominent Methodist church in the same city. Under the leadership of a very enthusiastic singer they sang a number of hymns, so many in fact as to leave little time for the address, but just before I arose to speak on Temperance and Total Abstinence, they sang most lustily:

"I've reached the land of corn and WINE."
If what they sang was really so they surely needed a temperance talk.

No doubt many of your readers can contribute similar stories from their own experiences.

Why is it that many Methodist preachers have so little idea of coordinating their special music with the rest of the service—hymns, prayers, scripture readings and sermon? Most anything will do with them, so long as it is about God, heaven, divine love, angels or mother. I have even heard the "Ave Maria" sung as a solo in Methodist churches, and more than once.

Christian song is a most important means of grace, but only when selected intelligently, and sung prayerfully, and with the spirit and understanding. Let's remove the reproach of carelessness in such matters from Methodism.

Very truly yours,

A. F. G.

(We heard just recently of a minister who was to preach on a special occasion in a mid-Western university center. When he read the program for the morning he was taken aback when he observed that his sermon was to be followed with, "The Great Awakening."—Editor.)

"HOW CAN I GET THE FAMILIES IN MY CHURCH TO READ THE BAPTIST STANDARD?"

By Manon Seawell

Sometimes when pastors are considering the budget plan of having every home in

the church receive the Baptist Standard they will say, "I believe wholeheartedly in the paper and the plan, but how will I get some of the families to read the paper? I want it to be of paramount benefit to all the members of every family."

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, while presiding as chairman of a committee on Southern Baptist papers in Nashville the other day, told how he keeps the Christian Index before his members. Each Sunday night at the preaching service he has a young man or woman, previously notified, to speak five minutes on "The Most Interesting Thing I Read in The Christian Index This Week." It has become quite an interesting feature of the Sunday night services; it gives 52 different young men and women in the church the opportunity to appear before the congregation annually; it continually keeps the contents of the state denominational paper before the large Druid Hills membership; it places proper emphasis on the importance of the state denominational paper. If it should be read by one Baptist family, it should be read by all.

Many pastors have a Baptist Standard night once each quarter at a Sunday evening service or mid-week prayer service. A program is arranged as follows: Carefully selected laymen, women, young people and boys and girls, are asked to review portions of a current issue—the layman will report on editorials and laymen's work; the W. M. U. member will tell all the interesting things on the W. M. U. page that week; a little child will tell the story on the Boys and Girls Page, and report what the Jolly Comrades are doing. Others continue until a diversified program that covered in one service all phases of Baptist life has been enjoyed. In many churches one such service each quarter for a year would use some member from every family, for about twelve persons speaking from two to five minutes each are needed for each program.

Try one of the above suggestions.

—Baptist Standard.

QUIT MEAT, LIQUOR, TOBACCO, REACH CENTURY MARK!

Don't Live on Death, Avoid Worry,
Says Doctor of Ninety

(From Health Letters of Mr. W. B. Reilly)

Los Angeles, Calif., June 1st, 1921.—Dr. James Martin Peebles, physician and author, who celebrated his 99th birthday and has written a new book on "HOW TO LIVE A CENTURY AND GROW OLD GRACEFULLY," ascribes his long life in a large measure to abstinence from eating animal flesh. Dr. Peebles stopped eating meat when he was 39 years old. He wrote his book on the rules of living when he was 62.

Asked what he considered the greatest contributory cause to his long life, he instantly replied:

"One cannot strengthen life by living on death. I cannot bear the idea of eating dead cows and dead hogs; and it is not necessary. See how strong are horses and oxen—they do not live on dead flesh."

Other rules he made for himself and which he said he believed had helped him to reach his advanced years included:

"Go to bed every night at 8:30. Out of bed

every morning at six. Never use
Never use intoxicating liquors—never
plain."

"Avoid all worry and keep an harmonious mind. Worry is among the worst things in the world. Have a strong will-power and always look for the new. Keep calm."

On his 99th birthday, Dr. Peebles was erect, his sight was good, hearing as ever, and his appetite and digestion declared, excellent.

Asked what his plans for the future he replied:

"To live a number of years more and write at least another book. This will be on the progress of Christianity as preached, showing how preachers are living hell, fire, brimstone, purgatory many other old-time dogmas behind."

"There is life in everything. From an acorn to earth and the germ looks like the mountains. In every marble block is an angel's form awaiting the sculptor's chisel. Good is good. There is no evil in the universe—because God made it so."

WISE OR OTHERWISE

By Rev. James H. Felts

Selfish pride always ignores the rights of others.

A preacher who knows so much yet tells him anything is nearly hopeless.

It is still interesting to note how boys and girls can "starve to death" and come home fat and healthy.

A man re-discovers his youth when rich enough in friendship to forget money and the reality of age.

If the accomplishments of a civilization are measured by the use made of coveries and appliances one may question the value of their contribution to civilization. Just now they threaten the existence of human values.

If Nebuchadnezzar had been a Christian instead of "growing horns like eagles and nails like birds' claws when he was grass like an ox," he would have had no colds and would have enjoyed good health." Next.

Not Caesar's ghost but the specter of ger, disease and death stalk behind mobilized millions.

If certain new theories of revival programs produce the right kind of results I am for them. If they generate fanatics and programists I beg to be excused.

"We, the people," must insist on more than "I, the talker," before we hope for a real movement in the reformation.

The man who preaches liberalism practices stinginess is full brother to the man with a beam in his eye, yet who has a mote in his brother's eye.

When honor comes to a man it is to measure him. If he grows, the honor is well bestowed. If he swells, or if he is a peacock in May, his case is different. Briefly, whether he swells or not, is the story.

True or false? The gift of gab is of intelligence?

Mrs. Nosey—Professor, does it ever puzzle you?"

Professor—"Yes, indeed! If it puzzles flesh, why do so many have double chins?"—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

In the Foreward of the Guide for the Woman's Society of Christian Service we find these interesting words: "By no stretch of the imagination is it possible to forecast the potential possibilities for service awaiting Methodist women in this new organization, the Woman's Society of Christian Service."

We are told that nothing is permanent except change. But God has endowed us with a capacity to face the new and untried change is a part of His creative plan and purpose. Throughout the centuries, the Christian church has confronted change in cultures, conditions and needs have brought new concepts of life and new standards into being. In the light of history we must not be craven cowards to fear it. Rather we will sing with the Psalmist:

"This is the day which the Lord hath made, we will rejoice and be glad in it."

The providence of God has brought us to the threshold of greater opportunities for service. Women from the east, north, south and west, with different but distinctive backgrounds and spiritual gifts in a new program of service for the Kingdom of God.

Let us shake ourselves out of our complacency into greater faith, keener insight, deeper thinking, more creative action. Let us blaze new trails. Let us be a clarion call to all the womanhood of Methodism! "Up, this is the day."

What a challenge! Women of the mission societies of the local churches, are the going forward in your church for the organization and for the charter meeting in September?

Do not ask your pastor to read his letter to you. Fully follow out the plans and appoint suggested committees. If he has not read his packet, you will not receive your charter certificate which entitles you to membership in the Louisiana Conference of Christian Service.

Order packets and also the Guides (formerly known as handbooks) from Literature Headquarters, Doctors' Building, Nashville, Tenn. The packets are fifteen cents, the Guides ten cents.

NORTH MISSISSIPPI CONFERENCE

Mrs. Ernest Moore, Malvina, Miss.

Co-Workers: At Castalian Springs, Durant, Miss., beginning at seven o'clock (P. M.), August 15th, and continuing at noon on the 16th, there will be a conference-wide Spiritual Retreat—a time of special prayer for our new Woman's Society of Christian Service, and a time of consecration and re-dedication to the things which our organization stands.

The theme for the night's service on the 15th will be "The Woman's Society of Christian Service Meeting Today's Problems." The theme for the morning service on the 16th will be "My Place of Service," and "Personal Commitment." Mrs. B. W. Lipscomb, Mrs. G. A. Brown and others will be invited to lead us in our meditations.

May we urge all who can to attend, and especially do we insist that all Spiritual Life Group chairmen be present. We need each other, we need God and God needs us! Come praying that He may lead us and that His will may rule supreme in our new and wonderful sisterhood. Come, let the beauty of the place, the Christian fellowship and the spirit of our Master create within you a new and stronger desire to be a better witness for Him—one more capable of "going into all the world and preaching the gospel."

Please make reservation with Rev. J. E. Stephens, Castalian Springs, Durant, Miss., as soon as is convenient. We are hoping that each auxiliary in the North Mississippi Conference will be represented at this Retreat. We are counting on you!

Most sincerely,

MRS. W. H. RATLIFF,

President.

MRS. W. R. McCORMACK,

Chairman, Spiritual Life Group.

* * *

Coaching Conferences—W. M. S.

Mrs. E. M. Sharp, Conference Mission and Bible Study Leader, announces the following schedule for Coaching Conferences. Two changes have had to be made. Please look to see if that change affects your district.

1. Greenville District, at Indianola, August 20.
2. Sardis-Grenada District, at Sardis, August 22.
3. Columbus District, at Eupora, August 23.
4. Corinth District, at New Albany, August 27.
5. Aberdeen District, at Tupelo, August 28.
6. Greenwood District, at Greenwood, August 29.

Those urged to attend are:

1. Leaders of Mission Study.
2. Superintendents of Christian Social Relations.
3. Superintendents and workers with children in the church schools.

Mrs. Maurice Woodson, Conference Director and Superintendent of Children's Work, urged all workers with children in the Sunday schools to attend these conferences. She will be in charge of these workers in these meetings. Rev. Roy A. Grisham will assist. All meetings open at 9:30 o'clock.

All others interested are welcomed. Every one bring a dish of food. Mrs. Thelma Williams, Conference Superintendent of Social Relations, will assist with the program of these conferences.

Mrs. E. M. Sharp will be present to assist with the Conference on Mission Study.

* * *

Miss Mavis Shinn is vacationing at Route 3, Concord, North Carolina.

NOTHING ABOUT THE WAR?

Now and then a reader asks why the Gazette does not print anything about the war. Don't we realize that this generation is witnessing one of the greatest ordeals the world has ever known, and that the tragedy on so vast a scale cannot fail to affect all our lives? How can we remain silent?

The impact of what is happening abroad

is borne in upon us in a hundred different ways, and if there were anything we might say in these columns which would help toward understanding we should be glad to say it now. But there is already a disproportion in the modern world which gives to news and comment of the war all the force and weight of the war itself. The radio brings bulletins every hour, the daily newspapers keep pace with events over a vast surface of the earth and add the fluid comment of experts who have made a life study of nations and their wars. Our public here on the Vineyard is as intimate with the conditions of the ordeal as any public anywhere.

The war needs clear thinking, but it does not help for our own people to fight it step by step with their emotions. Along with the news from abroad and the comment by experts we need something else without which our capacity for thought is incomplete. This something else is the substance of our own life, national and individual, which we have built in this country and in which we believe. Faith in democracy is hardly enough, unless the faith is being demonstrated in our daily concerns.

As we conceive it, the place of a local weekly, newspaper—a country newspaper if you will—is not to cry up at second-hand even more of the alarms from afar. It is not to weigh even more heavily the frightful balance which stands against normal life and thought, but, on the contrary, to keep filling out the round of our existence with those ordinary things which at this time can best assure us that there is a future and that there is hope.

The omission of war news from these columns is not simply a negative thing; it is, we think, a constructive contribution in a troubled time. Nobody in America can forget or overlook the conflict and the overtones of the conflict, but some may need a root or branch upon which to cling to ordinary life. Our concern, as things are, is with such roots and such branches.

—Martha's Vineyard Gazette.

HOME LIFE

By Mrs. Irving Rowland

I listened to a homely philosopher describe the awe-inspiring scenes of Mt. Vernon, with its many reminders of George and Martha Washington. George Washington turned away from a successful political life to the place he loved best in all the world—his home with its family life. And if this great nation has in its foundation happy Christian home life, then that same factor will be one of the strongest ties in keeping it the most powerful and resourceful nation in the world.

Such a glorious place woman has the privilege of filling—helping to establish and make a happy home that can send out men and women strong in faith and courage, unafraid to tackle the problems of life. Solomon gave these memorable words as he wrote of the praises and properties of a good wife: "Many daughters have done virtuously, but thou excellest them all."

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 18, 1940

By Rev. W. C. Newman

Lesson Text: Psalm 23

Golden Text: The Lord is my shepherd; I shall not want.—Psalm 23:1.

GOD'S CARE OF HIS PEOPLE

This is to be the briefest discussion of the Church School Lesson to appear in this column this year—and for a reason.

The Perfect Poem

Only a presumptuous man would add a word to the Psalm which all men know and love. The poem itself is so beautiful, so vivid in imagery, so clear in meaning, that any enlargement of the theme would seem drab and ugly by comparison with the original.

I can think of nothing in the world that would be really appropriate here except, perhaps, a story I learned to love in my childhood.

It is Ian MacLaren's story, *A Doctor of the Old School*, a story of Scotch folk and their simple, strong faith in God's goodness.

The old doctor had done his best for the people of the Glen in heat and snow, in the dark and in the light, without rest and without holiday for forty years. But time came when they noticed his hair was grey, his step unsure, his weariness great.

One winter Sabbath he could not get up, and his friend Drumsheig, looking down at him, knew the end was near. The old doctor knew it, too. He gave a few simple directions for the disposition of his books and instruments, the care of his horse, his burial by his friends. Then he asked for a scripture from his mother's Bible, and a prayer. After that he seemed to sleep.

But presently he began to talk, and the lines of weariness were gone from his face, and peace settled upon it.

"The Lord's my shepherd, I'll not want," he said, and on through the Psalm till he came to the last verse, and hesitated.

"Goodness and mercy all my life
Shall surely follow me."

"Follow me—and what's next? Mother said I was to have it ready when she came. I'll come before you go to sleep, Willie, but you'll not get your kiss unless you can say your Psalm. How does it run?"

"And in God's house forevermore—I cannot think of the next word."

Drumsheig whispered into his ear, "My dwelling place, William."

"That's it! That's it! Now I can get my kiss!"

"And in God's house forevermore
My dwelling place shall be."

And so he died. And so have many others lived and died in the faith and beauty of this old Psalm.

"The most dangerous are the half-way truth, the half-way drunk, and the half-way Christian."—Exchange.

REASONS FOR NOT ATTENDING CHURCH

They were discussing the sermon at the Sunday dinner table.

The young minister had preached on "Reasons for Not Going to Church."

Half a dozen of the faithful who never miss church were talking it over.

The main objection to the sermon was that it had been too gentle and loving. The minister had said that the reasons that he heard most often were, "I was sick," "I had no way to get there," "I had to work," "I didn't have decent clothes." Then he gave three R's, which stood for three other things that interfered, "Rest, Recreation and the Radio."

One of the strong supporters of the church and of the minister said, "No transportation! If it were a ball game they'd find transportation quick enough."

Then said another: "It all boils down to not wanting to come. While a few can't come who want to, the majority that does not come is made up of people who do not want to come."

Then from denunciation of those whom the minister had not denounced as he should, the conversation moved to a different level.

"I have read," said the businessman modestly, "that if we talked less about people not coming and did more to make them want to come, we'd be better off." "In other words," said another, "the question is not how they are to get there, but rather what they are to find when they do get there." The company did not answer the question that had been raised, but they came to realize that it had many sides. Some people do not like a dignified and beautiful liturgy. Other people cannot stand it to go to a back-slapping, whooping-it-up service with no intellectual content in it. If intelligent people, who are good people, say that our services are cheap, or if they say that they are cold, or if they say any one of a hundred other things, the thing for us to do is not to lose faith in our project or our mission but to put a little thought on the matter, decide what kind of contribution we as a people are best fitted to make in our services, and then make it as good as possible and let those who want something different go elsewhere.

—Editorial in The Christian Leader.

UNSHAKEN CONVICTIONS

The fickleness of the human mind often is displayed in the way men change their moral convictions with changing circumstances. It is particularly noticeable when a war scare or a war threat arises to disturb their equilibrium. Men who avowed that they will never countenance another war, switch to the war party over night when a war cloud no bigger than a man's hand appears above the horizon. That makes it easy for the war lords, particularly those in official authority, to whip a nation into line when international relations become strained. When the hysteria subsides

men fall back upon their old convictions of shame and humiliation. When honesty is the best policy they abhor a lie or suggestion of moral irregularity, but devotion to the strait and narrow buckles when honesty proves expensive. Conviction follows the line of least resistance. How pathetic! Conviction should be made of sterner stuff. Instead of being subject to outward conditions it should be above those conditions, or plow right through them as an ocean liner plows through waves of the sea that dare to cross its course. It may cost something, not money, but inconvenience and actual suffering and the favor of men, sometimes show their evaluation of the right by they are willing to sacrifice for it. Those whose convictions hold them to their course when the going is difficult, their devotion and adorn their profession. They are the stabilizers of the church, their country and of human society. It is a note of triumph when one can say the Psalmist as he faces adverse elements, "My heart is fixed"; or with the apostle, as he faced the prospect of death and imprisonment, "None of these things will move me."—Religious Telescope.

A GOOD MOTTO FOR CHRISTIANS

On Eddystone Lighthouse there is the inscription: "To give light and save lives." Was it not this that Jesus meant when he said, "Ye are the light of the world"? What purpose are we Christians expected to give light and save lives? If our redemption is for any purpose at all, it is for this. Certainly it is not that we may seal ourselves within some sanctified territory. Christians are the Lord's lamps in the Temple of Israel which were never allowed to go out. If the powers of darkness have too much their own way in our world, it is because the followers of Christ have done too little shining. The difference between churchianity and Christianity is that the former worships in edifices which are nothing more than glorified warehouses while the latter merely cherishes the communion of the saints for the express purpose of a better witness to a lost and dying world. The Eddystone motto would be a good one for every Christian to take to heart.

—The Watchman-Examiner

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

RELIEF PREACHING

tense and often dramatic period in a contested ball game is when a relief pitcher comes in at a critical juncture.

starting pitcher, after several successful innings, slows down or lost control, is waved out of the game and a fresh twirler takes his place. Sometimes it works, and sometimes it doesn't, but it is a relief.

a dominie who loves his vocation and the game, it occurs to him that a relief preacher would be just the thing for the regular pulpiteer.



Mr. Jones

shows signs of wildness, and the congregation becomes restless and sleepy. Imagine how quickly the people would go to life as one of the office bearers if the fading parson from the pulpit signals a fresh preacher to take his place. The innovation has much to commend it. For instance, it might stimulate attendance, since there would be no question of a poor sermon, and a fresh sermon would always be on tap.

would mean, of course, some additional money to keep a couple of parsons "warm" every Sunday, going over their sermons so as to be ready to go into action on moment's notice. But it would be worth the cost. Then, too, it might act favorably on the regular preacher, put him on his toes, inspire him to be well up in his sermon stuff. Being waved out of the pulpit for metaphorical showers, wouldn't be exactly an enjoyable experience.

again, such an innovation might amuse the church officials. It might give them new responsibilities. The church bearer vested with the authority to wave preachers would have to be on his toes and obliged to watch his minister for signs of weakening. His office would take on an additional importance, and of a paucity of candidates, as has been the case, there would be a demand for offices that once went begging.

more I think of it, the idea of a relief preacher to preach in pinches, grows on me. It has a lot to commend it, and the possibility of some churches trying it might work such a miracle in the mind of the clergy as to make the experiment unnecessary.

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THE SCALES

Vivian T. Pomeroy, D. D.

Jane was a very nice child; she was very sensitive. People who do not have names for little things called her touchy means that you mind her; you mind being laughed at or corrected. So Emily Jane was otherwise touchy.

she was often in tears. Her brother called her a cry-baby. Even Father called her by a funny name because she

got hurt so easily. He would say: "Cheer up, Polly Grievous." And then Emily Jane's eyes would fill afresh. Nobody understood how she felt, how things hurt, how cruel and unkind people could be.

One day Emily Jane was in terrible trouble. She came to her mother in tears and said that her greatest friend, Peggy, had been whispering secrets about her, and she had heard Peggy say to another little girl that she, Emily Jane, was not only a cry-baby but also a silly and a coward, and that she was afraid of dogs. This was hardest of all, because everybody knew that she had never been afraid of even the most awful dogs. So Emily Jane cried and cried; and Mother said: "Never mind, darling, they don't really mean it."

"But I do mind, and they do mean it, they do," sobbed Emily Jane.

Then Mother got a large peppermint cream, and gave it to Emily Jane, and said: "Now stop crying and come into the library. I've got a new and funny game to play."

And still crying and eating the candy at the same time, Emily Jane went into the library.

On the table was a charming little pair of scales. On one side in a little bowl you put in tiny weights, and on the other side was a little bowl which held the things you wanted to weigh. It was very old, and had belonged to Mother when she was a little girl. There were also two blue pencils and a small pad of paper.

"Now," said Mother, taking up a pencil, "you tell me all the nasty things anybody has ever said about you, and I'll write them down."

Emily Jane stopped crying. She remembered, and Mother wrote quickly, and each thing written she folded into a little wad and put it in one of the little bowls. On went Emily Jane. 1. 2. 3. 4. 5. She remembered a good many. Then she stopped.

"Now," said Mother, "remember all the nice things. Everything you can remember anybody has ever said—and I'll remember too."

1. 2. 3. 4. 5. Emily Jane began to laugh. 8. 9. 10. 11. Each one was made by Mother into a little wad. Then they stopped.

"We'll put this lot into the other bowl and see which weighs the most," said Mother.

Flop. In went the nice things. One side nice and the other side nasty. Down went the scales.

"Why!" said Mother, "the nice things weigh far more. Look! They are three times as heavy. Just think of that."

Emily Jane laughed again. "So they are," she said. "But it's hard to remember that in the nasty times."

"So it is," said Mother. "But all the same it's true."

"Yes," said Emily Jane, sweeping her tongue around for the last teeny scrap of peppermint.—Reprinted by special permission of the author and the Christian Leader.

GOATS

The goat is blinking in the limelight. Surprised? Or did she know her day would come? When I was young we owned a goat who used at times to get into the house. When she and an aunt, who lived with us, found themselves in the same living room

there would be pandemonium. The old lady would shake her apron contemptuously in the goat's face. The goat would lower her head to show the world who ruled it, and the rest of us would rush in to preserve the home. Though the goat's milk was for my benefit, I've never said much about it. People imagine such strange things! In any case the milk was often kicked over just when the vessel was full—by the goat herself. A jerky animal!

* * *

The goat is to assist the war effort. Billy and nanny both have their points, though they wear an expression which suggests that they don't care two-pence whether the world is complimentary or uncomplimentary. Grazing at the end of a piece of rope they haven't much comment to make on human affairs. They have an unplumbed depth of indifference. Recently I watched one masticating a paper bag instead of a bun. "It makes no difference," he seemed to be saying. I looked straight into his face. I can't honestly say his eyes were bright. "So that," I thought, "is what they mean by being a goat!" One looks into the eyes to see if there's any mind. If in a human being I see that opaque look—no depth whatever—a kind of milky film where there should be a deep and dark, yet glowing well of understanding—I shall know what it means. Not to see any difference between a bun and a paper bag, good and evil, fine craftsmanship and shoddy, brilliance and mediocrity! No difference! Jesus or Barabbas. No difference! Cruelty or humanity, intolerance or liberty. No difference! No difference is indifference, and its name is Goat.

* * *

On the whole I think the human goat is less admirable than the sleepy-looking bearded gentleman tied to the side of a greenhill, or the four-footed little lady who is to give her milk to England in war. It was a cowardly thing to lay, or make a formal pretence of laying, the sins of Israel on the head of a goat. Holman Hunt's painting of the scapegoat, trembling to death in the salt marshes, is the most pitiable picture I have ever seen. Where there was so little pity there was sure to be plenty of sin, annually; a new scapegoat would be dragged out, and what protest could he make against population and priesthood combined.—Christian World.

TWO LAWS

Two contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor, of salvation, which strives to deliver man from the scourges which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—Louis Pasteur, at the opening of Pasteur Institute in Paris.

Lady Motorist—"Can you fix this fender so my husband won't know that I dented it?"

Mechanic—"No, ma'am, but I can fix it so in about a week you can ask him how he did it."

ADULT ASSEMBLY CALLED OFF

Dear Dr. Duren: Will you please announce through the columns of the New Orleans Christian Advocate that the Adult Assembly which had been scheduled for the Brookhaven District on August 28-30 inclusive, has been called off. Conditions have arisen that make it impossible for us to have the Assembly this year.

W. S. CAMERON,
District Director of Adult Work.

APPRECIATION

Mrs. R. F. Witt, my mother, is in the Baptist Hospital, Room 205, for an operation of a fractured hip. The operation was successful and she is getting along as well as could be expected.

We ask the prayers of all of our friends for a speedy recovery, and wish to thank the ministers and friends for the beautiful floral offerings and sweet, comforting messages sent each day.

MRS. ROBERT ANSARDI, R. N.

HOMEcoming, OLD TULIP CHURCH

Dear Dr. Duren: Please make the following announcement in the next issue of the Advocate.

"Homecoming Day" will be observed at the "Old Tulip" church, near Athens, La., Sunday, August 25th, with services at 11:15 a. m., and a suitable afternoon program. Dinner will be served on the grounds. Ye editor, all former pastors and presiding elders and former members and friends are especially invited, and all others who might care to come are cordially invited.

The old church, a landmark in this parish, has been put in good repair this year by the former members and their descendants, although not now in use for regular church services.

Cordially,
A. S. J. NEILL, Pastor.

DR. SHAW ON THE HEIGHTS

Dear Dr. Duren: Being retired doesn't prevent "high living," provided one can come to Mount Sequoyah, Fayetteville, Arkansas, where the elevation is more than 1,800 feet. Taking our journey by easy stages—making frequent stops to visit with friends and kindred—Mrs. Shaw and I arrived on the Mount, Wednesday, July 31. I am writing this on Monday, Aug. 5.

Yesterday was a glorious day with us. Bishop W. C. Martin, of Omaha, who warmed my heart by his frequent kindly references to the fact that I once was his pastor, preached at 11 a. m., a very great sermon, applying Paul's declaration that "in Christ all things hold together," particularly to civilization, our own country, the church, the home and the individual. Bishop Seelman preached at 8 p. m., one of the most gripping and awakening messages we ever heard, on the Christian Home. The entire day was filled with spiritual activities. Of the hundreds of people we have met here, it has seemed to us that all are striving toward spiritual attainments and ends.

Seeking rest and physical improvement, in an atmosphere spiritually as well as physically wholesome, my wife and I have taken none of the study courses, but we have attended public lectures and worship services.

Also, we have driven many miles over the beautiful mountain roads, and feasted our eyes and souls upon vistas viewed from in-

spiring heights. One journey took us through Springdale, Rogers and Bentonville, all in the glorious Arkansas apple country, and back through Gravette and Siloam Springs, over roads bordering peach, apple and plum orchards, and vineyards fairly loaded with the ripe and ready Concord grapes.

Some friend may ask if we are gaining any strength. We think a sufficient answer is that we rose at six this morning, walked a mile down a mountain footpath into Fayetteville, ate a hearty breakfast, then climbed back over rocks that fairly rolled under our feet—up, up, a full mile by the straightest, shortest path, and were back in our cabin on the Mount before eight o'clock.

We start our return journey Wednesday, August 7th.

ARTHUR M. SHAW.
Mt. Sequoyah, Fayetteville, Ark.

PROGRESS AT COLUMBIA, LA.

Noteworthy is the progress made in Columbia Methodist Church during the past year under the able leadership of Rev. E. P. Drake, transferred from Georgia to this charge at the last meeting of the Annual Conference.

Bro. Drake and his talented family are an acquisition not only to the church but to the community at large, as evidenced by the many courtesies extended them by those in every walk of life.

Before their arrival the parsonage was made ready. They were greeted by a goodly delegation of church members and welcomed by a generous shower. This was followed in a few days by a lovely reception in the social rooms of the church, to which the public was invited.

Bro. Drake possesses a rare and charming personality and his sermons, characterized by deep thought and study, hold the attention of the large congregations present at all services. The church as a whole is receiving a great spiritual uplift under his ministry which is by no means limited, and the scope of his work is untold.

Among the projects accomplished are a Spring revival with several accessions to the church, special emphasis on Fourth Sunday missionary program and collections in the Church School, sponsoring donations to a nearby sister church and minister in need, and last but not least, the beautiful new Hammond organ recently installed in the church auditorium.

Each department of the church is well organized and delegates have been sent to the various conferences, training schools and young people's camps. The Woman's Society of Christian Service has done outstanding work, not only in a spiritual and missionary way, but in raising funds for repairs on the parsonage and for new furniture, purchasing handsome living room and bedroom suites, dining room chairs, dishes, curtains and drapes, not to mention many other necessary household articles.

Plans are being made for a revival and Christian Workers Training School in the early fall.

Altogether the church is in a thriving condition and a request is already being made for Bro. Drake's return for another year.

REPORTER.

Teacher—"Can any of you girls tell me what makes the Tower of Pisa lean?"

Plump Girl—"I don't know. If I did, I'd take some of it myself."

REVIVAL AT MANGHAM

Dear Dr. Duren: The Mangham church has just closed one of the best meetings held here in several years, and we are indebted to Bro. Carl Lueg, of Hammond, for its success.

The people fell in love with Bro. Lueg and wanted him to continue the meeting for another week, and a neighboring church is clamoring for him to hold their meeting. He has the unusual ability to win the friendship of the people, while at the same time he ties them to their own church and in such a way that the revival continues after he has gone.

We had Bro. Lueg with us at Mangham last year and the revival there resulted in a forward movement in which the church was remodeled and a heating plant installed at a cost of about \$1,000, and this movement is still in progress in a building program intended to provide additional church School equipment at a cost of about \$1,000. The writer has found him to be one of the finest spirits and best help available.

We have completed our quota for the Advocate, but we are keeping the list before our people in the hope that all subscribers will send in their renewals as they expire.

Sincerely,
SPENCER J. McLEOD

LAKE ARTHUR SENIOR YOUNG PEOPLE'S CAMP

We were expecting a big crowd of people at the Senior Young People's Camp at Lake Arthur, July 29th to August 2nd, because we had prepared an excellent program, obtained an outstanding faculty, and pared the price down to the quick, and a larger field of churches to draw from than ever before, but when ONE HUNDRED EIGHTEEN young people showed up, it taxed even the excellent ability of our business managers, Mr. and Mrs. Lambert, of Crowley, to arrange quarters and dining room facilities. This number must be added twenty faculty members, making a total of HUNDRED FORTY-FIVE in attendance at the camp.

The following churches were represented: Abbeville, Alco, Basile, Bell City, Cheneyville, Church Point, De Ridder, Quincy, Ebenezer, Elton, Eunice, Iota, Iowa, Jennings, Kinderhook, Lake Arthur, Lake Charles (First and Simpson Memorial), Leesville, Marshall (Texas), New Iberia, Opelousas, Raymond, Sulphur, Vinton, Zwolle.

The staff included Rev. Virgil dean; Mrs. G. W. Pomeroy, dean of women; Rev. D. F. Anders, dean of men; Rev. Pomeroy, W. R. Corrigan, C. B. Otis W. Spinks, E. B. Emmerich and Haug instructors; Miss Gayelle Beaudry, Herman Mayo, Rev. William Fraser, Mrs. R. E. Walton, Rev. Woodrow Miller, Grace Lawson, Miss Roberta Lawson, Vietta Angier, Mrs. J. J. Wheat, Burns, Mr. William Gray and Mr. Percy Lambert.

The outstanding feature of the camp was the last night's program. Mrs. J. J. of Beaumont, Texas, vesper speaker at camp, brought a travelogue talk of the Holy Lands. This was followed with a boat ride for an hour in the rented boats out on beautiful Lake Arthur and down the Mermentau River to the Gulf. After a lengthy free time group gathered on the shore of the

the concluding talk of Mrs. Wheat, was the prelude to the administration of the Lord's Supper, under the majestic oaks draped with Spanish nature's cathedral indeed. Singing the song, "Where He Leads Me I Will Follow," the young people and their leaders moved to their respective cabins, taking with them a sense of the Eternal Presence.

The camp was significant from many points among them the successful working out in one united Methodism of young people and their leaders from two former churches of the Church. Another significant feature was the democratic principle upon which the camp was operated. The young people elected their officers, conducted the camp council, and made and enforced their own rules with a sincerity and accuracy that might well put their elders to shame. When these are added to the fundamental attainment of the camp, a genuinely wholesome environment and spiritual atmosphere, the worthwhileness of our Methodist program for young people is evident.

(Not Signed.)

IV. JAMES G. CAMMACK

James G. Cammack, of Los Angeles, a native of Copiah County, Mississippi, and a member of the Mississippi Conference from 1887 until 1908, passed away at his home in Los Angeles on Friday, July 26, 1940. Burial was in this city, where he has made his home since 1917.

James G. Cammack was born near Rockledge, on July 9, 1862, and had just celebrated his 78th birthday a few weeks before his death. He was a son of William A. Cammack and Mrs. Alice Cammack, pioneer settlers of the county and faithful members of the Methodist church, which the young man followed early in life. James G. Cammack was licensed to preach as a young man, and was admitted on trial into the Mississippi Conference at Jackson, Miss., in December, 1887, Bishop Keener presiding. His first appointment was Conehatta. In 1890 he served the following pastoral charges: Conehatta, Neshoba, Marvin (now Carthage), Summit, Fannin, Flora, and Rolling Fork, where he remained in the active ministry and made his home until his removal to California. During his pastorate of about twenty years, many people joined the church under his ministry and the cause of Christ was advanced. After his retirement from the active ministry he was a useful and local preacher in the Methodist church, preaching whenever opportunity afforded.

James G. Cammack was married nearly fifty years to Miss Ethel Wilson, who survived him with three sons, Wilson Cammack, Evans Cammack and William Cammack, all of California. Also among his survivors are three brothers and three sisters. His eldest brother, Rev. W. W. Cammack, of Mississippi, has been a member of the Mississippi Conference of the Methodist church for sixty years. J. E. Cammack also served with him, and George Cammack near Fayette, and the three sisters Miss Emma Cammack, who lives in Shreveport, Mrs. Rosa Cammack in Gibsland, La., and Mrs. Katie Cammack near Wesson, Miss., the only survivors of the immediate family now living in their native county of Copiah. Another sister, Mrs. Beasley, passed away in 1938. The family have been of long life, and

it is interesting to note that four of them have observed with their companions a Golden Wedding anniversary.

J. B. CAIN.

FIFTH WHEEL FOOLS

By Alonzo Newton Benn

In horse and buggy days they'd say
A fifth wheel wasn't needed,
But that old quip today's passe—
The fifth wheel must be heeded;
For now large autos skim the roads
At speed at times terrific,
Regardless of their human loads—
We'll not be too specific.

Four wheels with well-made tires make speed

Quite safe and ever ready,
When for high speed there comes a need
To one whose head is steady;
Who well controls the car's fifth wheel—
Rank carelessness eschewing
And mindful of the public weal—
Sane driving brings no ruing.

Man's ingenuity is used

To build cars safe and splendid,
But safety rules are oft abused,
And many lives are ended
By fools who handle the fifth wheel
Sans sanity or reason;
And then grim Death stamps his dread seal
On thousands every season.

No manufacturer can make

Fine cars which do safe thinking,
Nor cars that won't the road forsake
When drivers have been drinking;
Nor can they give good common sense
To road hogs bent on speeding,
For they lack brains; they're very dense
And show great lack of breeding.

The awful death rate, year by year
Should make fools stop and ponder,
As otherwise it seems quite clear
They're booked for "over yonder";
But if such fools could go alone
To meet their God and maker,
And for their sins in time atone,
We'd fool the undertaker.

GOD IS UNCHANGEABLE

God asks no rest and requires no slumber, but holds straight on without weariness; wearing out the ages, Himself unworn; changing all things, Himself without variableness or shadow of turning. God is like the sun at noon, that casts down straight rays, and so throws down the shadows upon the ground underneath each tree; but He never, like the sun, goes westward toward His setting, turning all shadows from under the trees, and slanting upon the ground. God stands in eternal fullness, like a sun that knows neither morning nor evening nor night, but only noon, and noon always.—H. W. Beecher.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Fourth Round

Lexington, Wed., Sept. 4, night.
Tchula, Thurs., Sept. 5, night.
Minter City and Glendora, at Minter City, Fri., Sept. 6, night.
Greenwood, First Church, Sun., Sept. 8, 11 a.m.
Winona, Sun., Sept. 8, night.
Belzoni, Tues., Sept. 10, night.
Inverness and Isola, at Inverness, Wed., Sept. 11, night.
Moorhead, Thurs., Sept. 12, night.
Itta Bena, Fri., Sept. 13, night.
Valden and West, at Valden, Sun., Sept. 15, 11 a.m., 2:30 p.m.
Acona and Emery, at Acona, Sun., Sept. 15, night.
Pickens and Goodman, at Pickens, Wed., Sept. 18, night.

Black Hawk, at Enon, Sat., Sept. 21, 11 a.m.
Winona, Sun., Sept. 22, re-opening of church, with Bishop Hoyt M. Dobbs.
Glendora, Sun., Sept. 22, dedication of church, with Bishop Hoyt M. Dobbs.
Sunflower and Doddsville, at Sunflower, Wed., Sept. 25, night.
Duck Hill Cir., at Duck Hill, Fri., Sept. 27, 2:30 p.m.
Winona Cir., at New Hope Church, Sun., Sept. 29, 11 a.m.
Sidon, Price Memorial and Philip, at Price Memorial, Sun., Sept. 29, night.
Drew, Wed., Oct. 2, night.
Ebenezer Cir., at place announced by pastor, Fri., Oct. 4, 11 a.m.
Schlater and Cruger, at Schlater, Sun., Oct. 6, 11 a.m., preaching; 2:30 p.m., Q. C.
Webb and Sumner, at Webb, Sun., Oct. 6, night.
Swiftown, at Swiftown, Wed., Oct. 9, 3:30 p.m.
Carrollton, at place selected by pastor, Sun., Oct. 13, 11 a.m., 2 p.m.
Isola Cir., at New Hope, Wed., Oct. 16, night.
Poplar Creek Cir., at Friendship Church, Sun., Oct. 20, 11 a.m. and 2 p.m.
Ruleville, Sun., Oct. 27, 11 a.m., 2 p.m.

At these conferences, officials will be elected for the new year, delegates to the Annual Conference chosen, and plans discussed for more effective work in the new conference year 1940-1941. Let us make the closing out of this year a credit to our church and an honor to our Lord and the cause we represent.

HENRY F. BROOKS, D. S.

Sardis-Grenada District—Fourth Round

Mt. Pleasant, at Marshall Institute, Sept. 1, a.m.
Byhalia, at Byhalia, Sept. 1, night.
Olive Branch, at Barton, Sept. 3.
Red Banks, at Mack, Sept. 4.
Tyro, at Fredonia, Sept. 8, a.m.
Como, Sept. 8, night.
Courtland, at Bethel, Sept. 11.
Sardis Circuit, at Davis Chapel, Sept. 12.
Marks-Belen-Darlington, at Marks, Sept. 15, a.m.
Crenshaw and Sledge, at Sledge, Sept. 15, night.
Holcomb, at Sparta, Sept. 18.
Arkabutla, at Arkabutla, Sept. 19.
Lake Cormorant, at Lake Cormorant, Sept. 22, a.m.
Hernando, Sept. 22, night.
Pleasant Hill, at Pleasant Hill, Sept. 25.
Horn Lake, at Hines Chapel, Sept. 26.
Lambert and Crowder, at Crowder, Sept. 29, a.m.
Batesville, Sept. 29, night.
Longtown, at Pleasant Grove, Oct. 2.
Shuford, at Mt. Olivet, Oct. 3.
Cockrum, at Cockrum, Oct. 6, a.m.
Senatobia, Oct. 6, night.
Coldwater, at Coldwater, Oct. 13, a.m.
Sardis Station, Oct. 13, night.
Oakland, at Enid, Oct. 20, a.m.
Charleston, Oct. 20, night.
Tutwiler, at Tutwiler, Oct. 27, a.m.
Grenada, Oct. 27, night.

C. T. FLOYD, D. S.

LOUISIANA CONFERENCE

Monroe District—Fourth Round

Columbia, September 1, a.m.; Q. C. Oct. 2.
Columbia Ct., at Bosco, Sept. 1, p.m., Q. C. 4 p.m.
Pioneer Ct., at Epps, September 8, a.m.; Q. C. 2 p.m.
Tallulah, September 8, p.m.
Bastrop, September 15, a.m.; Q. C. October 23.
Swartz-Girard, at Swartz, September 15, Q. C. in afternoon.
Oak Ridge, at Oak Ridge, September 22, a.m., Q. C. 2:30 p.m.
Sterlington, September 22, p.m.
Monroe, First Church, September 29; Q. C. Nov. 5.
Sunrise Ct., at Sunrise, October 5.
Mer Rouge, at Mer Rouge, October 6, a.m., Q. C. 2 p.m.
Lake Providence, October 6, p.m.
Mangham, at Mangham, October 13, a.m., Q. C. 4 p.m.
Rayville, October 13, 11 a.m., Q. C. 2 p.m.
Gordon Ave., at Gordon Ave., October 13, p.m.
Oak Grove, at Oak Grove, October 20, Q. C. 1:30 p.m.
Delhi-Crowville, at Delhi, October 20, p.m., Q. C. 4 p.m.
Sunrise Ct., at Campbell's Chapel, October 26.
Bonita, at Beekman, October 27, a.m., Q. C. 1:30 p.m.
West Monroe, October 27, p.m.
Grayson, at Grayson, October 30.
Gilbert, at Gilbert, November 3, a.m., Q. C. 4 p.m.
Wisner, November 3, 11 a.m., Q. C. 2 p.m.
Winnsboro, November 3, p.m.
Waterproof, at Waterproof, November 10, a.m., Q. C. 2 p.m.
Stone Ave., November 10, p.m., Q. C. November 6.

Please note! Have nominations for church officials made in duplicate. Where nominations are to be made other than by pastor, please arrange for this before the Quarterly Conference. Let pastors on circuits have nominations ready for Charge Lay Leaders.

In stations where the Board of Stewards is the Official Board, the Chairman of that Board is Charge Lay Leader. Please read paragraph 771 full of the 1939 Discipline, and be ready to elect trustees in accordance with this new law. In charges where church school officials have not been elected, please be prepared for the election of these. Please also see paragraph 1,133, of 1939 Discipline, for personnel of Local Board of Education, and be prepared to elect if this has not been done. Also there is to be a Local Council of Missions and of Church Extension. The Quarterly Conference is to elect two men, one of whom is to be from the Board of Stewards, to membership in this council. In small churches only one man is required as a member.

Please note further! Let Boards of Stewards be ready to fix at the Fourth Quarterly Conference salaries for the coming year for pastors.

W. L. DOSS, JR., D. S.

ACTIVITIES AT FIRST CHURCH, BATON ROUGE

Vacation School and Youth Crusade Week, ending with August 2, were two most worthwhile projects at First Church, Baton Rouge.

Twenty-five workers cooperated to make the Vacation School a success. The Beginners Department, under the direction of Lillian Chaney Norwood, enjoyed the unit, "Our Happy World." The Primary Department studied the very superior unit, "Our Daily Bread," under the direction of Mrs. J. H. Bowdon, wife of our district superintendent. Miss Lois Powers led the workers and members of the Junior Department in enjoying "Discovering the Lands of the Bible." Map-making, dressing dolls in the costumes of the time of Jesus, a papier-mache of Old Jerusalem and a sand box relief map of Palestine were a few of the interesting projects which this group engaged in.

The Intermediate, Senior and Young People's Departments united in an interesting Youth Crusade Week. Two classes were conducted for Intermediates—"Our Indian Neighbors," led by Mrs. Jacques Villere, one of the regular teachers of the Intermediate Department; and "Understanding Ourselves," taught by Rev. Ralph Cain, of Denham Springs. Three classes were given for Seniors and Young People—"Peace In Today's World," taught by A. B. Bonds, assistant to the dean of the L. S. U. Graduate School (Mr. Bonds is now teaching this same class at Camp Brewer); "Religion in Drama," taught by Miss Charlotte Searles, one of the members of First Church, who is a member of the English faculty of Greensboro College for Women, Greensboro, North Carolina; and "Religion in Music," taught by Miss Eleanor Fleming, a teacher of private music pupils. Each evening most helpful and interesting devotionals were conducted by the young people. The sessions closed each day with a recreational period.

Both the Vacation School and Youth Crusade Week were under the general direction of Mrs. F. H. Longsdorf, Director of Christian Education at First Church.

DIRECTOR CHRISTIAN EDUCATION.

A MINISTER'S DAY DREAM

And it came to pass on a certain day that a minister, in the course of his duties as a servant of the Most High, went up to the tabernacle of the congregation to attend a meeting of the elders of his people, and lo, the gathering together was in the cool of the day. And behold! the meeting began on time, and lo, when the roll was called every one answered and said: "Here am I."

It came to pass that all matters to be considered were handled with decency and in order; in a manner that becometh the dignity of the sanctuary. But lo, when the hour was come and the elders of the congregation were about to adjourn, the minister fell on his face to the floor in a faint, trembling and frothing at the mouth. Then ran all with one accord to his assistance and behold when he had come to his right mind they stood him on his feet and asked him saying: "Why have you done this thing?" He answered and said unto them: "Did ye not take knowledge that every one was in his place on time? Did ye not hear every one answer to his name: Here am I? Did ye fail to see the treasurer give into

my hand the shekels of my salary for a month in advance? And did ye not hear the chairman when he said unto me, 'We have voted you a four weeks' vacation with pay?' Yea verily, this must be the house of the Lord and the gate of heaven, and I knew it not. Let me now be gathered to my fathers in peace." Selah!—E. Lynn, Epworth, Atlanta, Chairman of Board of Stewards, read on Layman's Day.

—Wesleyan Christian Advocate.

MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

Longview, at Pheba, Aug. 18, 11 a.m.
Caledonia, at New Hope, Aug. 25, 11 a.m.
Noxapater, at Pisgah, Aug. 28.
Ethel, at Liberty Chapel, Sept. 1, 11 a.m.
Rock Hill Ct., at Union, Sept. 1, 7:30 p.m.
Weir and McCool, at Bouie, Sept. 8, 11 a.m.
Shuqualak, at Macedonia, Sept. 12.
Macon Ct., at Center Point, Sept. 15, 11 a.m.
Macon Station, Sept. 15, 7:30 p.m.
Mathiston, at Double Springs, Sept. 22, 11 a.m.
Crawford, at Crawford, Sept. 22, 7:30 p.m.
Sturgis, at Pleasant Hill, Sept. 25.
Louisville Ct., at Mt. Hebron, Sept. 26.
Bellefontaine, at Lebanon, Sept. 28.
Kilmichael, at Stewart, Sept. 29, 11 a.m.
Eupora, at Eupora, Sept. 29, 7:30 p.m.
Chester, at South Union, Oct. 3.
Sallis, at Bethel, Oct. 6, 11 a.m.

Kosciusko Station, Oct. 6, 7:30 p.m.
Kosciusko Ct., at Salem, Oct. 13, 11 a.m.
Louisville Station, Oct. 13, 7:30 p.m.
West Point, Oct. 16, 7:30 p.m.
Starkville, Oct. 20, 11 a.m.
Artesia, at Shaffers, Oct. 20, 7:30 p.m.
Durant, Oct. 27, 11 a.m.
Ackerman, Oct. 27, 7:30 p.m.
Columbus, Central, Oct. 29, 7:30 p.m.
First Church, Nov. 3, 11 a.m.
Brooksville, at Brooksville, Nov. 3.

My Dear Brethren: Vacations over, selves with faith and determination wind-up of the year. Economic distress serve as an EXCUSE, but a stern test our mettle. Two kinds of us—those who are overcome—which?

Blanks enclosed for your fourth of officials. Read carefully. Also to be answered at Fourth Quarterly Conference. Do not fail to take offering for torium.

If the date below for your Fourth Conference does not suit you, please let me know once and I will do my best to make it so.

These have been happy years we have gathered and I want to express again my abiding appreciation of all the fine courtesies and kindnesses you have shown me, as well as the way in which you have cooperated in the work of the district. I do not get to have you in my home as I would like, but I am counting on having you and your wife as my guests at the October conference meeting at South Union Camp Ground. It is any change of place I will notify you. Your annual Conference report blanks will be sent to this meeting.

With all good wishes for you and yours,

Your friend and brother,

L. P. WARD



**BUILD UP
YOUR
COUPON
COLLECTION
FASTER**

*with all these
Fine Products*

**OCTAGON Laundry Soap
OCTAGON Soap Powder
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LUZIANNE Coffee & Tea

**OCTAGON Toilet Soap
OCTAGON Soap Flakes
OCTAGON Granulated**

BALLARD'S Obelisk Flour

HEALTH CLUB Baking Powder

- (1) The coupons from the products listed here are more valuable than ever to us.
- (2) A liberal bonus reward will be received if we collect 200,000 or more coupons by December 31, 1940.
- (3) We will be paid 5% extra on reaching the quota and 50% extra on all coupons turned in in excess of the quota.
- (4) We can obtain a generous payment if we have your help!
- (5) Please send us all the coupons you now have and continue to save and send us all the coupons you get with your purchases of these fine products up to December 31, 1940.

**Methodist Orphanage
Jackson, Mississippi**

**Memorial Mercy Home
815 Washington Avenue
New Orleans, La.**

New Orleans

CHRISTIAN ADVOCATE

the opportunity of declar-
ing that the Methodists
are people in all the world,
and their full determina-
tion to continue."—John Wes-
ley to Ezekiel Cooper, Feb.

LIVING CHURCH

God permit evil? He does not
allow omnipresence is not re-
sisted. He conquers it. But there
is a way in which it can be con-
quered by the sinner's destruction,
and mean the triumph of evil
by his repentance.

—R. G. Collingwood.

PRAYER-ROOM TODAY

Didst plan the Gospel for
the Church, continue, we pray
thy work in the broken order
Prosper the labors of all
who bear the name of Christ and
thy righteousness and faith
to place the truth above
it, and joyfully to recog-
nize of the Holy Spirit wher-
soever choose to dwell among men;
Christ our Lord. Amen.

—Selected.

The Patience of the Saints

They flung them to the hungry lions.
They whipped them through the street.
They slew and starved and stoned them, yet—
They would not own defeat.
But chose the way of martyrdom—
The rack, the cell, the flames;
And every church in Christendom
Is founded on their names.

The Church survives her persecutors—
Empires, tyrants, kings!
Rome has passed, but Christ has lived;
For persecution brings
Revival, reformation, sifting
Out the strong and weak—
Those who cringe and compromise, and
Those who dare to speak.

These Christians! Still they struggle
And refuse to bend the knee
To other gods; for them there is
But one Authority.
Now history repeats itself
Throughout the troubled earth,
And persecution paves the way
To glory—and rebirth.

—The Daily Mirror (England).

No. 34.

NEW ORLEANS, LA.
AUGUST 22, 1940.



WALLET OF THE WEEK



THOMAS GABRIEL DUQUE, "Don Thomas," is said by a writer in *Opportunity* to be the only really rich Negro in the Republic of Panama, where the rich Negroes can be counted on the fingers of one hand. "Don Thomas" has large holdings of land, he is the publisher of the daily *Star and Herald*, and he controls the national lottery of Panama. In addition to his private interests and connections, he has served a number of terms as Vice-President of the country. Racially he is of Spanish and Negro blood.

* * *

THE TWENTY-FIVE LARGEST CITIES in the United States, according to recent census figures, follow in the order of population: New York, Chicago, Philadelphia, Detroit, Los Angeles, Cleveland, Baltimore, St. Louis, Boston, Pittsburgh, Washington, San Francisco, Milwaukee, Buffalo, New Orleans, Minneapolis, Cincinnati, Newark, Kansas City, Indianapolis, Houston, Seattle, Rochester, Louisville and Denver. Eight of these cities showed losses since the census of 1930: Philadelphia, Cleveland, St. Louis, Boston, Pittsburgh, San Francisco, Newark and Rochester.

* * *

THE SINAITIC CODEX, now in the British Museum, is being given a very careful textual study by Dr. T. R. Skeat, says the *Sunday School Times*. The violet ray is being employed to determine, if possible, the genuineness of certain disputed passages. Dr. Skeat says that the violet ray reveals a colophon, a kind of "Finis" at the end of a manuscript, which had been washed off. This in his opinion settles the question as to the authenticity of the last verse of the Gospel of John, which many have held to be an addition. This discovery will tend to establish confidence in the Scripture text.

* * *

LORD ROCHESTER, the new Vice-President elect of the Methodist Conference of Great Britain, is a layman of outstanding integrity, industry and unselfish serviceableness. A man of "big business," of wide reputation in English political life, as a member of the House of Commons and on the Corporation of London, he has yet found time to share in the work of Methodism. He is a vice-president of the National Children's Home and Orphanage, and for twenty-two years he has served as treasurer of the Methodist Temperance and Social Welfare Department—serving also as a lay representative to the Conference.

* * *

RELIGIOUS LITERATURE is more and more recognized as one of the potent and vital means of promotion. The great Wesleyan Revival was largely propagated and systematized through the literature which Mr. Wesley created. The number of Catholic papers in the United States is increasing from year to year and that increase is registering in the growth of the Catholic Church. The Moslem, faced with deadly Asiatic opposition, has now eight hundred and eighty printing presses where he had only two hundred printing presses forty years ago, and during the years of this increase of their press, the Moslem world has increased an estimated one million adherents a year.

COLONEL MARY BOOTH, daughter of the late General Bramwell Booth and leader of the Salvation Army in Belgium, refused to leave her post when the Germans invaded the country, and she has been interned by the Germans at Constance. She heeded not the invaders, continued her efforts in behalf of the refugees. In the first World War she served with the British Army in France and later in Germany, Denmark and the Indies. She is the inheritor of the courage and the tradition of her noble ancestors.

* * *

CONFERENCES ON RELIGION seem to be the fashion of our generation. They have their value as means of shaping policies for the main task, but they must not be allowed to take the place of first importance in religious thinking. We may wake up some day to the realization that we have had too many conferences on religion and too few revivals, too many caravans with too many loads, too many captains and too few field hands. We have found in his day a plenteous harvest but too few hands.

* * *

CRIPPLED CHILDREN to the number of two hundred and fifty thousand have been registered since 1930—one hundred thousand of them in 1939. The cause of seventy-six per cent of the cases were as follows: infantile paralysis, 36,000; spastic paralysis, 19,000; foot, 14,000; osteomyelitis, 11,000. Other causes were bone tuberculosis, burns, rickets, spinal curvature, lip and cleft palate. It appears that the greater number of cases of cerebral palsy and other birth paralysis are in the age group 10 to 14 years. In older groups infantile paralysis was the most frequent cause of crippling.

* * *

BRITISH CHARACTER, says Scottish Rite, is the secret of the Nation's courage and strength in the desperate hour which has come to it through the severe adverse fortunes of war. It is a nation not born of optimism and emotional frenzy, but its character has been fashioned by the grinding experiences of centuries of glorious history, and in the present crisis the people are undaunted and unafraid. The almost stoical resolution of the people was brought out by Britishers rejecting an offer of a haven for their lives, saying that none of them were frightened and that they would have the fun of the fight.

* * *

RELIGIOUS DENOMINATIONS of the United States have had a part in the relief work of the world during the last twenty years which reflects great credit to our Christian philanthropy. According to the Department of Commerce, church people contributed \$837,800,000 the total of \$1,270,000,000 contributed over the last year period. Non-sectarian bodies, including the American Red Cross and the Hoover relief agency, contributed \$431,400,000. Of this amount Protestants contributed forty-seven per cent, Jews eleven per cent and Catholics seven per cent. Remember this when one tells you that Protestants are not charitable.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

AS A LAYMAN SEES IT

It seems that ministerial opinion may sometimes be more a forecast of a course of action than it is a reflection of lay feelings and attitudes. It is more or less easy to bolster an official position with an array of statistics which make the going difficult for outside resistance, but we should remember that defeat is not always conceding to those whose opinions have been borne down by prestige and figures.

We have in mind a statement made by a layman whom we do not know personally. We know that he is a Baptist and that he has been remarkably successful in publicity and promotional enterprises, and that over a long period of that field, he has had unusual opportunity to observe methods and results. This man expressed the opinion recently that too many preachers who have little talent for writing, or rather too many who have nothing to say, rest upon the policy of the (church) paper. He then went on to explain that the paper is made to serve promotional ends instead of the greater spiritual end of deepening Christian perspective and character. He then estimated that the same policy destroys its value as an advertising medium by making it so archaic in thought and expression that it is not read. In his opinion the appeal for such a paper has to be based upon loyalty to the cause—that it becomes a deserted baby on the church door steps. In an editorial on "A Squirtgun Press" some months ago we took a similar position, and we hold now the opinion that the church press is too often stifled in its usefulness by its being made a medium for promoting the mechanics of church life.

The thing which really startled us, however, was the cause "too many who have nothing to say." This seems to us to challenge the intellectual outlook of ministerial leadership. It clearly implies that many of the ministers are so uninformed as to be incapable of giving constructive direction to their people. We saw a recent statement to the effect that the support of several publishing houses depends wholly upon the purchases of ministers and that the religious departments of as many more were largely dependent upon the trade of ministers. But does that really prove anything as to ministerial qualification? A few years ago we wrote a letter to the publisher of a book which seemed to us to have unusually solid value. The head of the department in reply expressed his concurrence in our opinion, but added that the book had had an amazingly poor sale. Another experience of ours has somewhat the same meaning. A minister friend insisted that he should lend us a comparatively recent book which he commended very enthusiastically. To our amazement more than twenty pages had been cut. The volume of book sales is not final proof of ministerial informa-

tion for the further reason that the more worthwhile books are seldom either purchased or read and the volume of sales is made up too largely of professional pabulum, props, and social and sentimental slush. We knew a minister some years ago who described Kant's Critique of Reason as "a mess." He bought it, but that was all. The final test of ministerial ability is not the number of books we buy, nor the volume of ministerial book purchases, but the deposit of great thought and worthy attitudes left by our reading. It is that which wins respect for ministerial leadership. We must have something to say.

JUDGE LUMPKIN DISMISSES CHURCH SUIT

When we were in Chicago on July 25, we asked a South Carolina district superintendent about the case then pending in the Federal Court in South Carolina. He said that Judge Lumpkin had not at that time rendered his decision. It appears from the daily press, however, that the decision was handed down on the very day of our inquiry, but no account of it reached us until last week after our paper had gone to press.

As we understand the decision, the Judge offered no opinion whatever on the merits of the case at issue, but that he simply declined to accept jurisdiction on the basis of a long-established principle of law that courts of equal jurisdiction may not take over cases in which one had already obtained jurisdiction. The effect of this decision, as we understand it, lengthens the route by which the litigation must travel and increases the duration of litigation without affecting any issue involved. We are not sure, but it seems to us that, no matter what may be the decision of the State Court, it will go to the Federal Court on appeal and that the final adjudication of the case will rest with the Supreme Court of the United States.

RADIO'S CONTRIBUTION TO CULTURE

The press is so constantly besieged with radio releases concerning educational broadcasts as to create the impression that radio aspires to be an "angel of light" in the field of education and culture. That is no unworthy aim, though not necessarily the highest, and we are not unmindful of the wide possibilities of radio education. We register no complaint against the aim, but we do feel that there is a lack of coordination and consistency in the execution of the purpose which queers to some extent the result.

The particular thing which we have in mind relates to announcers. Frequently we are shocked by the manifest lack of information, not to say mastery of English. We have heard outlandish pronunciation of common

words and the use of words which had no such meaning as that attributed to them. It is a common thing to hear broadcasts in which names are so incorrectly pronounced as to be almost meaningless. We know that the pronunciation of names is difficult, and especially so in Louisiana. We know also that these announcers may be for local stations. But the interests of radio seem to us to require a consistent average of accuracy for all its announcers if it is to achieve worthy success in its educational and cultural leadership. No measure of cocksureness and gab can offset literary crudeness. Radio, through its thousands of announcers and interpreters, local or chain, must have a consistent cultural message if it is to raise the standard of literacy in those who tune in. It should spare no effort, therefore, to overcome provincialism and every degree of inaccuracy possible, for in no other way may it render its best service to its countless multitude of listeners.

THE FLOODED AREA IN SOUTHWEST LOUISIANA

Having an engagement to preach in New Iberia on last Sunday, we went over on Saturday in order to get a view of some of the damage done by recent floods. We found that the chief sufferers were in the basin of the Mermentau River. We drove south from New Iberia to Erath, Abbeville, Kaplan and Wright's, which was in sight of the water tank in Gueydan, but we were unable to get closer than four or five miles of Gueydan, where there was still three or four feet of water. Between Abbeville and Kaplan we saw wire fences perhaps four feet high which had been completely under water, but much of the rice fields seems to have escaped complete destruction. Of course there was destruction of all crops in some sections. The loss in livestock will probably never be known, though some of the cattle were driven to safety. Abbeville and Kaplan were not badly damaged by water. The stench of decaying vegetation is very offensive in some places.

The church at Gueydan was seriously damaged and it will not be easy to replace the loss, since the people lost all that they had. Rev. J. P. Bonnacarrere was able to get the parsonage furniture above the water, but his automobile has stood in his garage for ten days practically covered by the water. The Crowley church is said to be damaged about two thousand dollars, which includes the loss of several pianos and the equipment in the lower floor rooms. No estimate of the damage at other places could be had. While the loss was probably not so great as was at first reported, the fact that so many people have lost all that they had to sustain their families for the next twelve months will make the situation extremely difficult throughout the flooded area.

THE CAMPAIGN REPORT

The Report from our subscription campaign appears elsewhere in this issue. As this goes to press we continue to receive lists and telegrams. We feel that we must give a grace period to those who desire to have opportunity to reach the prize quota. In response to a telegram just received we are consenting to count all subscriptions reaching us by September 5, so that those who still lack something of the goal may not fall below the mark. We

cannot extend the grace period after September 5. We will make comment on the campaign as soon as it is complete. All additional subscriptions will be listed and credited to the proper charge or person. We will also carefully correct all errors.

NO PAPER SEPTEMBER 5

Owing to the difficulty of getting out an issue of the paper the week of Labor Day, we have decided to omit that issue. We hope to have a special issue the week following. Remember, no paper September 5, and that will save the trouble of waiting for us that your Advocate failed to arrive.

Editorial Miscellany

By Dr. H. T. Carley

A WORN-OUT TIRE

There it lies over in the corner of the garage—a worn-out tire.

I remember very well when it was brand-new, the finest product of the tire-makers' art. It was well-built, not fancy-looking, but substantial. It had plenty of tread and plenty of prime rubber. It was not made to sell at a price, but to give the purchaser the utmost in service. If I remember correctly, I paid something like \$14.00 for it and its three mates. (To be sure, it was back in the era of high prices.) I was assured, though, that it would outlast the car on which it was placed. I had my doubts, but it turned out that way. It was a good tire.

I remember it very well, not only for what it cost, but for what it did. It stood up over thousands of miles of good, bad and indifferent roads. Through the heat of summer and the cold of winter, in daylight and in dark, loafing along or as fast as I dared to drive, it held steadily on, with a heavy load or light, never failing except when, infrequently, a malicious nail hit it at a right angle to puncture it. And when the tire man fixed the flat he always said, "That's a good tire."

I learned to depend on that tire, for it had proved to me through hard use that it was reliable. It was a true and tried friend—you never have to wonder if it will stand up under pressure. I can't say that I developed an affection for it—but I certainly liked it!

But it is discarded now. It probably has a few miles of service left in it—I know it would do its best if it were on. But the big car for which it was built has been replaced, too, and it doesn't fit these new, smaller, light-streamlined cars. Maybe these new cars are better than the old one—but their tires are not any better!

So the old tire is over there in the corner, in honorable cessation from its labors. Its walls are thin and its tread is smooth, and there are sundry scars on its body. But it still has the look of dignity and worth. I don't think I will ever give it to the junk man or burn it on the trash pile.

I don't suppose the old tire ever does any more work. But if it does, I imagine it sometimes says to itself, "I did the best I could as long as I could."

So the old tire deserves its place in the corner.

CHRISTIANITY AND CRISIS

President's Official Conference Sermon

the shortening of the Conference, which ended on Saturday, and the fact that the representative Session closed on the Thursday previous, deprived the official service Sunday morning of the attendance of many of the lay representatives. Nevertheless, there was a large congregation, who listened attentively to a most timely message by the President. There was an old prophetic ring about it, but it was pertinent because it fitted the condition and need of the present time.

The text was from Isaiah lxiv. 7, "And it is none that calleth upon Thy name, stirreth himself up to take hold of Thee." The President explained that when he wrote these words he was deeply troubled because of the spiritual life of the Church, and for this same reason the Church was to be troubled now. Religion had become with many, a mere convention from the reality had passed away. This was the background when Isaiah, with deep earnestness, called the nation to intimate and real fellowship with God. It was clear, as the President proceeded, that he was establishing a clear case where he was repeating itself, so that the message from Isaiah was a message for our times. Many excuses were made for the state of the present age, he said, but the reason was to be found within the lives of men and women rather than in the outward conditions under which they live. There was a spiritual failure, and the remedy would come only when in penitence and prayer, and in the spirit of deep earnestness, the reality of the spiritual experience of God was experienced. The President illustrated this in several ways in the Scriptures to show how, through ages, this had been true, both in the lives of individuals and of nations.

The President has a way, after he has finished a truth, of suddenly flinging a question as to what is the relation of the hearers to the truth he has been talking about. Such questions seem so direct and personal, that each member of the congregation feels that he is being addressed personally. There must have been a searching of heart on Sunday morning as the questions were put with such force and had to be answered. Rarely can there have been a more heart-searching. But Dr. Bett was a kindly physician, who spoke truths that searched the heart with a light, that permitted nothing to be hidden, but were truths upon which life and service to others could be built. He was the head of the Methodist Church in New Orleans where the failure is, and pointing the way by which the Church he loves may have her part in creating a new world. It was a plea, an urge, for the Church to be earnestly in earnest about the realization of its own life and the saving of the world. The President is convinced that the Church has a big work to do in saving the present age. The age has somehow gone wrong, and is living its life with things that have to pass with the passing, fading, interests of the material world.

There had little hope in some of the experiments that are being tried to attract more people into the churches on special occasions. In achieving this, there was a risk of being content with this, without realizing that it was not in numbers alone that the

Church could fulfill its divinely appointed mission.

The secret of real success lay, he said, in the supernatural power within the Church. The revival of religion would begin when God's redeemed people stirred themselves to take hold of God in prayer, fervent and urgent and desperate. This ought to be the great concern of each individual and church.

The President does not allow anyone to escape his searching questions, and they are questions that go right down to the foundations upon which the Church of Jesus Christ rests. He disclaimed any desire just to criticize, which was an easy and often a futile thing. Rather was he desirous of showing the sure way by which the Church could be the salt of the earth. The real hope for the world was still the Church of Christ, but the Church was failing to save the world. It was failing not because of outward conditions, but because of the lack of inward spiritual experience of God.

In his closing appeal the President declared that if preachers and hearers were possessed with a great passion for prayer, and had the spiritual experiences which came this way, and if these were realities, then no man could put a measure to what would happen. Then would they see again the days of the right hand of the Most High.—R. B., in Methodist Recorder.

IS THE CHURCH PREPARED?

The Church today is facing one of the fiercest conflicts in all its history. Ideologies rooted in godless materialism and flowering in ruthless reliance upon force are sweeping the world. To what extent are we American Christians aware of this menace to our faith?

The sword of the Spirit, which is the Word of God, still is the Christian's great weapon. But the sharpest blade is useless, if it is not aimed at the foe, but reposes in its scabbard or with it we feebly beat the air. To what use are we putting the victory-ensuring Word?

All the resources of the Church must be made available—man-power and money and the spiritual treasures that faithful use of the means of grace can accumulate. The battle will not be won without sacrifice. Have we placed ourselves unreservedly at the Lord's disposal?

The gates of hell shall not prevail against the Church. But church people may lose out in the fray. Each one must ask himself: "Am I prepared?"—The American Lutheran.

COWBOY CONSCIENCE

A Christian cowboy out in the west expressed it this way: "Lotsa' folks think that serving the Lord means shouting themselves hoarse, praising His name.

"Now, I'll tell you how I look at that. I'm working here for Jim. If I'd sit around the house telling what a good fellow Jim is, and singing songs to him, and getting up in the night to serenade him, I'd be doing just what a lot of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick.

"But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not suffering for lack of water and feed, or getting off range and being branded by cattle thieves, then I'm proving my love for Jim and serving him as he wants to be served."

—The Evangelical-Messenger.

PEACE-TIME CONSCRIPTION

There is always danger, when an army is set up and equipped on a grand scale, that it will get that "all-dressed-up-and-no-place-to-go" feeling, and start looking about for some place to go.

However, we were given pause the other day when we heard a Jewish mother bewail the fact that her son might be conscripted. Another Jewish mother of a son of draft age replied: "God forbid that there should ever be any fighting for my boy to do. But, if there is danger that it may happen, I'll feel better if I know he has learned to take care of himself."—American Hebrew.

THE BURMA ROAD

When you are fighting an armed burglar at your front door you cannot deal with the sneak-thief who, taking advantage of the situation, is filling his pockets in your kitchen. That is all that need be said about Britain's decision to close the Burma Road for three months to the passage of munitions for China. Britain has not given up China's cause. It has no intention whatever of coming to a base settlement with Japan. None of these settlements made in war-time with unscrupulous aggressors has any part in the long-term policy of Britain. But for the moment there is only one thing we can do, and must do; and that is to concentrate every ounce of power we possess upon beating Hitler. If Britain goes down the cause of China goes down with it. If Britain stands—as she will stand—the cause of China will again have Britain behind it. We are not "appeasing" Japan—we know that well enough. We are accepting what is inevitable at the moment. A moment will come when "the inevitable" will have another meaning.—The Christian World.

THE ATLANTIC COAST AREA

"The Atlantic Coast Area" is the new name recommended by the Council of Bishops to designate the Area of the Central Jurisdiction which has its Episcopal Residence in Atlanta, Georgia.

Considerable confusion has been developing over the fact that at their recent Conferences both the Southeastern and the Central Jurisdictions established Areas centering at Atlanta and bearing the name of that city. To distinguish between Bishop King's assignment and that of Bishop Arthur J. Moore, when the words "Atlanta Area" are used would require the addition of the Jurisdictional name. This would not only be cumbersome and awkward, but would demand more of an effort than most people would be willing to expend and more information than most non-Methodists possess.

For the adjustment of this problem a committee was appointed at the recent Chicago meeting of the Council of Bishops consisting of Bishops Lowe, Arthur J. Moore, King, Waldorf, Cushman and Martin. The committee brought in a unanimous report stating that the Council of Bishops recognized that it had no authority to consider the rearrangement of Conferences or over matters that had to do with Areas. However, since there are two Areas known as the Atlanta Area, the Council of Bishops recommended to the brothers of the Central Jurisdiction that, while the residence in Atlanta be unchanged, the name be changed to "The Atlantic Coast Area."

"Don't when you git in years git down in th' mouth."—The Cumberland Presbyterian.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

SUCH AS I HAVE

By Walter C. Buckner

When the children of Israel were weeping by the rivers of Babylon, they hanged their harps on the willows and cried, "how can we sing the Lord's song in a strange land?" These were not the last of the singers of the songs of Zion who have found it necessary to sing the old song in a new and strange environment. We too have been carried far from the familiar landmarks of other days and not a few there are who are hanging their harps on the willows and repeating the ancient lament, "how can we sing the Lord's song in a strange land?"

That we have come to a strange land none will deny. Values, ideals and standards are confused and conflicting. Doubt and despair is on every hand. In such an hour has the Church of Christ any thing to offer? Can we sing the Lord's song in this strange land? The faith that we do have something to offer and that we do have a song to sing is grounded in history. The progressive adaptability of the Christian religion to the expanding needs of men down through the ages and the promise of the Master that divine inspiration would not cease with His departure, but would continue through the Spirit of Truth, saying what he had not said because they were not able to hear it, is our sure ground of confidence. "The Christian religion," says Professor Knudson, "because it is moral, can never become static or obsolete. It inevitably progresses with conscience and will do so to the end of time. Whatever the enlightened conscience of mankind affirms, that the Christian religion will sanction. Through the infinite ages to come we may therefore rest assured that the Christian religion, rooted in the moralized religion of the prophets will never be outgrown; it will forever keep pace with the progress of the human spirit, and thus forever carry within itself the authority of divine revelation and leadership." This is an inevitable conclusion from the nature of our faith; it is abundantly proven in history . . .

Thus this eternal message set in a changing world must evermore be shifted to meet the onslaught of evil's cruellest thrust and its word of hope addressed to the areas of man's darkest despair. But while the form and setting may change the essence must forever remain the same. The later revelations of the Spirit of Truth cannot be contrary to the former revelations of Jesus. They must supplement but not substitute His teachings. Bishop McConnell has said that the true Christian teacher "recognizes

within himself the push of the currents which flow out of the long ages of the past," and which "sooner or later will get into their true channel."

If "God hath spoken in times past," surely God is speaking in this fateful hour. "When He, the Spirit of Truth, is come, He will guide you into all truth." History amply attests the fact that there has been much apostasy in the Church which bears the name of Christ. And always such apostasy has disclosed a failure to heed the Pauline injunction, "be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The churchman of today cannot too often remind himself of the sharp antithesis between the Christian philosophy and that of the world. It was there in the time of Jesus and it is there now. Any man who "recognizes within himself the push of the currents which flow out of the long ages of the past" may well look with deep suspicion upon his ideas and purposes if they seem to merge into and coincide with those of the world which has rejected Christ and plunges headlong to destruction.

When Peter had offered his sword in defense of his Master and found it useless, he fled in confusion to the place of outright denial in the judgment hall. Peter had offered the world's answer to his Master's need. But the NEW Peter, outside the Temple gate, said to the crippled beggar, "silver and gold (the world's relief) have I none, but SUCH AS I HAVE give I thee; in the name of Jesus Christ of Nazareth, rise up and walk."

Such as I have. Such as I have! Oh Church of the living God, the palsied and helpless millions lie prostrate with hands outstretched, pleading for help. The world offers ruthless government, scientific diabolism, death dealing explosives, terrifying cars of juggernaut in endless procession. Such is the world's only answer to this eager plea. Let us offer such as we have. Let us here highly resolve that our voices shall not be drowned in the world's wild babel; that our faith shall not be smothered in the world's dark despair; that our love shall not be poisoned by the world's rancid hate.

O God speak to us as Thou didst speak to Peter in the long ago and make clear to us that which Thou wouldst have us offer to our suffering brothers around the earth.

—Daily Christian Advocate (Western).

SATIRE AT ST. PAUL'S

Not often does one get satire from the pulpit of St. Paul's now that Dr. Inge no longer occupies it, but Canon A. C. Deane, of St. George's, Windsor, indulged it on Sunday morning. He pictured what might have happened in ancient Israel when Jeroboam set up the shrines of Bethel and Dan and told his people that they need not undertake the long journey to Jerusalem. He imagined the ponderous leading article of the daily newspaper: "The reopening of the ancient shrines of Bethel and Dan which we announce this morning is a measure which combines political sagacity with religious insight. . . ." Also the feminine conversation of those days: "What a blessing it is, my dear, that we have not got to make those long journeys to Jerusalem any

longer. You don't mean to say you still tend to go! It is so unnecessary, and of the expense when we are told to economize. Dan and Bethel are so much more and they have such charming priests, exactly educated, of course, but most wonderful creatures!" Canon Deane went on to apply the moral that Dan and Bethel were sometimes represented by a box with handles so that instead of going to church one merely turned a switch and took part in a different and more convenient form of worship. It was so easy, he said, to be content with a reduced Christianity.

—The Christian World

THE FARMER

By Alonzo Newton Benn

The farmer's life has vastly changed
Since pa taught me to work,
And work it was out on the farm,
With little chance to shirk;
For what one did or did not do
Was plainly to be seen,
And what was done was done by hand
And not by a machine.

Pa had no tractor on the farm
Nor plows with easy seat—
Disk harrows, hillers were unknown,
And drills for corn and wheat;
No easy way to harvest grain,
No stacker for the hay,
Nor many other wondrous things
Which are in use today.

Ma worked much longer hours than pa
And never did complain,
For pa at times would take a rest
On days when it did rain;
But days were all alike to her—
Hard work from morn 'til night,
For ma had no appliances,
Electric pow'r or light.

Refrigerators were unknown—
No radio news
No movie shows, no splendid roads,
No auto one could use;
No telephone on party line
The time away to while—
In fact the farmer of today
Has much to make him smile.

Yes, make him smile and be content
That he is his own boss,
And that a rainy day to him
Means profit, not a loss;
And that his daily bread depends
Not on some boss's whim,
But on his own good management—
Today I envy him!

DR. T. Z. KOO WILL WRITE BROCHURE FOR UNIVERSAL BIBLE SUNDAY

Dr. T. Z. Koo, the distinguished Orientalist and recognized on this and other continents as a foremost leader in church, education and state, will be the author of the new Universal Bible Sunday brochure, according to an announcement by the American Bible Society.

"For the Healing of the Nations" is the subject which the Bible Society has chosen as the theme for its annual observance which will be held in thousands of Protestant churches on Sunday, December 2, the second Sunday in Advent.

Packets of material containing Dr. Koo's brochure, a beautiful colored poster by the well-known artist, Ralph Content, and other helpful and interesting material, will be mailed by the Bible Society to over 100,000 pastors in November.

CONFERENCE NEWS AND PERSONALS

The Advocate appreciates the loyalty of T. Gallaher, chairman of the Board of Trustees at Trout, La. The Advocate has more friends than the Gallahers.

The editor of The Advocate acknowledges sincere gratitude a letter of commendation just received from Judge H. H. of Alexandria, La.—a great Methodist and a greater friend.

W. F. Howell reports his work as pastor satisfactorily at Bonita, La. Withstanding the damaged crops, he expects to be able to make a good report at conference in November.

and Mrs. J. T. Harris, of Franklin, came over for the zone meeting of the Woman's Society of Christian Service, and Harris paid the Advocate office an appreciated call.

C. B. Powell, pastor at Melville, La., says that things are moving in a fine way. He will soon complete the painting of the church building at Melville, and has a new school in progress at Palmetto.

A. C. Millar, veteran editor of the Methodist, reports that he is out of the hospital, but still indoors due to an ailment on his neck. He is hoping to be home in a few days.

Letter from Rev. J. F. Mincey says that he is still very weak and not able to do much work after the long siege of illness he has had. We sincerely hope that he will soon experience a better outlook for recovery of his health and strength.

Alvin P. Smith, who spent his vacation with relatives in New Orleans, is back in the city, La., and is carrying on with energy and the fine spirit characteristic of his ministry. We appreciate his unfailing loyalty to his church paper.

Paul H. Grice says that work on the Holly Bluff charge is making rapid progress. The parsonage has been repaired throughout and he is expecting a successful conclusion of the year's work.

R. H. Harper, district superintendent at Mandria, was a welcome visitor to the Advocate office on Monday of last week. Harper has completed a very successful campaign in which he had Rev. Don L. as an able ally.

and Mrs. J. R. Countiss were welcome visitors at the Advocate office on Tuesday of last week and were luncheon guests of the editor and his wife. They have now returned to their home in Starkville following their brief sojourn in the Crescent City.

The British Emergency Campaign to support the British Baptist Missions, Texas Baptist accepted a goal of \$40,000, and more than three-fourths of this sum is already in. This action on the part of Southern Baptists is certainly a commendable expression of denominational loyalty.

Katherine A. Wilson, correspondent of the Woman's Page, of the Mississippi Conference, says that eight women of the Mississippi Conference spent two very profitable weeks at Lake Junaluska. She was home when she wrote on Monday of last week.

Charles W. Lahey, pastor at Boyce, has had a busy summer with various

campus at Camp Brewer and with Daily Vacation Bible Schools. In addition to this he has built a recreation hall at Boyce and has completed a mission church at Hemp-hill.

Bishop and Mrs. Arthur J. Moore will move to Atlanta, Georgia, soon. The episcopal residence will be at 987 Springdale Road, and the Bishop's office will be located in the Educational Building of Glenn Memorial church, 1876 N. Decatur Road, N. E., Atlanta, Georgia.

A zone meeting of the women of the New Orleans district was held at Rayne Memorial church last Thursday. The meeting was preparatory to setting up the work formerly conducted under the name Woman's Missionary Society under the new legislation and the name of the Woman's Society of Christian Service.

We regret to note the collapse of Rev. J. P. Bonnacarrere, pastor at Gueydan, La. According to press reports he overtaxed himself in rescue work and collapsed in Abbeville with a heart attack due to the strain of work and the anxiety of rescuing his people. We have not been able to get news of his condition.

Rev. T. D. Lipscomb, pastor at Church Point, La., says that flood conditions are serious over his charge but worse towards the Gulf. The water lacked only about four inches of reaching the floor of his house. Outside the waing was good. He says that two of his churches were flooded but he does not know the extent of the damage as he has not been able to get to them.

Mrs. J. V. Bennett, assistant at First Church, New Orleans, left Monday on her vacation, going first to Vicksburg, then to Tupelo and other points. She is well-known in both the Mississippi and North Mississippi Conferences, where she lived with her late husband. No church has a more capable or faithful worker than she is. The Advocate wishes for her a pleasant vacation and a safe return to her task.

CARD OF THANKS

Dear Dr. Duren: We take this means of expressing our thanks and love to the members of the Mississippi Conference of the Methodist Church, and all others of the different denominations who have been so exceedingly kind and thoughtful of us during Mr. Cooper's illness. He was able to be moved from the hospital a few days ago, and seems to be making slow progress toward gaining his strength. We humbly ask for a continuation of prayers from those we love.

The gifts, flowers, visits and many acts of love have caused our hearts to be made glad.

REV. AND MRS. T. C. COOPER.

MEETING AT WALKER'S CHAPEL

Dear Dr. Duren: Just a line about our Walker's Chapel meeting. There were eleven additions by profession of faith. The church was hardly able to seat the crowds that came each night.

Walker's Chapel was added to the Spring-hill work after the Annual Conference.

Rev. Sam Nader, Southern Methodist University theological student, was in charge of the meeting. This young man holds revivals throughout the Louisiana Conference during his summer vacations. He has held around thirty revivals in Louisiana and meets with success wherever pastors use him. His schedule is filled for the remainder of this summer's vacation, but he can be reached after the first of September at Southern Methodist University in Dallas. This young man uses the offerings of his summer meetings to better educate himself for the Methodist ministry.

Sincerely yours,

A. C. LAWTON.

REPORT FROM POLLOCK CHARGE

During the week of July 15-21, a very helpful revival meeting was held at Urania, La., with Rev. R. M. Bentley, pastor at Bunkie, La., doing the preaching. Bro. Bentley is fine help in revival work. During that week practically all the former Southern Methodists, who had not already done so, united with the local congregation, which was formerly a Methodist Protestant church. One young man joined by baptism, and a young lady came in from the Baptist church.

Running simultaneously with this revival was a Vacation Church School, under the direction of Robert S. Crichlow, a theological student from Emory University. There was an enrollment of 55. As a direct outgrowth from this school came the reorganization of the Sunday school, which is now going strong.

Bro. Crichlow has directed two other schools on the Pollock charge: one at Pollock, with an enrollment of 20, and the other at Selma, with an enrollment of 21. At Pollock five credits were issued on a worship course. Bro. Crichlow is giving his entire summer to vacation school work within the bounds of the Alexandria District.



Our revival at Pollock is to be held next week, with Rev. B. P. Durbin, former pastor, doing the preaching.

I have held my own meeting at Selma and Liberty Chapel, and will hold a meeting at Bentley early in September.

L. R. NEASE, JR.

DECELL-WALKER WEDDING

A marriage of unusual interest to the readers of this paper occurred at Hattiesburg on August 3, 1940, when William James Decell and Miss Mattie Pearl Walker were married in Court Street church. Bishop J. Lloyd Decell, assisted by Rev. James L. Sells, performed the ceremony. Bishop Decell is the father of the groom, who is a graduate of Millsaps College and secretary to his father. After an extended wedding trip through the East, Mr. and Mrs. Decell will be at home in Birmingham, 120 Tuscaloosa Avenue.

NEWS FROM CROWLEY

Although the water was deep in the church basement and refugees in the auditorium, the pastor, Rev. G. W. Pomeroy, preached last week the most eloquent sermon since he has been in Crowley. (That is saying much for him.)

There was no music, no audible prayers, and no set sermon. It was a concrete illustration of Christian service. For three days and nights he rescued people from the rising waters. In his boat he went into front streets and back streets, accompanied by the Church School superintendent, Mr. Cary Martein.

The minister's wife housed and fed refugees until water came into the parsonage and they had to find security for themselves. Actions speak to larger audiences than words.

A GRATEFUL REFUGEE.

DR. RAULINS—THE MAN ON THE FLYING TRAPEZE

Dear Doctor Duren: We are still driving for the Advocate subscriptions. We shall recognize no "closed season" up here.

I was in an automobile accident two weeks ago. Driving alone about 9:30 p. m., I struck loose gravel, slipped from the road, reversed ends, rolled completely over and finished right side up still sitting under the wheel and ready to go, but with little prospect of going, for my car was demolished beyond repair. Not a drop of blood lost, not a fractured bone, not a very severe bump; but with a stock of gratitude that continues to expand. Some call me Barney Oldfield, some think I am after Jimmie Lynch's scalp and record for trick driving. I covet none of the honors nor hazards.

Note: This was not intended for publication, but we let Dr. Raulins tell of his accident in his own way. (Ed.)

D. B. RAULINS.

FROM LAKE ARTHUR

Dear Editor: We have had some work to do since last Friday, but we were very fortunate to be able to help so many people. We had about 800 refugees to stop here. They were taken to our high school building and we did what we could. The Red Cross furnished food and also divided them and sent 400 to Jennings, La. The town of Lake Arthur was from one end to the other under water. In fact many houses had water up to three feet. Most folks just

waded to work and others went in boats to and from their business.

The water covered the business section and most homes were flooded too.

We are going on as if nothing had happened. The carpenters are back at work on the parsonage.

We hope to come to Conference paid out in full.

T. J. HOLLADAY.

GOLDEN CROSS REMITTANCES TO AUGUST 16, 1940

According to report from the Conference Treasurer to August 16th, the following charges had made remittances on the Golden Cross:

Brookhaven District—Hazelhurst, Crystal Springs and Pearl River, McComb.

Hattiesburg District—Bonhomie, Clara Ct., Broad Street and Main Street, Hattiesburg, Heidelberg, Kingston and West Laurel, Petal, Sumrall.

Jackson District—Canton.

Meridian District—Chunky, Central, Hawkins Memorial and Poplar Springs, Meridian, Pachuta, Philadelphia Sta., Scooba and Electric Mills, Shubuta, Union.

Seashore District—Bay St. Louis, Brooklyn and Bond, Columbia, Kreole, Picayune, Purvis, Van Cleave.

Vicksburg District—Crawford Street and Gibson Memorial, Vicksburg.

Only 31 charges out of 175 have reported and they have remitted a total of \$441.29. Just think if every charge would do what they could, what a fine showing would be made when the other 144 charges remitted.

I appeal to the district superintendents, pastors and Golden Cross directors to help get the 144 charges to do something for the Golden Cross. Remember that this is General Conference action and that the money is used at our Hospital for charity work.

Thanking you for what you will do for this very worthy cause.

Yours very sincerely,

W. D. HAWKINS,
Golden Cross Director,
Mississippi Conference.

WISE OR OTHERWISE

By Rev. James H. Felts

It was Calvin Coolidge who said: If all the folks in the United States would do the few simple things they know they ought to do, most of our big problems would take care of themselves.

When hospitality is turned into drunkenness something fine is exchanged for vulgar familiarity.

The small boy who spelled and defined appetite as happytight had something. He said, "I am happy when I am eating and tight when I am full."

The past is our inheritance. The present is our asset. The future is our liability.

Destroy man's urge to improve his own condition and position and you have destroyed the divine spark that creates wealth, happiness and hope.

Silver faucets and ivory basins no more purify water than tails and tops and D. Ds. make a preacher.

For a long-tailed coat, a beaver hat, and a few degrees change only the appearance of a man, not his manners.

A clean shirt no more prevents B. O. than walking on a campus prevents ignorance.

It is a poor policy to exchange a virtue for an unproven one. We pray delivered from theorists.

Recently a Memphis, Tenn., citizen, killed his dog. He was indicted for cruelty to animals. Poorer man!

True or false? Doing nothing is a sign of gentility.

THE REVEREND E. L. SHETTLES

He was well-known, but not many of his close friends, knew, that E. L. Shettles was for Elijah Leroy. His father, Abner Shettles and his mother, Caroline Browning, natives of South Carolina. Soon after marriage, in 1845, they moved to Pontotoc county, Miss. Elijah Leroy was the father of ten children. His parents were members of the Baptist Church, and his father was a Baptist minister.

The parents were not well-to-do material things. The Pontotoc country was and sparsely settled, churches and schools were not well established. School opportunities were, for the most part, when children were not needed on the farm. A short time in winter, then in summer when children were laid by. Such were the conditions under which the subject of this sketch spent his youth and young manhood. When a boy he was a farm hand, and one or two short terms in a country store and worked in a store. When he reached his majority he had been engaged in many things, and in those years he had habits that stood in the way of success. In his "Story of My Life," he tells of the best business prospect that had ever come to him and how he lost it. Here is a story that stood in the way: "I went back to my habit of drink and cards."

When approaching his fortieth year he came to himself, and surrendered to the "still small voice" that he had heard many times. Here is a record of 1891: He accepted Christ, united with the church, the conference granted him a local preacher's license, and the Texas Conference admitted him on trial and assigned him to be "Preacher in Charge" of Alton circuit, though he had never preached a sermon. His education was very limited, doctrinally unformed, of the times he knew but little, and was better known among sports and gamblers than among preachers and church people.

How could the Conference do this? Doubtless its wisdom was questioned. This man, forty years old, only a few months a Christian, is to preach the sermon after his admission into the conference. If the Conference did a risky thing by admitting this untried man, in 1891 E. L. Shettles did not justify the confidence reposed in him, at Austin in 1891. Memorial Church, educators spoke of the valuable work he had done, and the institutions of higher learning had many beneficiaries of his unusual labors.

In the seventeen years spent in pastorate there was a term of four years at Pittsburg. In each place he erected a house of worship, mobilized the energy and business capacity of the community. His ministry—seventeen years in the pastorate, thirteen as presiding elder, twenty as a superannuate. His twenty years of retirement were years of usefulness in a large sense.

CHAS. F. SHETTLES

Houston, Texas.

R. H. HARPER REUNION SPEAKER

Robert H. Harper, D. D., district superintendent of the Alexandria, La., Methodist district, was the speaker at the reunion of Camp Ben McCulloch, Confederate Veterans, on August 9. His address was primarily to Confederate soldiers and daughters, and was a great address, one of the best ever delivered at Camp Ben McCulloch, which is the largest Confederate camp in the South, and which has some of the nation's best and most famous speakers.

Harper's address was an "American" address, fitting in the present world crisis. He proposed to talk to Confederate soldiers and daughters, it was suited to any audience. He stressed Americanism, and warned against the dangers of Americanism in the present world. He reminded Confederate sons and daughters of their heritage, of the devotion of the personal courage of the men and women of the old South who gave their lives for a lost cause, still lost their fight, but, undaunted, on after the shooting was over, and their ruined homes, reclaimed their farms and devastated country—a feat without a parallel in history. And he urged these sons and daughters today to live in their lives the heroic conduct of Confederate forefathers.

Harper was one of the speakers at the Confederate reunion last year, then delivered the Confederate memorial address, and was one of the best the camp has had.

Bro. Editor: I hope you can use my address. Dr. Harper came 400 miles to this address, and we appreciated it very much indeed. I will thank you in advance.

T. F. HARWELL,

Adjt., Camp Ben McCulloch, U. C. V.,
Texas.

MISSIONARY BRIEFLETS

Everywhere in Brazil one can hear of the pastoral work done by Bishop Dacorso before he was made a bishop of the Church. Bishop Dacorso was some years ago pastor of St. Matthew's church in Para, when it was the only church in town. The present lay leader of the church remembers that when he was a boy Bishop Dacorso often took him along on his visits. He remembers going into every section of the city and watching Bishop Dacorso stop at every house to tell of Jesus everywhere. Others tell of Bishop Dacorso, in order to meet some one far from a railway or an auto, often waded through mud and water, the skin, rather than miss an opportunity to preach the gospel to people who never heard it. "It is no wonder," says a missionary in Brazil, "that one rarely finds a pastor complaining when he receives a difficult appointment from such a place."

Over two years ago—in May, 1938—Methodist workers began holding services in Tanaga, on the Uwajima circuit of Brazil. Within two years time a new church was organized with seventeen members, ten of whom had been received by baptism. Children had also been baptized. One of the new converts was the sister of the pastor of Uwajima city, and was one of the best educated, most refined and most women of the village. She is

now giving almost as much time and thought and prayer to the promotion of Christian work in her village as if she were an employed Bible woman.

Candler College, Havana, has a record of more than forty years of service to the youth of Cuba. Across the years the school has seen two of its teachers—one a Cuban and the other an American—called into the active ministry of the Church. Seven or eight of its students have become local preachers. Thousands of young Cubans have been educated in this Methodist school. Rev. H. B. Bardwell is president.

In Brazil it seems that people prefer to hear a sermon at night rather than in the daytime, and night services at Methodist churches have splendid congregations. The mid-week prayer meeting is also well attended.

"Food in Poland," wrote a Methodist worker early in the summer of 1940, "seems to be plentiful, but it is very, very expensive. Butter is \$2.00 a pound, hog lard is three dollars a pound, and such essentials as bread and milk are very high. But we are trying to live and to fill each day as it comes, never knowing what the next day may bring."

NEWS FROM MISSION FIELDS

Russian Court Permits Methodist Work to Continue

After the Russians came into the city of Przemyśl, Poland, the books of the Methodist Church were ordered to be turned over to the Russian court. Rev. T. J. Gamble, the Methodist pastor, not only turned over the church book but the rules and articles by Wesley as well. "After several days the church book was returned," he says. "The court had said that all was good and that the Methodists might be allowed to go on with their work." Mr. Gamble then invited the Russian soldiers to come and listen to his services, declaring that the Methodists had no secrets but wanted every one to know what they were doing.

—Board of Missions News Service.

How Methodism Spreads in Brazil

How does Methodism spread in Brazil? Not so much by big meetings and public efforts, but rather through the quiet, everyday Christian life of members of the Church, declares a missionary in Brazil, adding: "Jesus expressed it to perfection when He spoke the parable of the leaven." As an illustration the missionary tells the following story:

Lieutenant Silva had a new neighbor. A friend whispered in his ear: "Beware of the new neighbor. He is dangerous, he has some sort of new religion. I think he worships the devil and practices black art. He will bear watching."

"Don't bother about me," said Lieutenant Silva. "Don't you see I am a lieutenant? I'll take care of him."

So, with his curiosity aroused, the lieutenant kept a close watch on his neighbor, but failed to discover any reason why he should be jailed. He seemed a kind man, considerate of his family and his neighbors. But there were certain times during which all the family gathered together and sang songs and seemed to be reading and talking about something. Finally Lieutenant Silva's curiosity got the better of him, and he ventured to ask his neighbor what he did at those times. The neighbor invited

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

him to come over and see. The lieutenant went, then went again, and kept going. Finally he obtained a copy of the Bible and at last joined the Methodist Church. The suspicious friend came back one day and inquired about the dangerous neighbor.

"Why, he is not dangerous at all, said the lieutenant. "He is a fine fellow and I like his religion so well that I too have become a Methodist."

"That's just it," said the friend, "didn't I tell you he was dangerous?"

Methodism Still Lives in Bohemia

In spite of wars and rumors of wars all over Europe, in spite of invasion and the blitzkrieg Methodist work among the young people of Bohemia and Moravia continues to make steady progress, according to the Rev. J. P. Bartak, D. D., in charge of Methodist work in what was formerly Czechoslovakia. One might say that this is in accord with the Protestant tradition that has held sway in the land of John Hus for more than 500 years. Protestantism just cannot be killed by any blitzkrieg, or imperial decree or imperial army.

Dr. Bartak reports that the recent Young People's Assembly, held in the famous old castle of TYNEC, now belonging to the Czech Methodist Church, brought together about 250 delegates and visitors for study and worship. This is probably the largest attendance ever had on such an assembly. TYNEC is about 100 miles southwest of Prague in what is now known as the Protectorate of Bohemia.

Candler College Serves

For forty-one years—since its founding in 1899—Candler College in Havana has rendered a fine service to the youth of Cuba. At a recent district conference one of Candler's finest young men—Ernesto Vasseur—was licensed to preach and recommended to the Annual Conference for admission on trial. Ernesto Vasseur grew up in the school and was graduated from the Commercial department. For several years he has been active in the Young People's department, and since last September has been teaching with success a class of Junior boys in the Church School. His wife is a graduate of Buena Vista College, Methodism's school for girls in Havana. They were consecrated in May at a solemn service and were appointed by Bishop Kern to supply a circuit in the country.

"We, who have watched them grow and helped them to come through conversion into a consistent Christian life, now rejoice in their consecration and call into our itinerant brotherhood," says Dr. H. B. Bardwell, president of Candler College.

—Board of Missions News Service.

Missionary in Brazil

Missionaries in Brazil have little time to play for the workers are few and the work is abundant. During the past year Rev. Charles W. Clay served as Secretary of Christian Education for the North Brazil region, also as Secretary of Social Action, and as a teacher in Granbury College. One

(Continued on page 12)

THE CHURCH PEW

LIFE INSURANCE

By Harry H. Allen

At first thought, this subject may appear to be considerably out of place in any religious publication, but that depends on whether we are considering its secular or spiritual implications.

Recently my thoughts were roaming along rather aimlessly, when they chanced to meet up with the subject of "life insurance." Suddenly the fact was revealed to me that life insurance, as we have always known it, is not actually life insurance at all; that the term as used is very much a misnomer. It does not actually insure us of life for a day or even for an hour. All that the policy agrees to do, is to indemnify the person named in the policy, to a certain extent, for the financial loss that person may have sustained by the death of the insured. That is all the insurance company can do. It cannot agree to prolong the life of the insured for any given time. Such an agreement would be impossible of fulfillment. "Then," some one may say, "there is no such thing as actual life insurance. In a secular sense, no. But listen to what Jesus has to say in John 11:25, 26:

Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live:

And whosoever liveth and believeth in Me shall never die. Believest thou this?

Here, then, is actual life insurance, beyond doubt. Guaranteed by the Master Himself. He offers to us a paid-up life policy, the premium of which He paid on the cross. It is ours, if we accept it and meet the conditions named in the policy, belief in Him, which implies obedience to His commands. By acceptance of these terms, we are assured of life eternal. And this for the insured, not just compensation for others.

Many are seeking social security of doubtful value. But Jesus offers us eternal security with Him. Where else will we find it provided so completely as is provided in His Word? No corporation or power on earth can offer us such security in our time of need, as He. By all means, then, let us insure our lives in Jesus Christ and know assuredly that life eternal is ours. This is life insurance indeed.—Christian Action.

Eustis, Florida.

CLIPPINGS ON HEALTH FROM MR. REILY'S DIARY

Eat Vegetables and Taboo Meat, Medics Are Told

Chicago, June 7, 1921.—"If you would enjoy life in its highest form, with good health, the ability to think clearly and freedom from anger and other disagreeable human traits, cut out the meat diet and eat plenty of lettuce, spinach, cabbage and celery."

This is what Dr. Edin S. Antisdale, of Chicago, told the medical men and women attending the convention of the Illinois State electric and Tri-State Electric, Medical and Surgical Societies of Wisconsin, Michigan and Illinois. Dr. Antisdale introduced his dietary recommendations.

"Lettuce, spinach, cabbage and celery are

rich in minerals and solids," he declared. There are no better vegetables that grow above ground. But the humble potato is the king of the tuber tribe. Potatoes should be baked and eaten, skins and all. In this way only can you get the full benefits of the salts which nature assembled near the skin. If boiled, the water in which they are cooked should be used as gravy.

"You can't get a life of joy and energy by eating the flesh of dead animals."

Mr. John A. Stewart, chairman of the U. S. Trust Company, celebrates his 101st birthday working along as usual. He goes back twenty-four hundred years for his long life recipe. "Moderation in everything." Aristotle wrote about that in his famous "NOT TOO MUCH NOT TOO LITTLE," advice.

Today (March 20, 1924) Dr. Eliot, formerly president of Harvard College, celebrates his 90th birthday. That surprises us, but it ought to be the rule instead of the exception. Any man who chooses can live to be 100, barring accidents, if he starts out with an average constitution.

The natural age of men, when they realize that one-half of what they eat keeps them alive and the other kills them, will be 140—just twice the Biblical three score and ten.

Years ago, Howard A. Colby, all-around athlete, gave golf lessons to John D. Rockefeller, already an old man.

Doubtless, Mr. Colby expected to outlive his pupil. Mr. Colby died on Monday, aged 57. Mr. Rockefeller, in his 90th year, is well, with years ahead of him.

Length of life depends on how you live, not on how much you exercise.

Theodore Roosevelt killed himself by unwise exercise, undergoing when past fifty such straining as would have strained an athlete of twenty-five.

Mr. Rockefeller prolongs his life by care and moderation. Wise Greeks wrote above their temple: "NOTHING IN EXCESS."

WHY WE SUPPORT THE CHURCH

The church provides the place, leadership and fellowship for worship of God.

The church is the protector of our communities, property being more valuable, human life safer, and virtue less in danger where Christian institutions exist. Her house of worship and work is a witness of all that is good, a call to all that is holy.

The church is the conservator of values of the past, the creator of ideals in the present, and the torchbearer of tomorrow's progress.

The church is the great mother of children, educating them in her homes and schools, training them for service, preparing them to meet temptation; and, should they wander or fall by the way, the church is ever receiving them in forgiving and restoring grace.

The church sends a steady stream of consecrated men and women into every avenue of life, making our schools religious, promoting civic reforms, carrying Christian ethics into economics, thus helping on the answer to Her prayer, "Thy kingdom come. Thy will be done, as in heaven, so on earth,"

The church through its ministers and members is continually carrying on a ministry of consolation to the aged, the sorrowful, the tempted, the lonely, the troubled—a service that can never be tabulated in reports nor paid for in money without which, life for multitudes would be empty of meaning, and hopelessly lorn.

"Lord, what a change within us one hour
Spent in Thy presence will prevail to make!
What heavy burdens from our hearts take,
What parched grounds refresh as a shower!
We kneel, and all around us seem lower;
We rise, and all, the distant and the
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!"

—The Cumberland Presbytery

U. S. BILL FOR LIQUOR

Liquor is being sold at 437,000 retail outlets, says W. C. T. U. headquarters.

We have one retail liquor license for every 300 residents, 11 saloons for every five churches, one tavern or liquor store for every 71 homes.

Our booze bill for 1939 is (conservatively estimated), around \$3,228,491,968.

For the 31 months from April 6, 1937, to January 1, 1940, we've spent some \$850,226 on liquor. That's conservative. And it is more by \$2,297,046,226 than government expenditures for public works from 1933 to 1939.

Ponder this: the entire federal government debt of approximately \$4,000,000,000 could have been wiped out with the money the people have spent for liquor and direct liquor results since repeal.

And that doesn't include the fear, aches and other troubles booze causes.

—Christian Action

NEW STEREOPTICON LECTURE

"Every Man In His Own Tongue" title of a new stereopticon lecture available from the American Bible Society and its district offices throughout the country. The lecture consists of 48 slides, with an optional closing of the appropriate "O Word of God Incarnate," and seven additional slides.

The subject matter treats of the Society's contribution in promoting the translation of the Scriptures into languages as well as illustrations of the early historic publications of the Bible and its translators.

The lecture may also be secured from the various offices of the Department of Visual Education of the Methodist Episcopal Church and the Massachusetts Bible Society.

"What's the matter with Mose? I haven't seen him around for some time. Is he sick?"
"No, sir, Mose ain't sick, Mr. Mose. There ain't really nothin' the matter with Mose. He gits up in the morning and has a great big breakfast. Then he sits down until supper-time and eats a great big supper. Mose ain't sick—he's just sleepy. Mose ain't torpid. There ain't a thing the matter with Mose but drowsiness and laziness."—From Ruth Woolley Law, Oregon.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Wiltz M. Ledbetter has recently returned from Chicago where she attended organizational meeting of the General Board of Missions and Church Extension. The board is composed of thirty bishops, preachers, twenty laymen, twenty women and twelve youth representatives. Bishop Arthur Moore, of the former Church, was elected the president of the great board of the new church, and Francis J. McConnell, of New York, was head of the Division of Foreign Missions, and our own Bishop A. Frank heads the Division of Home Missions. Ledbetter has the following to say about this meeting:

The women members of the Board of Missions and Church Extension were called a day prior to the organization of the Board for a time of fellowship and a forum hour, which proved most profitable. The last hour of the morning was a period of meditation and worship, conducted by Miss Mabel K. Howell. In the afternoon the entire body visited the Home, one of the outstanding Home institutions of the former W. H. C. of the Methodist Episcopal Church, where settlement work is conducted on a large scale, with a staff of eighteen workers. The most sublime expressions of missionary life of the church was witnessed Wednesday evening at the Methodist Home in downtown Chicago, "where the crowded ways of life."

Arthur J. Moore, the newly elected president, assisted by six bishops, conducted fifty young men and women to a time of teaching and healing. Twenty-seven of the candidates were from the Methodist Episcopal Church, thirty-three were from the former Methodist Episcopal Church. There were men and their wives, twenty-seven women, and five young men. Included in the United States ten countries were represented in their chosen fields. Twelve were assigned to China. All are college graduates, some have university and professional degrees. They have been prepared to render varied services.

There are eleven other young women and deaconesses who will be consecrated and enter service before November.

Auxiliary members are asked to attend the meeting nearest them.

1:00 A. M.—Worship.
10:30 A. M.—Introduction—District Secretary.
10:35 A. M.—"The Challenge of Change"—Mrs. Paul Arrington or Mrs. D. L. St. John.
11:05 A. M.—Song.
11:10 A. M.—"Shifting Populations"—Mrs. E. V. Perry.
11:40 A. M.—Song.
11:45 A. M.—"The Church Serving Shifting Populations"—Mrs. Stanley Wilson.
12:15 P. M.—Roll Call, Announcements, etc.—District Secretary.
12:30 P. M.—Lunch.
1:15 P. M.—Conference period.
2:30 P. M.—Reassemble for closing, in charge of District Secretary.

During the conference period Mesdames Arrington, St. John, Perry and Wilson will explain the new organization and answer questions which may have arisen at the zone meetings.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Methodist Home Asks Aid

To the Women of the North Mississippi Conference: As a trustee of our Methodist Home, it is possible for me to know something of the inside workings of the Home, and to see its needs, and how these needs are being met.

We are now in what we call the "summer slump," when we relax our efforts and withhold our attendance as well as our financial support from the work of the Church. This also applies to our contributions to the Home. At this season we are all too prone to neglect it also.

This leads me to make just a few suggestions, by means of which we can give assistance to the Home and its management at a time when aid is very much needed.

For some years it has been customary for many of the children of the Home to be invited to become a guest in some Methodist home in the state, for a period of a week or more. This not only gives the child the pleasure of a visit in a real home, but relieves the Home of just that much expense for the time the children are away, as well as giving the hosts a more intimate knowledge of the character of work being done by the Home. Let every one who can, have one of these children for even a brief vacation this summer.

When you are doing your Fall canning, remember the Home with a part of all you are providing for your own needs. The severe winter and late spring, with constant rain, have cut the fruit and vegetable crops short. If these children are to have this help again next winter, much of it will have to be contributed by outside friends. This can be held and shipped in the free cars always run about Thanksgiving.

If any of the ladies have idle time this summer, some of this time could be used in sewing for a child, or several children, in the Home. This could be done singly or in groups, or by circles in the missionary society.

Best of all would be for all churches and

church schools to adopt the monthly plan of contributing. If this were done, there would be little or no need for special calls to be made. Does your church or church school make regular offerings for this most worthy cause?

MRS. E. T. CLARK.
Cleveland, Mississippi.

PILLARS IN THE CHURCH

By Mrs. Irvin Rowland

The old people, those who have faithfully and untiringly given their active lifetime in service to the Lord, are some of the strongest pillars in our churches. Their life is a monumental witness of the Christ they served, and their presence is ever a source of courage and inspiration. What can compare to the saintly look acquired through righteous living?

Yes, the older members have as big a part to fill as the younger and more active members. There is a place for everyone and his varied religious talent in the work of the kingdom of God. May every group with humbleness and dignity fill its God-given privileges, for "Now there are diversities of gifts, but the same Spirit," and "For the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ."

THE ABINGDON-COKESBURY PRESS

The expected merger of Methodist book publishing interests was formally announced last week from the New York and Nashville headquarters of the Methodist Publishing House.

The merger brings together the Abingdon Press, the Cokesbury Press and the Stockton Press, which will be operated as the Abingdon-Cokesbury Press.

Methodist publishing interests, founded in 1789, were divided as the church divided in the middle of the last century, and were reunited by act of the recently organized Board of Publication of the Methodist Church. This background qualifies Abingdon-Cokesbury as the oldest book publisher in the country.

Mr. Pat Beaird has been appointed manager, with Mr. Joseph V. Pilkington as assistant in charge of sales and advertising, and Mr. Cecil Jones as assistant in charge of trade service. Mr. John Zipfel will be in charge of the Abingdon-Cokesbury interests at Dobbs Ferry, New York, where many of the Abingdon-Cokesbury books will be manufactured and distributed. Mr. Charles Reiner, Jr., will be in charge at Baltimore. Mr. Milton Steinfeld, formerly of the Abingdon Press staff, will be trade sales representative in the Chicago area.

The new organization also combines the retail bookselling facilities formerly operated as The Methodist Book Concern, The Publishing House of the Methodist Episcopal Church, South, and the Methodist Protestant Board of Publication. The organization will have retail stores in Boston, New York, Baltimore, Richmond, Pittsburgh (two stores), Cincinnati, Detroit, Nashville, Chicago, Dallas, Kansas City, Portland and San Francisco. The volume of business handled by this chain is perhaps the largest of any organization in the world specializing in religious books. Combined assets are approximately eight million dollars with annual sales exceeding five million.

—Publishers' News Service.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
15th Street, Meridian, Miss.

Study Leaders' Meetings

Study Leaders' Meetings for the Mississippi Conference will be held as follows:

21st—Jackson District, at Jackson to be announced.
22nd—Seashore District, at Bay
23rd—Hattiesburg District, at Bay
24th—Meridian District, at Meridian Church.
25th—Brookhaven District, at Brookhaven.
26th—Vicksburg District, at Vicksburg Street Church.



Old Centenary College

CHURCH SCHOOL LESSON AUGUST 25, 1940

By Rev. W. C. Newman

CONFESSION AND FORGIVENESS

Lesson Text: 2 Samuel 12:13, 14; Psalm 51:1-3, 9-13; 32:5

Golden Text: Confess therefore your sins one to another, and pray for one another, that ye may be healed.

On no other point has there been more widely varying opinions among religionists than on the matter of the confession of sins. Ideas raging all the way from the Roman Catholic practice of confessions made regularly to a priest in the privacy of the confessional to the more spectacular doctrine of public confession which has been currently revived by the Oxford Group.

Facing One's Own Sins

The very fact that such different ideas are held by so many religious groups is probably the strongest argument for the need of confession. But the purpose of confession is often obscured by the very manner in which it is practiced, which accounts, I believe, for the fact that many people do not practice confession at all.

For the purpose of confession is an honest appraisal of one's own life and character, and a frank facing of one's own faults, with a firm and steady determination to get rid of them altogether.

Introversion vs. Exhibitionism

Yet so easily may a very holy practice be misunderstood and wrongfully used that it often happens that confession may degenerate into morbid introspection, a habit of brooding over sins, real or imagined, that not only serves no good purpose, but actually makes spiritual hypochondriacs out of men. This kind of constant absorption with our sins may take one of two extremes, depending in a large measure upon the emotional nature of the person involved. One may either retreat within himself, hugging his sins closely to him, exaggerating them, gradually shutting himself up with them until he becomes anti-social, self-centered, even unbalanced. Or he may, as some do, feel so often the desire to "confess" that he makes his sin the subject of his conversation in public and in private as some people do an operation or an illness. Such confession rapidly ceases to be confession and becomes boasting.

No Healing Without Confession

On the other hand no student of psychology, and certainly no student of Christian doctrine, can miss the truth that "honest confession is good for the soul." As it is necessary for the surgeon to lance a body sore into which the poison and infection have gathered in a dangerous quantity, so unless a man opens up the sores of his soul through wholesome confession, he will make little progress in the conquest of sin.

David avoided both the extremes of distorted practices of confession, and the fatal mistake of refusing to confess. His 51st

Psalm, written no doubt just for his own soul's good and without any idea that it would ever be published or become "scripture," has been a model of sincere penitence and healthy consciousness of sin for many generations. We can do no better thing than to use it in letter and in spirit for our own needs.

Forgiving One's Self

Our confessions are rightly concerned in securing the forgiveness of God for our sins. But we are mistaken if we imagine that all that is necessary is to have God write our sins off the book and "remember them against us no more forever."

For one thing we must achieve self-forgiveness. And that is not easy. Some of us, having committed sin, allow the consciousness of that sin to defeat us all the rest of our lives. We consider it fatal. We never rise above it. It fixes in us a sense of inferiority that destroys usefulness and peace.

Not so with David. Having honestly and courageously confessed the evil he had done, while forever after feeling remorse and sorrow, he forthwith set about to make such restitution as he could and leave the rest with God.

"Art thou a mourner? Rouse thee from thy spell!

Art thou a sinner? Sins may be forgiven!
Each morning gives thee wings to flee from hell;

Each night a star to guide thy feet to heaven!"

Forgiving Others

Nor must the Christian ever forget that Jesus made our forgiveness contingent upon our forgiving all others. "Forgive us our trespasses as (to the very same degree as) we forgive those that trespass against us."

No man can expect God's forgiveness as long as that man holds in his heart envy and malice and resentment against any of his fellow men. That is the clear pronouncement of Jesus. Unless we forgive we cannot be forgiven. Some of us had better remember that and be very diligent about clearing up our attitudes toward others. Some of us are in danger of "hell fire" because we refuse to forgive and therefore are unforgiven.

Blessed Healing

If Kant was awed by "the starry sky above and the moral law within," it seems to me all mankind ought to be awed by the thought of God's gracious mercy in the forgiveness of our sins. For by that mercy we may not only escape the eternal doom that ought to fall upon us, we may be actually made over into new "creatures" by the unbelievable cure of God. And that is the object of all confession.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold up our heads that our body becomes erect. It is only when our thoughts go up that our life becomes upright.—A. MacKenzie.

NEWS FROM MISSION FIELD

(Continued from page 9)

year's work as Secretary of Christian Education covered the following activities:

Mr. Clay traveled over 15,000 miles and visited 22 different churches, organized and directed a nine-days' pastor's training school with an enrollment of 31; directed 4 training schools and 2 local schools; conducted one school for training workers; directed vacation schools, and had 1,000 people enrolled from 15 churches; organized 23 vacation schools with an enrollment over 1,000 students, about 400 coming from non-evangelical homes; and wrote 1,000 letters to pastors and lay leaders of churches of this region. As Secretary of Christian Action he traveled 15,000 miles, visited 25 churches, distributed 16,700 leaflets; mimeographed 8,800 pamphlets; and plays on social action and nearly 2,500 letters. Mr. Clay also directed the Bible classes at Granberry College.

The Bible Is Studied In Korea

The 1940 Bible Institute of the Chongchun district of Korea had 45 students and a good increase over the year before with nearly all the district present at attendance. The institute was in session five weeks. Immediately following the district Bible class opened and 127 classes for ten days of Bible study. Each evangelistic services were held at every church was crowded at every service.

Methodism Still Serving In Poland

A recent letter from Przemysl, Poland reports that the letter received from the Mission Board headquarters in America was the first letter from America received by the Methodists in that section for eight years. Polish workers at Przemysl report that still going on in spite of war and occupation. At this place the Methodist church has been open every Sunday save one since the war began. The chapel has been filled with refugees all the past winter, and the chairs are re-arranged and new ones are done to a good crowd, many of them being newcomers each week. They continue to come and go all the time.

"We are trying in a small way to suffer humanity the best we can," says the pastor of the Methodist church at Przemysl. "Pray that we shall not be a burden to anyone, but a blessing to all who are always about us and so we are good to us all." That is the message comes from this war-torn country of Poland.—Board of Missions News.

BORN AGAIN

There comes a time when men are born into a new earth, a new heaven. They see God's promise they did not before; they behold the limit of duty; they feel themselves of immortality; they long to make a better than it is; they rejoice in the privilege of working with God. Then they are indeed born again.—H. C. Chard.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WHEN YOU AIN'T GOT NOTHIN'

Jehovah's Witnesses to the number of 1,100 held a convention in Detroit recently. They came from the rural sections, the hill country, the dust bowl regions. They were plain, poor people, expecting even persecution and suspect, welcoming



Mr. Jones

According to the local expectant mother in South Carolina, in a cotton dress, was how she happened to the sect and come to Detroit to attend a convention. This was her answer: "Honey, when you ain't got nothin' but God looks good."

It is a fact that many, perhaps most of our large religious bodies began as the disinherited. This was true of the Methodists, also of the Baptists. It was true of the Nazarenes, the Church of Christ, and others that might be named. It looks good "when you ain't got nothin' but God looks good." Why should He not look better when we have something, at least a little? Does poverty make for piety and unbelief and godlessness? Before we generalize, be careful lest you generalize.

One of the Jehovah's Witnesses was saying: "I have come 1,100 miles, that's a short distance when you are in God's business."

I am not in sympathy with some of the tenets of this sect and they would regard me as quite beyond the pale of the faithful. All the same I say the loyalty and sacrificial adherence of these people to their tenets puts most of our "respectable" believers to shame.

To hear a grand old gentleman say: "Talk, but it takes money to buy a religion," by the same sign, "Talk's talk, but it takes action to make religion effective and the faith victorious."

This question: Does God look good when you are apart from whether you have something or nothing?

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THE PIGEON

Rev. Vivian T. Pomeroy, D. D.

One afternoon I was sitting in a train at Union Station; and, as I took up my paper, I glanced idly through the window at the shining rails of the next train on the track. I noticed a solitary pigeon. I noticed him because he had in his beak a round paper cup with crinkled paper upon a time the cup had had a hole in it. Even from where I sat I could see that some crumbs of cake were scattered to the sides and bottom. I noticed that it was a rich find for that kind of a pigeon.

He carefully laid the cup on the ground and was about to treat

himself to a luscious crumb, when another pigeon swooped down beside him. The pigeon of property, whose cake-cup it was, dug viciously at the intruder and drove him away and then returned to his cup. But no sooner had he opened his beak again than back came the other pigeon—or perhaps it may have been a different pigeon, I could not be sure. Anyway, once more the pigeon of property flew at and drove away the would-be sharer of his find. And again he returned, and again the other pigeon came also, then another, and another.

The first pigeon flew at one and then at another. Right and left he chased them. First up, then down. This way, that way. So that by and by he had no chance at all even to get to his cake-cup. His beady eyes flashed; his little head turned this way and that; he was a very aggressive pigeon indeed. Nobody was going to interfere with his affairs, if he knew it!

At last he was alone. I craned my neck eagerly to see him eat his meal in peace. One peck, only one. And then once again a large slate-colored pigeon dropped down beside him. This time he was really enraged. He pecked at the intruder, drove him off, and, thoroughly aroused, chased the large slate-colored pigeon down the track, beating with his wings, pecking furiously.

And as he gave his final peck, I saw something else. A gust of wind caught the cake-cup, and lifted it, and swirled it around. Away it blew, right in a doorway. A railway porter, passing by, saw the open door and banged it to; and when the pigeon flew back once again, lo! while he had fought, that for which he had fought had disappeared. My train lurched and went out.

A sad story—with an even sadder moral; but I am not one to press my morals, as you well know. I think far too highly of you for that.—Reprinted by special permission of the author and the Christian Leader.

YOU HEAR WHAT YOU ARE LISTENING FOR

Over thirty years ago a pioneering husband and wife were driving their wagon over the prairie into the west of America. In the back of the wagon lay their baby.

As the wagon lurched over the trackless prairie the baby rolled out on to the thick grass. An hour later the mother and father discovered their loss and turned back across the prairie.

But they did not find the child; for an Indian tribe had crossed the track, picked up the baby and adopted him. They trained him in the craft of the woods. As a boy he was able, like any Indian, to distinguish the noises made by the insects, and to interpret every sound of the forest.

Years passed, and a city sprang up close by. The boy was discovered to be of European blood and was taken into the city and educated at its schools, but without losing his gifts of eye and ear.

A few years ago he was standing with a friend on the pavement at one of those cross-roads in New York, where the elevated railway clangs and roars overhead, the trams rattle and grind on their rails. Grabbing the arm of his friend the youth said, "Listen, I hear a cricket." His friend said, "Ridiculous. No cricket could live here, and if it did you couldn't possibly hear it."

Dragging his friend after him, he crossed the road to the opposite corner. There on a window-sill were some flower pots. Searching along the plants in these flower pots, the youth found a cricket.

"Amazing," cried his comrade, "incredible!" "Not at all," said the other, taking a silver coin from his pocket and flipping it into the air. As it dropped on the pavement a score of citizens of New York stopped and stooped to see where it had fallen.

"You see," said the youth in a simple sentence that gives us a final word on this whole matter of our life calling, "You see, everyone hears what he is listening for!"—Basil Mathews, in "Shaping the Future."

THE TORCHLIGHT PROCESSION

By Samuel Scoville, Jr.

"Nanny, there's to be a torchlight procession tonight," I informed Old Ann, our cook, as we sat on the kitchen steps just before supper on an October evening. "The Demmycrats are going to parade—but I'll be abed."

"Would you like to see it, Sammy?" returned Old Ann.

"Ooh, yes, indeedy," I cried, "but I can't. Our house'll be all dark and I can't even watch the procession, for those Demmycrats'll be marchin' for Tilden, and we're all for Hayes and Wheeler."

"Not all, not all," returned Ann positively, and her big black eyes seemed to snap as she spoke. "I be a Democrat myself."

"Why, why, Ann," I stammered, as shocked as if she had said she was a cannibal.

"Yes, I be, too," persisted Ann stoutly. "My father he voted for Andrew Jackson an' I guess my granther, over in the Quarter, were a Democrat, too—when he found time from fightin' Injuns an' huntin' wolves."

I pondered her words for a long minute. Next to my family, I cared more for Ann than anybody else in the world, and decided that I'd keep on caring even if she were a Demmycrat.

"Well, anyway, I can't see their old Tilden parade," I said at last wistfully.

"Yes, you can, too," returned Old Ann impressively—"if you'll do just as I say."

Even yet, after some sixty odd years, I can frame no excuse for what happened that night. Only it must be remembered that I was a very little boy and—a Torchlight Procession to me in those days was equal to a Coronation now. Anyway, at nine o'clock the Tilden Parade went past our house, which was entirely dark, as were the houses of all right-minded Republicans that night. I suspect that behind unlighted windows the elders of the household watched those Democrats disporting themselves, but such a sight was strictly taboo to all Republican children. Yet from behind a corner of the house, where I crouched with Old Ann, up later than ever before in my life, I, too, saw the glories of that parade.

First came the Hoyt Guards dressed as Zouaves, with red jackets and loose blue Turkish trousers, all carrying swinging kerosene torches. Mr. Ebenezer Hoyt, the leading Democrat of the town, had equipped them, and as they marched they chanted their slogan. Even yet it thrills me: "Wah-hoo-wah! Wah-hoo-wah! Giddy, giddy Hoyt Guards, so we are!"

Then came The Chenango Consolidated

(Continued on page 14)

POINT-A-LA-HACHE

For the past fourteen years a small congregation of four families with visiting friends have been holding Sunday school, prayer or song services, with occasional sermons being delivered by various ministers at the home of Mrs. Annie Heller Tabony, at Point-a-la-Hache.

Recently Rev. H. B. Crammer has been appointed to that charge for the purpose of looking over the situation and the prospects for religious work in the opening up of the industrial center a few miles below that locality.

The cottage adjoining the Tabony home was converted into a modest but comfortable parsonage. The front room, when benches and an altar had been placed therein, made a pleasant chapel, to which the congregation repaired for the first service on August fourth.

The story of August sixth, when water to a depth of six feet covered the public road at Point-a-la-Hache, has been told by the press. The homes of the church members, as well as the parsonage, were inundated, and some have not to this date acquired suitable bedding, that which was wet by salt water, of course, retaining its moisture and foul odor despite exposure to sun and air.

However, service was held in the church room Sunday, the eleventh, in a place not quite as cozy but fairly neat, and the pastor and members of the congregation are salvaging their belongings, cleaning up and going on again quite cheerily with thanksgiving on most lips.

ANNIE HELLER TABONY

SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

	1939	1940
Alexandria District		
R. H. Harper—District Superintendent.	71	27
Alexandria—B. C. Taylor.	16	9
Ball Circuit—J. T. Garrett.	16	22
Boyce—C. W. Lahey.	24	34
Bunkie—R. M. Bentley.	12	18
Campt—J. L. Lay.	12	6
Clear Creek—L. A. Boddie.	24	17
Colfax—J. C. Rousseau.	11	13
Ferriday—E. C. Dufresne.	11	1
Flora—W. C. Mann.	13	14
Glenmora—T. T. Howes.	24	22
Jena—Olla—B. D. Watson.	10	12
Jonesville—J. C. Sensintaffar.	18	19
Lecompte—F. J. McCoy.	18	18
Marksville—W. C. Mason.	18	14
Melder—J. R. Stotler.	10	11
Melville—C. B. Powell.	10	10
Montgomery—Mrs. Lula Wardlow.	3	9
Montrose—D. L. Dykes.	9	9
Mt. Zion—J. A. Jones.	32	25
Natchitoches—R. R. Branton.	10	9
Oakdale—J. H. Midyett.	24	25
Opelousas—C. D. Atkinson.	5	5
Palmetto—J. B. McCann.	24	23
Pineville—H. E. Pfost.	24	12
Pleasant Hill—M. W. Beadle.	18	11
Pollock—L. R. Nease, Jr.	3	1
Provencal—H. C. Kinney.	30	100
Rochelle-Tullos—Don L. Harwell.	24	4
Sicily Island—C. Fenwick Reed.	20	15
Trout-Goodpine—A. Jerome Cain.	5	1
Ward's Chapel—H. B. McCann.	17	18
Winnfield—G. A. Morgan.	17	18
Winnfield Circuit—F. P. Moss.	17	18
TOTAL	485	518

Baton Rouge District

J. H. Bowdon—District Superintendent.	15	11
Amite—A. A. McKnight.	8	9
Angle—Walter Clark.	21	24
Baker—J. L. Beasley.	41	10
Blackwater—W. A. Cross.	24	12
Baton Rouge—J. R. Spann.	24	24
Istrouma—W. H. Royal.	23	22
Bogalusa—J. B. Grambling.	2 1/2	4
Bogalusa Circuit—T. V. Peters.	7	15
Clinton—M. D. Fulkerson.	8	3
Denham Springs—Ralph Cain.	19	17
Franklinton—E. B. Chaney.	14	11
Gonzales—Edward Jordan.	5	17
Greensburg—R. V. Fulton.	14 1/2	19
Hammond—C. F. Lueg.	19	3
Jackson—A. D. St. Amant.	10	6
Kentwood—R. L. Clayton.	3	3
Loranger—Ruth Nuttall.	7	4
Lottie—L. W. Cain.	5	7
Natalbany—D. T. Williams.	15	13
Pine Grove—M. D. Felder.	15	13

Plaquemine—Wm. Schuhle.	11	7
Ponchatoula—A. T. Law.	17	20
Springfield—A. M. Martin.	8	5
St. Francisville—H. B. Varner.	16	8
Walker—P. W. Sibley.	7	14
Zachary—J. E. Hearn.	23	25 2-3
TOTAL	309	323 2-3

Lake Charles District

B. H. Andrews—District Superintendent.	21	26
Abbeville—J. A. McCormack.	4	1
Alco—W. D. Gray.	18	12
Bell City—W. D. Corrigan.	11	11
Church Point—T. D. Lipscomb.	23	25
Crowley—G. W. Pomeroy.	15	12
DeRidder—S. A. Seegers.	15	12
DeQuincy—R. T. Pynes.	13	7
Ebenezer—R. E. Walton.	3	3
Elizabeth—J. E. Selfe.	17	9 1/2
Eunice—O. W. Spinks.	12	14
Gueydan—J. P. Bonnacarrere.	11	12
Hackberry—B. F. Roberts.	6	1
Hornbeck—R. T. Pickett.	31 1/2	25
Indian Bayou—W. T. Gray.	1	1
Iowa—E. R. Haug.	9	10
Jeanerette—F. S. Flurry.	7	1
Jennings—W. D. Wendt.	11	9
Kinder—J. A. McKnight.	13	31
Lafayette—V. D. Morris.	3	12
Lake Arthur—T. J. Holladay.	58	82
Lake Charles—H. L. Johns.	18	12
Simpson, L. C.—C. W. Rodgers.	13	16
Leesville—Briscoe Carter.	14	10
Many—L. N. Hoffpauir.	23	29
Merryville—H. W. Ledbetter.	22	23
New Iberia—R. H. Staples.	26	29
Raymond—J. C. Krumnow.	11	10
Rayne—D. F. Anders.	11	4
Sulphur—Martin Hebert.	11	10
Vinton—F. A. Matthews.	11	10
Welch—R. L. Weldon.	11	10
West Lake	11	10
TOTAL	400	429 1/2

Monroe District

W. J. Doss, Jr.—District Superintendent.	36	36
Bastrop—M. S. Monk.	7	10
Bonita—W. F. Howell.	58 1/2	16
Columbia—E. P. Drake.	20	4
Columbia Circuit—C. J. T. Cotten.	20	20
Delhi-Crowville—S. S. Holladay.	25	20
Gilbert—L. W. Flowers.	25	4
Grayson Circuit—Hardy Carroll.	25	16
Lake Providence—H. N. Brown.	29	17
Mangham—S. L. McLean.	88	78
Monroe, First—A. M. Freeman.	10	14 1/2
Monroe, Gordon Ave.—J. M. Alford.	17	5
Monroe, Stone Ave.—I. A. Yeager.	17	17
Mer Rouge—W. F. Roberts.	12	20
Oak Grove—E. B. Emmerich.	5	14
Oak Ridge—A. M. Wynne.	13 1/2	14
Pioneer—J. C. Price.	17	13
Rayville—W. J. Reid.	9	8
Sterlington—J. W. Lee.	9	8
Sunrise Circuit—L. A. Patton.	23	4
Swartz-Girard—W. F. Mayo.	23	23
Tallulah—D. W. Poole.	3	12
Waterproof—C. M. Hughes.	35	28
West Monroe—C. K. Smith.	20	14
Winnboro—O. L. Tucker.	18	9
Wisner—C. F. Sheppard.	18	9
TOTAL	429	415 1/2

New Orleans District

E. C. Gunn—District Superintendent.	10 1/2	10*
Covington—H. W. Rickey.	2	9
Donaldsonville—W. W. Perry.	5	13
Franklin—J. T. Harris.	7	1
French Mission—Oakley Lee.	7	1
Golden Meadow—C. J. Thibodeaux.	3	5*
Houma—	3	8*
First Church—David Tarver.	3	8*
Houma Heights—Oakley Lee.	3	8*
LaPlace—J. E. Reaves.	9	29*
Lockport—C. M. Morris.	9	29*
Morgan City—E. W. Day.	9	29*
New Orleans—		
Aldersgate—W. B. Van Valkenburg.	8	2*
Algiers—J. W. Booth.	8	7*
Carrollton Ave.—H. M. Johnson.	29	30*
Chalmette—J. E. Reaves.	10	7
Church of the Redeemer—P. Palotta.	23 1/2	12*
Eighth St.—W. H. Bengtson.	6	7*
Canal St.—T. Homer Trotter.	32	31*
Felicity—W. H. Bengtson.	7	7*
First Church—Wm. H. Wallace, Jr.	5	6*
Gentilly—H. B. Hysell.	2	6
McDonoghville—A. R. Hoffpauir.	7	12*
Munholland Mem.—Karl B. Tooke.	7	12*
Napoleon Ave.—Hubert A. Gibbs.	80	50*
Parker Mem.—A. S. Lutz.	12 1/2	13 1/2*
Rayne Mem.—W. W. Holmes.	13	12*
St. Marks—J. O. Whitaker.	4	5*
Second Church—W. E. Trice.	4	5*
Pearl River—L. R. Shumaker.	1	1
Port Sulphur—Don Winger.	6	15
Reserve-Luther—Don Risinger.	11	14*
Slidell—L. E. Douglas.	60	60
Charity Hospital.	60	60
TOTAL	400	400

* The difference between the number of subscriptions actually sent in and the report has been guaranteed by the district superintendent.

Ruston District

D. B. Raulins—District Superintendent.	1	1
Ansley—B. P. Durbin.	3	4
Arcadia—R. M. Brown.	3	4
Arcadia Circuit—B. F. Griffin.	3	4

Athens—A. S. J. Neill.	1	1
Bear Creek—Mrs. Nettie Cook.	1	1
Blenville—W. P. Shows.	1	1
Calhoun-Downsville—E. M. Mouser.	1	1
Chatham—E. W. Corley.	1	1
Choudrant—L. P. Moreland.	1	1
Clay—W. F. Henderson.	1	1
Concord—E. O. Hearne.	1	1
Cotton Valley—J. F. Wilson.	1	1
Dubach—W. B. Hollingsworth.	1	1
Eros—F. L. Hearne.	1	1
Evergreen—Tillman Brown.	1	1
Farmerville—W. O. Byrd.	1	1
Gibbsland—D. B. Boddie.	1	1
Haynesville—L. Hoffpauir.	1	1
Heflin-Thurmon Spinks.	1	1
Hodge—A. W. Townsend, Jr.	1	1
Homer—W. H. Giles.	1	1
Jonesboro—W. D. Milton.	1	1
Lisbon—A. D. George.	1	1
Minden—N. E. Joyner.	1	1
Ringgold—H. M. Wolfe.	1	1
Ruston—G. M. Hicks.	1	1
Shongaloo—R. L. Elmore.	1	1
Sibley—Rex Squyres.	1	1
Simsboro—J. D. Huff.	1	1
Summerfield—B. H. Simms.	1	1
Springhill—A. C. Lawton.	1	1
Walnut Grove—R. H. Hearne.	1	1

TOTAL

Shreveport District

A. M. Serex—District Superintendent.	1	1
Belcher-Gilliam—L. W. Smart.	1	1
Bossier City—A. P. Smith.	1	1
Converse Circuit—A. H. Baggett.	1	1
Coushatta—H. A. Rickey.	1	1
Grand Cane—W. C. Barham.	1	1
Greenwood—F. C. Collins.	1	1
Hall Summit—L. A. Carrington.	1	1
Haughton—J. J. Davis.	1	1
Ida-Hosston—T. F. King.	1	1
Logansport—W. O. Lynch.	1	1
Mansfield—J. J. Rasmussen.	1	1
Mooringsport—J. F. Dring.	1	1
Oil City—W. R. Lyons.	1	1
Pelican—G. H. Corry.	1	1
Plain Dealing—J. W. Faulk.	1	1
Rodessa—S. S. Bogan.	1	1
Shreveport—		
Broadmoor—Geo. Pearce, Jr.	1	1
Cedar Grove—Jolly B. Harper.	1	1
First Church—Dana Dawson.	1	1
Mangum Mem.—B. F. Rogers.	1	1
Noel Mem.—F. M. Freeman.	1	1
Park Ave.—W. D. Kleinschmidt.	1	1
Wynn Mem.—G. A. LaGrange.	1	1
Vivian—C. E. McLean.	1	1
Zwolle—A. M. Brown.	1	1
(Hospital subs.)	1	1

TOTAL

MISSISSIPPI CONFERENCE

Brookhaven District		
R. H. Clegg—District Superintendent.	1	1
Adams—G. L. Sigrest.	1	1
Barlow—W. S. Cameron.	1	1
Bogue Chitto—G. E. Jones.	1	1
Brookhaven—M. L. McCormick.	1	1
Crystal Springs—H. C. Castle.	1	1
Foxworth—F. M. Casey.	1	1
Gallman—F. E. Dement, Jr.	1	1
Georgetown—D. W. Ulmer.	1	1
Harrisville—W. R. Irving.	1	1
Hazlehurst—J. B. Cain.	1	1
Magnolia—J. H. Jolly.	1	1
McComb—		
Centenary—J. L. Carter.	1	1
LaBranch—J. J. Snelgrove.	1	1
Pearl River—A. S. Oliver.	1	1
Meadville-Bude—E. E. McKethen.	1	1
Monticello—W. C. M. Baggett.	1	1
Nebo—J. C. Jackson.	1	1
Oak Grove Circuit.	1	1
Osyka & Fernwood—J. H. Moore.	1	1
Prentiss—Roy Wolfe.	1	1
Scotland—R. E. Case.	1	1
Silver Creek—J. B. Shearer.	1	1
Summit & Topisaw—L. E. Alford.	1	1
Tylertown—C. A. Schultz.	1	1
Utica—T. E. Nicholson.	1	1
Wesson—H. L. Daniels.	1	1
Wesson Circuit—J. N. Lambert.	1	1
District		
TOTAL	1	1

Hattiesburg District

W. B. Alsworth—District Superintendent.	1	1
Avera-Neely Circuit—T. A. King.	1	1
Bay Springs—H. E. Raley.	1	1
Bonhomie—J. B. King.	1	1
Bucatunna—L. M. Reeves.	1	1
Clara Circuit—E. W. Scott.	1	1
Collins—J. S. Noblin.	1	1
Ellisville—J. D. Saly.	1	1
Hattiesburg—		
Broad St.—G. F. Winfield.	1	1
Hattiesburg Cir.—R. M. Matham.	1	1
Court St.—J. W. Sells.	1	1
Main St.—I. E. Williams.	1	1
Heidelberg—B. M. Lawrence.	1	1
Laurel—		
Laurel Circuit—B. Z. Harrington.	1	1
First Church—J. W. Legett.	1	1
Kingston—D. T. Ridgway.	1	1
West Laurel—M. F. Lytle.	1	1
Magee—R. L. Lane.	1	1
Montrose—J. H. Cameron.	1	1
Moselle—G. H. McBride.	1	1

Chas. E. W. Ulmer	15	12
James H. B. Smith	14	14
Samuel Anthony Walker	15	15
Samuel Chas. W. L. Hamrick	15	15
A. Kelly	16	4
P. Nix	13	2
H. Smith	9	5
M. O'Neil	13	3
J. T. Warren	22	21
Samuel S. N. Young	5	2
D. P. Yeager	10	1
TOTAL	446	239 1/2

Jackson District

Samuel District Superintendent		
E. M. Sullivan	15	14
Samuel A. M. Broadfoot	3	6
C. P. McKeown	10	3
First Church—C. W. Wesley	10	3
North Side—D. M. McKeithen	3	1
W. L. Blackwell	3	3
Church—Percy Vaughan	2	3
Samuel P. Sabin	14	3
O. M. Bramley	5	1
Samuel W. J. Ferguson	20	3
E. R. Barry	2	3
H. Morrow	13	3
Samuel W. M. McLelland	10	3
Samuel T. Nelson	10	3
Shadrach Waddell Roberts	10	3
St. R. M. Hunt	61	3
Samuel L. Sutherland	1	1
Samuel A. Wells	3	47
Samuel L. Lebetter	10	3
Samuel M. K. Miller	2	3
J. L. Mahoney	3	3
J. M. Ulmer	1	3
Samuel A. King	3	1
Samuel H. Williams	23	29
D. Houghton	1	1
W. Granberry	3	1
Samuel Schatz	2	1
C. Moody	2	1
F. Baggett	2	1
J. H. Grace	3 1/2	3
Samuel W. Loudenslager	244 1/2	194

Meridian District

Samuel District Superintendent		
Samuel Miller	1	2
Samuel Parris	1	2
Samuel H. McRaney	2 1/2	2
Samuel P. M. Herrington	3	4
Samuel T. M. Ainsworth	6	6
D. Simpson	17	17
Samuel P. L. Applewhite	1	1
Samuel Rogers	1	1
Samuel J. E. J. Ferguson	4	4
Samuel Barton	33	23
Samuel P. O. Lewis	6	1
Samuel Roy H. Kleiser	10	5
Samuel Circuit—L. S. Gaddy	26	14
Samuel T. O. Prewitt	1	2
Samuel J. O'Neil	6	1
Samuel Mem—C. H. Strait	10	5
Samuel Ave—P. M. Williamson	18	13
Samuel Springs—G. E. Allen	26	14
Samuel U. Boone	1	2
Samuel G. H. Jones	6	4
Samuel E. Alworth	3	3
Samuel O. S. Lewis	6	4
Samuel Circuit—G. A. Broadus	12	3
Samuel H. Ulmer	6	1
Samuel V. G. Clifford	12	3
Samuel H. S. Westbrook	6	1
Samuel Mills—S. B. Watkins	12	3
Samuel J. Moore	10	10
Samuel Circuit	133	124

Seashore District

Samuel District Superintendent		
Samuel T. S. Coleman	20	3 1/2
Samuel A. J. Boyles	20	3
Samuel St—C. H. Gunn	1	1
Samuel Wesley—D. E. Vickers	42	23
Samuel Bond—A. M. Ellison	3 1/2	4
Samuel S. Loftus	2	1
Samuel B. Winstead	2	1
Samuel C. C. Clark	8	1
Samuel W. R. Murray	7	3 1/2
Samuel First—V. R. Landrum	5	7
Samuel Handsboro—E. E. Samples	1	1
Samuel P. Payne	11	2
Samuel M. Lane	15	7
Samuel G. Feider	7	7
Samuel F. H. Grice	1	1
Samuel A. Allams	1	1
Samuel H. W. P. Vaughan	1	1
Samuel R. L. Walton	1	1
Samuel Mentor—R. I. Moore	1	1
Samuel A. Smith	1	1
Samuel E. Moore	1	1
Samuel O. Ware	1	1
Samuel B. Holyfield	1	1
Samuel P. Holt	1	1

Sancier—E. E. Price	12	1
Vandave—P. O. Nix	1	1
Wiggins—H. A. Wood	1	1
District	5	5
TOTAL	171 1/2	85

Vicksburg District

H. A. Gatlin—District Superintendent		
Anguilla—L. P. Anders	3	3
Amite Circuit—Delos Cassels	1	1
Centerville—J. L. Smith	20	1
Eden—C. Y. Higginbotham	13	11
Edwards—M. H. Wells	1	1
Fayette—J. M. Corley	2	1
Ghoster—Liberty—L. M. Sharp	3	2
Hermanville—W. J. Walters	2	2
Lorman—A. W. Wilson	2	2
Louise—Holly Bluff—P. H. Grice	2	2
Mayersville—G. L. Oliver	2	2
Natchez—J. L. Neill	2	2
Oak Ridge—J. B. Vardaman	13	7
Port Gibson—J. E. Gray	5	3
Rolling Fork—Cary—S. F. Harker	1	1
Roxie—Wm. Fulham	2	2
Safartia—F. J. Jones	2	2
Silver City—Wesley Ezell	2	2
Vicksburg, Crawford St.—Otto Porter	29	16
Vicksburg, Gibson Mem.—O. H. Scott	3 1/2	3
Washington—J. A. McRaney	5	4
Woodville—W. O. Sadler	5	4
Yazoo City—C. W. Crisler	15	15
District	111 1/2	85

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Gidding—District Superintendent		
Aberdeen—E. R. Smoot	6	2
Albany—T. G. Lowry	6	4
Amory—E. H. Cunningham	4	4
Becker—G. W. Robertson	30	4
Burns Vista—G. E. Meaders	4	2
Calhoun City—E. F. Tucker	8	3
Coffeyville—T. M. Dye, Jr.	5	2
Derna—B. D. Benson	6	1
Greenwood Springs—M. V. Stokes	8	27
Houlka—S. P. Ashmore	25	5
Houston—W. J. Dawson	20	1
Mooreville—M. A. Burns	1	15
Netleton—W. C. McCay	4	2
Okolona—A. Y. Brown	11	5
Pairs—J. L. Roberts, Jr.	11	5
Pittsboro—Bruce—K. E. Clark	9	41
Pontotoc—G. E. Boyles	2	2
Prairie, Strong—S. W. Humphill	5	5
Randolph—Bob P. Bunkert	2	2
Salem—Friendship—L. E. Floyd	3	1
Shannon—H. G. Wallace	4	1
Smithville—W. C. Meador	3	1
Toccoola—W. D. Wagh	3	1
Trenton—J. W. Holliday	198	43
Tupelo—W. A. Tyson	17	16
Vardaman—R. C. Mayo	4	4
Verona—G. A. Baker	138	1
Water Valley, First—R. G. Moore	4	7
Water Valley, Main St.—R. P. Niblett	7	7
Woodland—T. F. Sartin	449	135

Columbus District

L. P. Wasson—District Superintendent		
Ackerman—W. L. Sturman	7	1
Artesia—J. E. Murril	5	12
Bell—J. E. Murril	1	1
Brooksville—W. M. Jones	3	4
Calhoun—J. L. Nibbles	7	1
Chasler—Jasper Whitler	5	2
Columbus, First Church—J. D. Wooten	10	3
Columbus, Central—C. M. Chapman	4	3
Crawford—Maggie—N. N. Maxey	9	12
Durant—E. S. Lewis	6	3
Edel—T. W. Smallwood	9	3
Epore—E. G. Muller	39	22
Kilpatrick—C. L. Oakes	2	1
Kosciusko—S. E. Ashmore	138	16
Kosciusko Circuit—W. S. Selman	1	1
Longview—Cedar Bluff—E. M. Shaw	1	1
Louisville—V. C. Curtis	1	1
Louisville Circuit—J. W. Gibson	1	1
Macon—J. M. Bradley	1	3
Macon Circuit—W. W. Bruner	11	6
Mathiston—Mathison—H. D. Suydam	6	6
Norapet—W. R. Crouch	3	4
Rock Hill Circuit—J. L. McBray	3	4
Sallis—S. B. Potts	3	4
Shilo Circuit—G. L. Nicholas	3	2
Shugart—M. E. Armstrong	14	9
Starkville—J. R. Countess	4	2
Sturgis—W. M. Wright	2	5
West—McCord—J. N. Humphrey	7	7
West Point—J. H. Holter	7	7
District	176	134

Greenville District

W. E. Lott—District Superintendent		
Abbeville—M. J. Poteh	10	6
Ashland—R. C. Nalley	10	3
Baldwin—E. B. Sharp	10	2
Belmont—J. B. Burns	7	2
Blue Mountain—J. N. Hinson	1	2
Bloomville—W. L. Robinson	142	1
Bloomville—Wheeler—G. H. LeBeater	1	1
Brownville—W. T. Brazell	1	1

Chalybeate—W. R. Liming	9	2
Corinth, First—C. A. Parks	37	12
Corinth, South Side—A. M. West	5	1
Corinth, West Side—W. R. Hammonree	2	4
Dumas—A. Filgo	11	2
Fulton—Marlin McCormick	1	1
Golden Hill Circuit—M. N. Hamill	5	4
Guntown—Saltillo—L. P. Sumner	7	14
Hickory Flat—W. H. Heath	9	14
Holly Springs—Stamon Rhea	5	5
Iuka—W. H. Mounger	3	3
Iuka Circuit—A. C. Bishop	9	9
Kossuth—E. P. Craddock	42	7
Lowry Circuit—W. R. Timmons	25	22
Mantachic—F. L. Looney	2	1
Marietta—C. L. Ivy	5	3
Myrtle—H. P. McKee	6	4
New Albany—R. R. Scott	25	22
New Albany Circuit—W. M. Hester	2	1
Oxford—University—J. A. George	5	2
Potts Camp—E. M. Allen	5	2
Ripley—W. R. Goudelock	12	12
Ripley—W. N. Dodds	2	1
Rock Springs Circuit—H. M. Bennett	2	1
Sherman—J. V. Stewart	5	2
Tishomingo—W. L. Whitener	5	2
Waterford—T. H. Maxey	1	1
District	239	166

Greenville District

J. W. Ward—District Superintendent		
Archie—Murphy—K. I. Tucker	1	1
Boyle—Pace—W. C. Beasley	2	5
Charlottesville—J. E. Stephens	5	3
Cleveland—J. J. Baird	25	25
Columbia—Jonestown—C. W. Avery	9	1
Dubbs—C. D. York	36	35
Dublin—Madden—C. A. Northington	8	1
Duncan—Albany—W. W. Milligan	6	26
Franks Point—Lyon—W. M. Campbell	10	8
Glen Allen—W. D. Bennett	7	5
Greenville—A. T. McIlwain	2	1
Gunnison—J. E. Conner	13	1
Hollandale—W. C. Galbreath, Jr.	7	10
Indianola—W. C. Newman	9	6
Leland—W. E. Baker	7	10
Lola—Dunbar—W. T. Phillips	9	6
Marigold—Shaw—J. M. Guinn	1	7
Marigold—Shaw—W. W. Jones	1	7
Shaw—Linton—C. L. Rogers	1	7
Shelby—E. E. Wallace	1	7
Turkey—T. E. Gregory	1	7
District	115	137

Greenwood District

H. F. Brooks—District Superintendent		
Acuna—W. M. Langley	2	3
Belmont—J. T. McCafferty	6	1
Black Hawk—R. E. Wasson	33	12
Cambria—L. C. Lawton	10	11
Cushing—J. E. Roberts	1	1
Drew—W. I. Benke	1	1
Dunk Hill—H. E. McKibben	2	11
Emmerson—R. F. Hammond	6	8
Greenwood, First Church—S. E. Caffey	12	22
Irma Home—T. M. Bradley	7	3
Jonestown—Isola—R. T. Hollingsworth	1	7
Leola Circuit—E. C. Abernathy	1	7
Lexington—T. E. Doney	1	7
Miner City—W. L. Pearson	1	7
Moorehead—W. W. Bartfield	5	5
Pickens—Graham—G. C. Gregory	1	2
Poplar Creek—A. S. Brisco	13	13
Rockville—J. O. Dowdle	1	4
Schiller—Cramer—N. D. Guerry	1	4
Sidney—J. W. York	2	6
Swifton—L. M. James	5	8
Union—W. S. McAlilly	19	16
Union—West—E. C. Driskell	1	3
Union—Summer—W. O. Hunt	6	12-3
Union—R. G. Lord	1	7
Union Circuit—A. L. Davenport	1	7
District	135	134-3

Sardis-Granada District

C. T. Floyd—District Superintendent		
Arkabutla—J. A. Patterson	1	2
Batesville—P. F. Inter	1	8
Byhalia—H. P. Lewis	2	1
Chickasaw—A. C. McCorkle	6	2
Cockrum—Guy Ray	7	7
Goldwater—G. R. Williams	13	15
Granada—A. R. Beasley	4	2
Granada—T. B. Thrower	16	9
Hernando—E. M. Sharp	13	21
Holcomb—A. W. Bailey	10	8
Horn Lake—W. D. Smith	1	1
Lake Cormorant—J. S. Maxey	1	1
Lambert—Crowder—J. C. Wilson	2	1
Longtown—C. W. Bailey	1	2
Marks—Belen—J. E. Lawton	1	2
Mt. Pleasant—G. W. Curtis	1	2
Oakland—J. D. Simpson	17	11
Olive Branch—E. L. Jernigan	4	4
Pleasant Hill—B. F. Bullard	10	1
Red Banks—H. C. Lewis	11	6
Sardis—W. J. Cunningham	16	16
Sardis Circuit—H. L. Beasley	1	7
Senatobia—J. W. Robertson	1	7
Shuford—J. A. Biffle	1	7
Tutwiler—S. A. Brown	1	7
Tyrol—N. L. Threst	1	7
District	134	134

THE EYES OF THE LORD

The eyes of the Lord are in every place, beholding the evil and the good.

Adored be this all-seeing God! His inspection of the universe, so minute, exact, unwearied! The first mark of the apostasy was a dread of His presence. The ungodly try to forget it, and often succeed in banishing Him out of their thoughts. Yet in despite of all their efforts to hide, he does see them. His eyes are in every place. Haven, hell—the secret places of the earth—are all open before Him. He beholds the evil, whether the king on his throne or in his palace, or the servant indulging his secret sin. Yes, he may shut out the sun from his retreat, but he cannot shut out the eye of God, "from whom the darkness hideth not." Reckless indeed is he to do or think what he would hide from God, and then—such is the secret root of atheism—thinking he can do so.

But His eyes also behold the good. He sees them in outward destitution, in secret retirement, in deep affliction. He pierces the prison walls. He "covers their heads in the day of battle." He is with them in the furnace and in the tempest. His eye guides them as their journeying God, and will guide them safe home, full of blessing, protection and support. "He fills hell with His severity, heaven with His glory, His people with His grace."

But how shall I meet these eyes? As a rebel or as a child? Do they inspire me with terror, or with love? Do I walk carefully under their lively impression? Conscious corruption leads me to shrink from the eyes of man. But, oh, my God! I would lay myself naked and open to thee. Search me; try me; show me to myself. Bring out my hidden iniquities, and slay them before me. How is the overwhelming thought of this piercing eye more than counterbalanced by the view of the great High Priest, who covers and cleanses all infirmities and defilement, and pleads and maintains my acceptance notwithstanding all discouragement!—Bridges.

TO WHOM IT MAY CONCERN

By One Who Is Concerned

We are the Board of Absentees;
We attend our church about as we please;
We judge it will run of itself, you know,
And, Sundays, we're just too tired to go!

We are the Board of Absentees;
At business meetings our chance we seize
To tell exactly how things should be run,
But we lift not a finger to get them done.

We are the Board of Absentees;
We like our golf in the morning breeze;
Of course the budget should all be paid,
"But privately now I'm in the red."

We are the Board of Absentees;
Men and women of all degrees;
"Shall we give up the church? O never,
never!"
"Shall we go today?" Well scarcely ever!

We look for a world far better than this,
A world of peace and of moderate bliss,
A day of right through the Seven Seas—
Just now we're the Board of Absentees!
—Selected.

Of all monarchs Nature is the most just
in enactment of laws, and the most rigorous
in punishing the violation of them.—Wilkins

THE TORCHLIGHT PROCESSION

(Continued from page 13)

Fife and Drum Corps, a strictly non-partisan organization, for the next week they marched with the Republicans. Anyway, the rattling rumble of the little drums, the boom, boom, boom of the monster bass drum and the squealing of the fifes thrilled me to the heart.

Then came scores and scores and scores of marching men, carrying torches and banners, "Down with Corruption—Up with Democracy." "We'll haze old Hayes." "Tilden and Truth Forever," were some of them.

There was cheering and red-fire and the flare of a hundred torches.

Suddenly, in my little nightie, waving an American flag in one hand, with a stick of red fire in the other, I was pushed out into the front yard by that ardent and unscrupulous Demmycrat—Old Ann.

A roar of laughter went up and the whole procession halted to look at little me—for Father's Republican principles were outspoken and well known.

"Three cheers for Parson Scoville's Democrat," shouted the Marshal of the Parade who, with a bearskin shako and a glittering gilded baton, looked like the picture of the Czar of All the Russias, in my scrapbook.

Before the tumult and the shouting had died away, I was dragged back into the dark and spirited into my bed by Old Ann—but I'd seen my first Torchlight Procession and though I paid for it afterward, I've never regretted the price.

—The Sunday School Times.

MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

Brookhaven, August 25, 11 a.m.; Q. C. November 4, 8 p.m.
Crystal Springs, September 1, 11 a.m.; Q. C. October 23, 7 p.m.
Harrisville, at Poplar Springs, September 1, 2:30 p.m., followed by Q. C.
Hazelhurst, September 1, 7 p.m.; Q. C. November 5, 7 p.m.
Wesson and Beauregard, at Wesson, September 8, 11 a.m.; Q. C. October 16, 7 p.m.
Georgetown, at Omaha, September 8, 2:30 p.m., followed by Q. C. (Adj. Ses. November 5, 2:30 p.m.)
Nebo, at Nebo, September 15, 11 a.m. and 1 p.m.
Adams, at McCall, September 15, 3 p.m., followed by Q. C. (Adj. Ses. November 6, 2 p.m.)
Meadville and Bude, at Bude, September 15, 7 p.m., followed by Q. C. (Adj. Ses. November 7, 7 p.m.)
Scotland, at Bethel, September 22, 11 a.m. and 1:30 p.m.
McComb, Labbranch Street, September 22, 7 p.m.; Q. C. October 9, 7 p.m.
Bogue Chitto, at Bogue Chitto, October 6, 11 a.m. and 1:30 p.m.
Prentiss, at Carson, October 6, 7 p.m., followed by Q. C.
Summit and Felder, at Felder, October 13, 11 a.m. and 1:30 p.m.
McComb, Centenary, October 13, 7 p.m.; Q. C. November 6, 7 p.m.
McComb, Pearl River Avenue, October 20, 11 a.m.; Q. C. October 31, 7 p.m.
Monticello, at Tilton, October 20, 2:30 p.m., followed by Q. C.
Osyka and Fernwood, at Fernwood, October 20, 7 p.m., followed by Q. C.
Silver Creek, at New Hebron, October 27, 11 a.m. and 1 p.m.
Gallman, at Gallman, October 27, 3 p.m., followed by Q. C.
Magnolia, October 27, 7 p.m., followed by Q. C.
Tylertown, at Tylertown, November 3, 11 a.m.; Q. C. 2 p.m.
Foxworth, at Foxworth, November 3, 7 p.m., followed by Q. C.
Barlow, at Pleasant Valley, November 7, 11 a.m. and 1:15 p.m.
Utica, at Utica, November 10, 11 a.m. and 2 p.m.
Wesson Circuit, at North Union, November 10, 7 p.m., followed by Q. C.
Pastors, please have in duplicate all nominations of officials to be elected.

R. H. CLEGG, D. S.

Hattiesburg District—Fourth Round

Mt. Olive, August 25, 11 a.m.; Q. C. November 4, 7 p.m.
Collins, August 25, 7:30 p.m.; Q. C. October 28, 7 p.m.
Sumrall, at Sumrall, September 1, 11 a.m.; Q. C. October 18, 7 p.m.

Richton, at Richton, September 1, 7 p.m.
October 15, 7 p.m.
Laurel, First Church, Sept. 8, 11 a.m.
ber 5, 7 p.m.
Ellisville, September 8, 7:30 p.m.; Q. C. 7 p.m.
Seminary, at Sanford, Sept. 15, 11 a.m. p.m.
Bonhomie, September 15, 7:30 p.m.; Q. C. 7 p.m.
Bucatanua, at Bucatanua, September 15, 1:30 p.m.
Moselle, at Moselle, September 22, 7 p.m.
September 10, 7:30 p.m.
Williamsburg, at Williamsburg, September 10, 1:30 p.m.
Broad Street, September 29, 7:30 p.m.; Q. C. 31, 7 p.m.
Perry County Circuit, at Kittrell, October 6, 11 a.m.; Q. C. October 13, 7 p.m.
Ovett, at Ovett, October 6, 3:30 and 7 p.m.
Waynesboro Ct., at Boyles Chapel, October 13, 11 a.m.; Q. C. 7 p.m.
Waynesboro, October 13, 4 and 7 p.m.
Taylorsville, at Hebron, October 20, 11 a.m. after preaching.
New Augusta, at Beaumont, October 20, 7 p.m.
Magee, October 25, 7 p.m.
Bay Springs, at Bay Springs, October 27, 11 a.m.; Q. C. 1:30 p.m.
Laurel Circuit, at Mt. Zion, October 27, 4 and 7 p.m.
Kingston, Laurel, October 29, 7 p.m.
Court Street, November 1, 7 p.m.
Heidelberg, at Heidelberg, November 3, 11 a.m.; Q. C. 1:30 p.m.
West Laurel, November 3, 4 and 7 p.m.
Clara, at Clara, November 3, 11 a.m. and 1 p.m.
Montrose, at Montrose, November 10, 11 a.m.; Q. C. 1:30 p.m.
Hattiesburg Circuit, at Dixie, November 10, 7 p.m. after preaching.
W. B. ALLEN

Vicksburg District—Fourth Round

Oak Ridge, at Oak Ridge, Aug. 18, 11 a.m. and 1 p.m.
31, 3 p.m.
Vicksburg, Crawford Street, Aug. 25, 7:30 p.m.
Vicksburg, Gibson Memorial, Aug. 25, 7:30 p.m.
Mayersville, at Grace, Sept. 8, 11 a.m. and 1 p.m.
Roxie, at Roxie, Sept. 15, 11 a.m. and 1 p.m.
Hermanville, at Hermanville, Sept. 15, 2 p.m.
Port Gibson, Sept. 22, 7:30 p.m.; Oct. 13, 11 a.m.
Woodville, Sept. 29, 11 a.m.
Centerville, at Centerville, Sept. 29, 11 a.m. and 1 p.m.
Eden, at Eden, Oct. 6, 11 a.m. and 1 p.m.
Yazoo City, Oct. 6, 4 and 7:30 p.m.
Gloster, at New Hope, Oct. 13, 11 a.m. and 1 p.m.
Amite Circuit, at New Hope, Oct. 13, 11 a.m. and 1 p.m.
Anguilla, at Anguilla, Oct. 20, 11 a.m. and 1 p.m.
Rolling Fork and Cary, at Rolling Fork, Oct. 20, 3:30 and 7:30 p.m.
Louise and Holly Bluff, at Louise, Oct. 27, 11 a.m. and 2 p.m.
Silver City, at Silver City, Oct. 27, 11 a.m. and 2 p.m.
Lorman, at Lorman, Oct. 30, 2:30 p.m.
Fayette, Oct. 30, 4 p.m.
Satartia, at Satartia, Nov. 3, 11 a.m. and 1 p.m.
Edwards, at Edwards, Nov. 3, 7:30 p.m. and 1 p.m.
Natchez, Nov. 10, 11 a.m. and 2 p.m.
Washington, at Maple Street, Nov. 10, 7 p.m.

H. A. GATLIN

NORTH MISSISSIPPI CONFERENCE Corinth District—Fourth Round

Kossuth Ct., at Hightown, Sept. 1, 7 p.m.
Corinth, Southside, at Southside, Sept. 1, 7 p.m.
Ashland, at Liberty, Sept. 4, 7 p.m.
Blue Mountain, at New Hope, Sept. 5, 7 p.m.
Guntown-Saltito, at Guntown, Sept. 5, 7 p.m.
Preachers' Meeting at Ashland, Sept. 11, 7 p.m.
Booneville-Wheeler Ct., at Blackland, Sept. 11, 7 p.m.
Booneville Sta., Sept. 11, 7 p.m.
Baldwyn, at Baldwyn, Sept. 15, 7 p.m.
Fulton, at Fulton, Sept. 15, 7 p.m.
Potts Camp, at Macedonia, Sept. 15, 7 p.m.
Golden Hill, at Jumper Town, Sept. 15, 7 p.m.
Rienzi, at Thrasher, Sept. 19, 7 p.m.
Sherman, at Bethel, Sept. 20, 7 p.m.
Hickory Flat, at Ebenezer, Sept. 21, 7 p.m.
Dumas, at Weir's Chapel, Sept. 25, 7 p.m.
Ripley, Sept. 25, 7 p.m.
Lowry Ct., at Davis Chapel, Sept. 25, 7 p.m.
Chalybeate, at Ebenezer, Sept. 27, 7 p.m.
Myrtle, at Pleasant Grove, Sept. 29, 7 p.m.
New Albany Sta., Sept. 29, 7 p.m.
New Albany Ct., at Mt. Olivet, Sept. 29, 7 p.m.
Belmont, at Dennis, Oct. 2, 7 p.m.
Tishomingo, at Mt. Pleasant, Oct. 3, 7 p.m.
Mantachie, at Oak Grove, Oct. 4, 7 p.m.
Corinth, First Church, Oct. 6, 7 p.m.
Rally of pastors and stewards in interest of payment of salaries and benevolences Oct. 8.
Rocky Springs, at Hopewell, Oct. 8, 7 p.m.
Iuka Ct., at Pleasant Hill, Oct. 10, 7 p.m.
Abbeville, at Cambridge, Oct. 11, 7 p.m.
Waterford, at Asbury, Oct. 12, 7 p.m.
Holly Springs, Oct. 13, 7 p.m.
Corinth, Westside, at Gaines Chapel, Oct. 13, 7 p.m.
Burnsville, at Chapel Hill, Oct. 17, 7 p.m.
Marietta, at Shady Grove, Oct. 18, 7 p.m.
Oxford, Oct. 20, 7 p.m.
Iuka Station, Oct. 27, 7 p.m.
Necessary fifth meetings of quarterly conference will be set for circuits.
All pastors are urged to have charge sheets filled in before the day of the conference.

W. E. LOTT

New Orleans

CHRISTIAN ADVOCATE

an opportunity of declar-
ing that the Methodists
people in all the world,
in their full determina-
tion to continue."—John Wes-
ley to Ezekiel Cooper, Feb.

LIVING CHURCH

part is not yet wholly done.
when first your prayer

finish what He has begun
the incense burning there;
shall see sometime, some-

—Robert Browning.

CHURCH-ROOM TODAY

Thou, O Lord, our own
new and solemn sense of the
and its consequence. In us,
sins of vindictiveness and
which comes the tragedy of
us sufficient grace that
we may sweeten a little the
this evil time, lift a little
our human life, and contribute
character of sincere goodwill.
our homes today. May we at
for the world: create homes
breeding places of character
goodwill and love. We bring
schools. In these days when
go forth from their doors
our world, we lift our
their behalf. Grant for-
we elders have provided so
their adventure. God grant
out of this new generation!

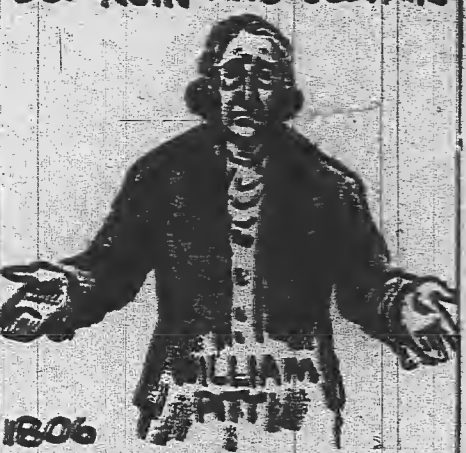
Cheer Up!

"I DARE NOT MARRY.
THE FUTURE IS SO
UNSETTLED."



1801

"THERE IS SCARCELY
ANYTHING AROUND US
BUT RUIN AND DESPAIR."



1806

"IN INDUSTRY, COMMERCE
AND AGRICULTURE
THERE IS NO HOPE."



1849

"IT'S THE END OF
EVERYTHING."



1940

—Religious News Service.

No. 35.

NEW ORLEANS, LA.
AUGUST 29, 1940.



WALLET OF THE WEEK



AMERICAN INVENTIONS to the number of one hundred and ten thousand were brought to the attention of the U. S. Naval Consulting Board, which was headed by Thomas A. Edison during the World War. All but one hundred and ten were immediately discarded as worthless, and of the one hundred and ten given further study, one lone invention was adopted. This was a device for testing aviation pilots. The prospect of one in one hundred and ten thousand does not make a very alluring field for the inventive spirit.

* * *

FUNERAL SERVICE REFORM, in order to do away with the "paganism" of expensive ostentation and harrowing ritual, was advocated in an address before a Conference of Ministers and Religious Workers, held at Union Theological Seminary recently. Emphasis was placed upon sparing the feelings of the bereaved, the exhibition of a Christian attitude towards death and the future life and the social cleavage indicated by the pagan lavishness of our funeral rites. Such a reform has been all too long delayed already and the suggestion is wholesome and Christian.

* * *

WOOD-EATING TERMITES of three types, found between latitudes fifty degrees North and fifty degrees South, are said to cause an annual damage to houses in the United States aggregating forty million dollars. The subterranean termites are said to be by far the most destructive variety and their destructiveness has been greatly increased by the clearing of the forests for agriculture and other purposes. The Federal Government, F. H. A., has issued a bulletin setting forth the facts relating to termites and the methods for their control.

* * *

CHURCH MEMBERSHIP FIGURES of the 1936 census of religious denominations in the United States showed a healthy numerical gain over the figures of the 1926 census. According to the Federal Census Bureau, two hundred and fifty-six denominations reported a total membership of fifty-five million eight hundred and seven thousand three hundred and sixty-six, a net gain for the ten-year period of one million two hundred and thirty-one thousand and twenty. The Roman Catholics lead with nearly twenty million and the "Friends (Primitive)" bring up the rear with one church and fourteen members.

* * *

THE R. G. LeTOURNEAU COMPANY, of Peoria, Illinois, the manufacturers of giant dirt-moving machines, has a distinctly Christian atmosphere about its operations. The annual report of the president says: "For any measure of success that has come to me and to our company, I give God all the glory and look to Him for wisdom and guidance in the future. I believe that just as it requires mechanical power to operate the big earth-moving machines we build, so it requires the power of God to operate men's lives properly. I believe that faith in the old-fashioned gospel of Christ makes better workers and better executives."

RUSSIAN PRISONERS IN FINLAND are said to have accepted Bibles gratefully and to have read with avid interest. The statement was made by Frank Mangs at a Christian Alliance meeting in New York, who distributed several thousand Bibles to the Finnish prison camp. The Bibles were printed in Russian language. The Russian government refused to permit the soldiers to take their Bibles into Russia when they returned after the end of the war on Finland.

* * *

DR. JOHN HAYNES HOLMES, pastor of the Community Church in New York City, made the prediction that the war now in progress would mark the end of modern industrialism, with its component nations, capitalism and militarism. He also described the war as being "nothing but the latest chapter in the unending process of Europe's imperialistic struggle." In his opinion the collapse will be like the fall of Rome and the end of feudalism. He declared that America can best win the world by staying at peace.

* * *

CALVARY BAPTIST CHURCH, of Tulsa, Oklahoma, is said to have been denied permission to erect a new building on its own grounds because the structure would be within three hundred feet of three taverns and a dance hall. The mayor ruled that the existing establishments are legitimate business places, and if the church was built they would be forced to move. This means the legal principle of sound public policy has had to give way to the peddlers of damnation, and that is our way of liquor control gone to seed.

* * *

THE PRESBYTERIAN CHURCH in the United States reports its greatest gain in membership since 1926. It also registered its largest total membership. The increase for 1939 is given as 43,806, and the total membership as 2,021,901. The number received on profession of faith was 107,653. The Sunday School membership was 472,666, and the total contributions for all purposes amounted to \$41,862,860, and of that amount \$5,000,000 was applied to official benevolences. The denomination has 42 synods, 276 Presbyteries, and 9,573 ordained ministers.

* * *

EXPLORATIONS OF ANCIENT KILN-SITES at Chaochowfu in South China are disclosing something of the magnitude of the manufacture of ceramics and the part which these had in the commerce of more than two thousand years ago. To those ancient potteries, the source, have been traced fragments of ancient wares covered along the caravan routes and in the important centers of the island kingdoms of the south and the Near East. From Fukien these wares were sent far and wide and the potteries themselves record something of the political upheavals which for centuries on end have lent a touch of tragedy to the story of that ancient empire.

New Orleans CHRISTIAN ADVOCATE

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DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

A NATIONAL DAY OF PRAYER

Nowhere in this issue we carry the President's proclamation setting apart Sunday, September 8, as a day of prayer and supplication on behalf of our own country and all lands and races in this time of world-crisis. Upon suggestion of Bishops Edwin H. Hughes and Adna Leonard, the President calls upon the people of the nation to spend a day in intercession that God in His wisdom and power may stay the blight of war and avert catastrophe which threatens the very existence of civilization.

In this act the President allies himself with every devout soul in the land. It is not a matter which any Christian can afford to regard lightly. Americans take the liberty of criticizing any act of Government with which they do not agree, and this is particularly true with reference to military measures which many believe would be a violation of the Christian conscience on the subject of war. The Christian Church, in common with other religious bodies, has the opportunity for demonstrating the sincerity of its faith by making September 8 a day of prayer and intercession and personal consecration to peace, national righteousness and universal brotherhood. This appeal to Him who holds the destiny of races and the future in His hand, the Methodist people will surely take a great share. Every Methodist church in the nation will be crowded to its doors with people who come in to pray and a spirit of intercessory prayer.

LABOR DAY

Before the next issue of this paper comes from the press, another Labor Day will have come and gone. In connection we wish to say two things. First, we take an interest in heroics and indiscriminate praise of a few of American citizens as such. Second, being of that opinion, we feel very deeply the implication of inferiority and helplessness involved in the patronizing praise so common on such occasions. We tip our hat to this group of architects of American freedom and progress. We make humble acknowledgement of the contribution made to the greatness of our country by the men who toil. There are two responsibilities which we would urge as important considerations at this time. First, the effectiveness of any program of preparedness will depend as much upon the attitude of labor as upon any measures, social or military, which may be enacted by the Congress at Washington. It has the power to embarrass or accelerate and make tremendously effective any defensive measure which may be undertaken. In a peculiar way, therefore, Labor Day calls for a note of sincere devotion and loyalty on the part of every working-

man in the nation. It is no time to lionize petty grievances and selfish interests when the interests of America and the freedom of the world are in the balance. Labor will stand to profit by the successful resistance of aggression, and it will certainly share in any disaster which might befall the country.

Aside from the possibility of war, we think that it is not a time when one should indulge in mock heroics, empty glorification of labor, but it is rather a time when the responsibility of labor, along with every other class of citizen for facing the grave social and economic issues which confront us in our own land, should be borne in upon us. We need to dedicate ourselves unreservedly to the task of straightening out our own tangled and perhaps mismanaged affairs. We ought to be done with the silly philosophy of "shaking the sugarplum tree" as a means for the promotion of national prosperity. Labor must share that responsibility along with every other citizen in the land, and the sooner we are on our way the better.

WHY NOT FACE THE FACTS?

There are some who would seemingly suppress criticism of the ministry and leadership of the church, lest its circulation might result in harm to the cause. As we see it, any effort to suppress adverse opinion tends to create suspicion and to indicate a vulnerability more damaging in its effect than any attitude of candor could cause. To begin with, the belief upon which criticism is based exists long before it reaches the stage of open assertion. We see no advantage whatever in concealment even by silence. It develops a state of imaginary security by a practical denial of criticism, or pooh-poohing it as a baseless prejudice. Such a course tends to lend color to any charge that is made. We can better afford to admit frankly so much as may be true and then devote ourselves to overcoming the fault.

Christians themselves are probably not without blame for some of the unfavorable opinion expressed. We have in mind our too confident dogmatism about our church as the "only way" when dozens of others parallel the evangelical content of our creed and the real line of demarcation is a matter of ritual and form, not of righteousness and truth. A few years ago we chanced to read an article by a minister who declared that the salvation of the world depended upon his Church. We do not see how he could have been sincere in such a statement, and it certainly reflected little credit upon his intelligence if he believed what he said. On this same point, Dr. William E. Hocking, of Harvard University, says in his latest book, "Living Religions and a World of Faith," that these living religions, as expressed through their

human representatives, "are all wrapped in sanctimony, dusty-eyed with self-satisfaction, stiff-jointed with the rheum-rust of their creedal conceits, so timorous under the whips of conformity that only a few dare the perilous task of thinking, and the complacency-disturbing task of trying the spirit of other faiths." In these words of one of the most widely known religious leaders of our day, we have a vigorous and sweeping indictment of the courage and the intelligence of religious leadership.

It is doubtless true that the criticism launched against Christian leaders and the church is too sweeping in its implications, but the very fact of criticism is the thing of first importance. It is of no use to answer the critics by a plea that there is manifest in our pulpits a wholesome unctuousness when the charge is that religious propaganda lacks intelligent coordination with the literature and the indisputable facts of life. The facts of goodness and social-mindedness have their values, but these will not be accepted in place of the intellectual horizon which makes religious leadership commanding. Neither can we fall back on the fact of the mystical content of faith. The world needs the mystical, but it must be made real by intelligent interpretation. We believe that we must face the facts if we would save our cause. No matter what explanation may be offered for our deficiencies, we must live them down rather than argue them down as baseless assumptions.

THE NEW DISCIPLINE

We wish to call special attention to the advertisement of the 1940 Discipline which is carried on another page in this issue of the Advocate. In other years it was possible to have a working knowledge of the law of the Church without owning every issue of the Discipline, but such have been the changes which came with Union that one cannot be even fairly well-informed on Methodist law without owning this new code of law and procedure. Without it no Methodist can have an intelligent understanding of the work of his church, local or connectional. The cost is nominal and we urge our people to buy a Discipline at once.

IMPORTANT NOTICE TO PASTORS AND SUBSCRIBERS

The Advocate has carried all subscribers during the campaign in the hope that practically all of them might be renewed. We now have approximately 2,500 subscriptions which are past due. Notices are being sent to all delinquents and lists are being sent to pastors where we are able to identify the charge to which the subscriber belongs. We earnestly ask the cooperation of all in the effort to bring our mailing list up to date and with the smallest possible loss. We do not wish to discontinue a single paper, so please help us to serve and satisfy all our readers and friends. **THIS IS IMPORTANT, SO ATTEND TO IT AT ONCE, PLEASE.**

During the campaign we have added fifteen hundred new subscribers to our mailing list. A fair effort to secure these renewals or their replacement by new subscriptions will place the Advocate in the best financial position it has occupied since we took it over in 1934. If

any pastor should have post offices other than those which lists are sent, we will gladly send them on request. A pull together at this time will place the Advocate in a fine position. We are counting on every reader and pastor in this roundup.

NO PAPER NEXT WEEK

Owing to the difficulty of getting out an issue of the paper the week of Labor Day, we have decided to omit that issue. We hope to have a special issue the week following. Remember, no paper September 5, and that will save the trouble of writing us that your Advocate failed to arrive.

Editorial Miscellany

By Dr. H. T. Carley

STRAIGHT FURROWS

There are two sides to this farming business—the outside and the inside. There may even be those who insist that there are at least two more sides—the top and the bottom. Be that as it may, practically everybody who has fooled with it will agree that there are as many sides to it as there are hairs on a dog's back.

The outside of farming is seen mainly by the passer-by, who gets his view from a car window. The outside is the attractive side. There is an indescribable charm about big fields of freshly plowed ground; about the long rows when the seed first begin to show a ribbon of green; about the mules and the tractors and the hands at work during cultivation, and about the ripening harvest ready to be gathered and carried to market. The usual reaction of the passer-by to the scene is, "Farming is the best." The inside of the farming is best seen by the farmer.

The inside of the farming is best seen by the farmer who has to furnish the money to run the farm. His real life is not recorded.

One of the things that make a farm look good is the straight rows. Perhaps cotton and corn will grow in crooked rows as well as they will in straight ones, but straight ones give the impression of symmetry, order, neatness, and efficiency that is very pleasing. As a matter of fact, especially in tractor farming, straight rows are a matter of economy—they are more easily and speedily worked.

Straight furrows don't just happen so—they are the result of painstaking care and skill. Down on "Hog" there is only one man that is an expert. Some of the others are reasonably good, but they have a tendency to get off the straight line. The expert gets the lay of the land, picks an objective at the other end of the field and holds steadily to it. He not only looks forward but also stops now and then and looks back to see if he is kept on the right course. Once in awhile he has to make a slight rectification—but when he gets to the end of the field no trouble with the others. He begins right and

A straight life is better than a crooked one, too.

FOR THIS HOUR

Statement to the Methodist Church from
the Board of Missions and Church
Extension)

Arthur J. Moore, President; Francis J.
Connell, A. Frank Smith, Mrs. J. D.
J. W. Hawley, Vice-Presidents

There are moments in a troubled experi-
ence when the only available inspiration
comes through sheer and simple obedience
to apparently overwhelming demands.
Methodism begins to function in one
of its darkest and most ominous hours of
its history. Every age is of course criti-
cized by those who live in it. Had we been
in the scene when the barbarians overran
Europe, or when the Napoleonic wars terri-
fied Europe, we would doubtless have de-
scribed those times in the same words we
employ to characterize these times.
Nevertheless, the present state of the world
is in a real sense one of the most tragic
in its long history. There are
in the present world situation with
no temporizing or shallow make-
can deal, and we face a challenge
since the early church squared
against the world, the flesh and the
the Roman Empire.

We are witnessing another outbreak of
which endangers civilization it-
self. We have seen vast sections of the
fall into the hands of plunderers who
and scorn His moral laws. The
won through centuries of struggle
taken away in a day, and windows
that men died to open have been
closed. Whole nations sit in de-
struction. Men, women and children in
numbers die either the slow
hunger and humiliation or the
and sometimes more merciful death
and machine guns. The dread
is even moving in the direction of
Americas, if we may believe those who
are in a position to know all the facts.
It would be a gesture of insincerity and
ability to ignore these facts and the
implications they hold for the Chris-
tian Church. Methodism is affected the
around. In some nations the work has
disrupted, property destroyed, institu-
closed, workers and people scattered.
When the time for reconstruction comes,
it will not only need large sums of money
and an increased staff of missionaries, but
more than human to meet the
changed situations and attitudes we
face.

The idea that the Christian missionary
work is a luxury which the church may
omit in seasons of prosperity but forgo
in seasons of disturbance and difficulty, is not
one which will survive the careful study of
the teachings of Christ. The passion to
share Christ with our brothers and sisters
is an authentic and inevitable expression
of the Christian spirit. It therefore follows
that the missionary work of the church,
at home and overseas, is not to be
thought of as a sort of loyalty to some-
thing established by our fathers. It is an
expression of the purpose of Almighty God,
and something to do with the world
which must do it. No combination of evil can
avoid the fact that God loves the
world. No change can ever shake His pur-
pose to redeem the human race. His solici-
tude for all the sorrows of men, their moral
decay, hunger, misery and distress will
lead Him to look upon the world un-
der its need.

Whatever is to be done for the Chris-

tianization of the world in the years im-
mediately ahead of us must be done mainly
by the church in the United States. Amer-
ica seems to have been made the base of
God's offensive movement against the sin
of the world. Upon us rests a large share
of the responsibility for the continuation
and enlargement of the world program of
the church in the immediate future.

The real motive of Christian missions
eliminates the discrimination sometimes
made between home and foreign missions.
The evangelistic appeal in America and the
missionary appeal overseas are one and the
same thing. The constraining love of Christ
directs us toward the man across the street
and the man across the seas simultaneous-

NATIONAL DAY OF PRAYER

A proclamation by Franklin D. Roose-
velt, President of the United States:

"The American heritage of individual
freedom and of government deriving its
power from the consent of the governed
has from the time of the fathers of our Re-
public been proudly transmitted to each
succeeding generation, and to us of this
generation has fallen the task of pre-
serving it and transmitting it to the fu-
ture. We are now engaged in a mighty
effort to fortify that heritage.

"Mindful of our duties in the family of
nations, we are endeavored to prevent
the outbreak and the spread of war, and
we have raised our voices against in-
ternational injustice. As Americans and
as lovers of freedom we are humbly sym-
pathetic with those who are facing tribu-
lation in lands across the seas.

"When every succeeding day brings
sad news of suffering and disaster
abroad we are especially conscious of the
divine power and of our dependence up-
on God's merciful guidance.

"With this consciousness in our hearts
it is seemly that we should, at a time
like this, pray to Almighty God for His
blessing on our country and for the es-
tablishment of a just and permanent
peace among all the nations of the world.

"Now, therefore, I, Franklin D. Roose-
velt, President of the United States of
America, do hereby set aside Sunday,
September 8, as a day of prayer; and I
urge the people of the United States, of
all creeds and denominations, to pray on
that day, in their churches or at their
homes, on the high seas, or wherever
they may be, beseeching the Ruler of
the Universe to bless our Republic, to
make us reverently grateful for our herit-
age and firm in its defense, and to grant
to this land and to the troubled world a
righteous, enduring peace."

ly. The matter of distance in geography
does not count. We cannot be moved by the
need of distant peoples and careless con-
cerning the interests of those next door,
nor can we labor for those near at hand and
not be concerned for those in the distant
places of the earth. No man, woman or child
anywhere is outside the Christian's interest.

This means that this land of ours must be
evangelized. If we were so inclined, we
could paint pictures of conditions at home
as dark as those we sometimes paint of
conditions in other lands. The hour has
struck for a new emphasis upon what we
call Home Missions. We have always de-
pended upon the home missionary enter-
prise for the growth of the church in the
homeland. Our service in that field is one
of the outstanding achievements in the his-

tory of American Methodism. But there is
an urgent need for a new program and
strategy which will meet the clamorous call
of this great continent for a more complete
application of the gospel of Christ. The
necessity of providing pastoral leadership
for churches in needy areas, the crying need
for church buildings and chapels, our ob-
ligations to serve the distressed and the
dispossessed, cannot be ignored if Method-
ism is to remain true to its Wesleyan tradi-
tions.

What have we to offer the unprecedented
challenge of the world's deep need?

In the first place, we offer unity. Not only
the unity of Methodism itself, but a United
Board of Missions and Church Extension.
In this Board, the church has included home
missions and foreign missions, general work
and woman's work. This means that we are
able to bring the total resources of Meth-
odism to bear upon the problems of mis-
sions. Modern communication and trans-
portation facilities should shatter the as-
sumptions of national isolationists; insepa-
rable human interests spell economic, so-
cial and spiritual interdependence. Hereto-
fore sharply defined distinctions between
Home and Foreign missions are bound to
disappear. With identical objectives and
similar methods of procedure in an ensmall-
ing world, these sacred causes must march
forward together and register results that
will enable Methodism to make her propor-
tionate contribution toward the enrichment
of the life, peace and prosperity of man-
kind.

In the second place, we offer the Gospel,
as interpreted and applied by the Methodist
Church. We have no other remedy for the
world's ills. In everything that causes dis-
tress we see a violation of that Gospel. We
have no faith that peace, happiness and sal-
vation will ever come to men or nations
unless the Christian Gospel is accepted and
applied. We offer it to all men everywhere.

As Methodism interprets the Gospel, it is
no half-way or one-sided message. Our Gos-
pel is a personal Gospel: it teaches that
individual people are sinners who can be
saved and regenerated through faith in
Jesus Christ. Our Gospel is a social Gospel:
it teaches that men are not saved for their
own gratification but for the larger human
good, that the processes of society and the
various fields of the world's life must all
be redeemed. Our Gospel is a universal Gos-
pel. From the beginning Methodism opposed
the theology that limited salvation to an
elect few. Just as strongly we now oppose
provincialism that limits Christ to any
group, race or continent. The whole world—
every person that lives or will ever live
anywhere—is our parish. This is the Gospel
we offer as the only hope of the world.

From every area of life and from the
ends of the earth there arises an agonizing
cry, "Come over and help us." We have
the only message that can heal the hurt of
the world and bring peace and stability and
redemption to the nations. Furthermore, we
possess the material resources sufficient to
carry that message everywhere. What wait
we for? Surely the eight million people
called Methodist in this prosperous land
will rise to the emergency and launch such
a missionary offensive as has never before
been known. If John Wesley were alive to-
day, he would not be surprised that the
movement he started had grown to such
enormous size here in America. He was
never afraid Methodism would shrink or die
out. He was afraid it would lose its soul
and sense of mission and exist as a "dead
sect," "having the form but not the power

(Continued on page 8)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE METHODIST CHURCH AND HER YOUTH

A Sermon Addressed to Young People

By Mark Kelley

(And when He was twelve years old.
—Luke 2:42.)

When Jesus was twelve years old they noticed that he had changed. They were frightened when they discovered He was not with the other children as they had supposed Him to be. They had not noticed that He had ceased to be a child, had grown up, grown up out of childhood into youth. He was not with the children because the interests of children held Him no longer. A sense of mission had come upon Him.

When any child is twelve years old, whether boy or girl, that child is changed. The characteristics of the child are replaced by those of the youth. Among those characteristics is a sense of mission. Youth is stirred by the sense of something that it must be about. Life becomes purposive, gropes for direction, feels the urge to become, to achieve, hears the call of "the beyond that is within." Happy the fathers and mothers, happy the teachers and pastors, happy the churches that are as conscious of this as are the youths themselves, and as ready to capitalize it for Christian idealism as Hitler and Germany have been to capitalize youth for National Socialism. Many who have been in Germany in these late years speak of the ceaseless tramp of marching feet, the marching feet of youth on crusade. Theirs the vision of a German nation, a German people, superior to and ruling over every other nation and people on earth. Their leader has let them loose to take the world for themselves; and with a terrible ruthlessness and fanatical strength, that one thing they are out to do. We must take the measure of that spectacle of fanatic youth in their early teens putting over a national and racial program. Never again can our world be the same as it was before they did what they have done.

This youth movement which has been so marked a feature of recent years in Europe, has done much to awaken us in the United States to a new appreciation of the significance of youth in society. Under this awakening, there are some of us, at least, who have felt we did not want to exploit youth for our own selfish ends, did not want to send them to carry our banners for us, to pilot our planes and drive our tanks and man our submarines, but that we did want

to have the help in Christian social engineering of youth's vision and insight, of youth's enthusiasm and daring, of youth's swifter movement and finer skill. Among those who have this high purpose and strong desire is the new Methodist Church. It is fully determined to make intelligent and reverent use of the powers and skills with which youth is uniquely endowed by the Creator.

Youth has something that no other period of human life knows. There are twelve wonderful years. They run from the beginning of adolescence to the beginning of adulthood, from the twelfth birthday to the twenty-fourth. At the beginning of youth, junior high school is entered. At its close, college is finished and two years of graduate work are completed. This is the period of life's most momentous choices, the period of settling upon life's vocation and of falling in and out of love and of coming to a happy, a difficult, or a hopeless marriage. By the time one is twenty-four, life is decidedly something else than it has been up to that time.

You haven't background enough, you do not know history enough to appreciate the enormous change in attitude that lies in the fact that the new Methodist Church decrees that youth shall sit in its councils; but men and women of my age know enough local church history, have enough background of experience, experiences of our own when we were young, to be well-nigh stunned by the change. However, it is not nearly so important that you shall appreciate the significance of the change as that you shall be thoroughly aware and informed of the opportunity and expectancy into which you enter this year as the councils of the new church are being set up. Let me go over with you in some definiteness the place which the new church has made for you and expects you to take.

First of all, in each local church there is the Youth Division. This includes all the young people there are from twelve to twenty-four. If you are under twenty-four and over twelve, you are in that Youth Division. It is to be organized and officered and to function through the Sunday school, through the Epworth League, through all youth interests and activities, and through the boards and control bodies of your church. This Youth Division is to select and elect one of its number as a member of the official board of the local church. Likewise it is to elect from two to four members of the Local Church Board of Education. It is also to elect one young man and one young woman as members of the Local Church Board of Missions. This means that hereafter youth representatives, chosen by the young people themselves, will sit with and be members of the most important control bodies in the local church. In those councils where it is decided what the church is to be and to do, youth will have both voice and vote.

This procedure is carried out in all church bodies above the local church. In the Annual Conference, the Jurisdictional Conference, and the General Conference, youth must have representation on the Boards of Education and Missions. These boards cannot be legally formed until such representation has been secured, and in all cases the choice is made by the young people themselves. In the Northeastern Juris-

diction there are twenty-three Annual Conferences. These twenty-three Conferences may have only one young man and one young woman on the national Board of Missions. It is no insignificant responsibility to be one of the first of the young people—six young men and six young women—to pioneer youth leadership in the new Methodist Church. It is an insignificant honor and responsibility to sit as members of the boards in your churches, as many of you must do. I hope that you will all make good, not only good but do the church great good.

There are three things about youth that fully justify the new Methodist Church in decreeing that youth shall sit in its councils. The first of these is the fact that youth sees better. It is not merely a matter of physical insight; it is a matter of soul sight, of keenness of insight, of clarity of understanding. The soul's acuity gets dulled in older folks; they do not always see with perspective the ethical implications of what is proposed or is afoot. In the church may it be that through the better sight of young people shall be kept from making those decisions and taking those courses which are a church of its spiritual power and message seem but hypocritical cant in the face of the sure and certain word of God's leadership.

In the second place, youth dares. The spirit of age becomes fearful, overcautious. The boards of our churches need youth in their membership to keep them from being paralyzed into nothingness through fear of failure. A youth who is well and widely acquainted with churches is painfully aware of how careful they are—overcareful about not going out against the wrong, overcareful not to offend the rich or influential, overcareful not to change leadership or working or worshipping, overcareful believing that great things can be done by God now, in such a time as this.

The story of the building of the Panama Canal is one of the epics of American engineering. After one heart-breaking failure after another in which the canal formed had been utterly ruined, George W. Goethals succeeded in getting through the great ditch which joins the Atlantic and Pacific oceans. He achieved success where other men had failed by associating with himself young engineers; young engineers who had experience enough to make them successful. Youth and experience working together won where experience working alone had failure after failure. Those young engineers had a song that went something like this:

"Got any river they say isn't crossed?
Got any mountains that can't be
through?
We specialize in the wholly impossible.
Doing things 'nobody ever could do'."

The other day I read somewhere "the difficult is what you are not prepared to undertake; the impossible is that which you must take a little more time and further preparation." This is the spirit the Methodist Church hopes youth will bring into her councils.

A third characteristic of youth is that it moves faster. The movements of age are slow. We have come to a time when the slow is the gravest need for haste in the Christian ideals effective in society. A decade and more ago the voices of youth were heard.

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Mary Henley, one of the good friends of the Advocate in Pickens, Miss., places us in debt by a message of generous commendation.

Alonzo Early, retired member of the Louisiana Conference, asks the change of paper from Marion, La., to Prairie Point, where he will spend a time.

Don L. Harwell, the capable and aggressive pastor of Rochelle-Tullos charge, Louisiana Conference, is spending vacation with home folks in Kyle, Tex. He reaches us of a good camp meeting closed at Bluff Creek Camp Ground in the Baton Rouge district. Dr. F. M. Freeman did the preaching.

A. R. Hoffpauir, pastor at McShville, made the Advocate an appeal last week and reports that his is getting along in a very satisfactory manner.

The Advocate thanks very sincerely Bro. Rainwater for his enthusiastic commendation of the Advocate. It is a real pleasure to extend a kindness to one of our friends.

Ida B. Wise Smith, elected president of the W. C. T. U. for the seventh year at the sixty-sixth National Convention, minister of the Church of the Disciples in Christ. Her home is in Iowa.

Nolan B. Harmon, of the Virginia Conference and a native Mississippian, was elected to membership on the Board of Emory University, at the recent meeting of that body.

J. Henry Bowdon, district superintendent at Baton Rouge, assisted Rev. M. Mer in a meeting at Pitkins Chapel, where good interest was reported.

C. E. McLean reports a good meeting at Vivian, where he had the assistance of A. M. Serex, district superintendent. There were 22 applications for church membership, 12 of them on profession of faith.

Julia A. Peak adds to the request for change of address, from Denham to Walker, La., that she appreciates the Advocate for the church news which it brings to her.

Andrew J. Boyles, whose faithful ministry is manifest in watching every detail of the program of the church, is having a year at Bay St. Louis, where he is appreciated by his people.

R. E. Walton, pastor of the Ebenezer Church in the Louisiana Conference, located in a flooded area, is carrying on despite the damage to church properties and the loss of his people.

F. J. Jones adds to a business note that Satartia and the family of H. T. Carley are getting along nicely. Jones also expresses his appreciation of the Advocate.

The little city of Crowley, La., undaunted by the flood situation, proposes to carry on its entire program, including the annual conference, scheduled for an early date. Rev. G. M. Emery is the pastor.

The protest of the authorities of Southern Methodist University, located in Dallas, Texas, license was

granted on July 29 to the Blue Tower to engage in the sale of beer adjacent to the campus. Another application is pending.

Rev. F. J. McCoy reports that Dr. Harper asked him to go one mile in the Advocate campaign and instead he traveled two. It is not surprising, therefore, that he expects to have a full report for Lecompte charge when Conference meets.

Dr. Briscoe Carter, writing from Leesville, La., gives evidence of his continued faithfulness and efficiency, and exhibits the brotherliness which is characteristic of him by his assurance concerning the quality of the Advocate.

Dr. E. Stanley Jones flew from Trinidad to Miami, Florida, recently. He covered the distance of 1,970 miles in twelve hours. He is now at Ocean Grove, New Jersey, where he is one of the principal speakers at the annual camp meeting.

Rev. J. L. Beasley, pastor at Baker, La., paid the Advocate a pleasant call during last week and brought good news concerning his work. He says that his collection for the superannuates is in hand and progress is being made in all lines of work.

Among those enjoying a vacation and platform privileges at Lake Junaluska were Rev. Roy Lane and wife, Rev. J. H. Morrow and family, Rev. John W. Moore and family, and Rev. Morelle Wells and family, all of the Mississippi Conference.

Reports from DeRidder, La., indicate that Rev. S. A. Seegers is having a very successful year. He is doing extensive young people's work and in an eight-day revival he was assisted by Dr. A. M. Serex and Rev. Ted Howes.

Rev. C. Fenwick Reed reports that the work at Sicily Island is keeping its normal stride during the hot weather. He is out on a campaign for an educational building, the lot upon which it is to be located having been donated, and a nest egg for the building already in hand.

Rev. and Mrs. O. S. Lewis have returned to their home in Philadelphia, Miss., following a delightful vacation at Lake Junaluska, where they attended the Missionary Conference. In the course of their travels they visited their daughter, Ann Stephens Lewis, at the Ensley Community House.

Rev. B. D. Watson has been kept busy by a program of improvements on the Jena-Olla charge in the Louisiana Conference. In addition he has had two good revivals, congregations are good, and all the or-

ganizations of the church are functioning satisfactorily.

The Advocate acknowledges with sincere appreciation the commendation of Mrs. W. C. Curtis, of Meridian, who writes: "May I congratulate you on the splendid progress you are making as editor of the Advocate. The paper has improved remarkably and I am enjoying it every week."

Oil City church, of the Shreveport district, has the novel experience of having a producing oil well in its backyard. We have no information as to the quantity of oil being produced, but it is a real oil well and on the church property. Rev. W. R. Lyons is the pastor.

Bro. J. R. Allen sends us the information that Rev. R. G. Lord is assisting his pastor, Rev. C. L. Oakes, in a meeting at Kilmichael. The editor appreciates Bro. Allen's invitation to visit our friends in Kilmichael, whom we knew in the early days of our ministry.

Rev. J. V. Stewart calls our attention to the fact that Sherman charge was not credited with the subscriptions sent in. In this complaint he is correct and we apologize for the delinquency. The charge is now entitled to a total credit of seven subscriptions.

Dr. W. L. Doss, Jr., district superintendent at Monroe, La., has returned after a brief visit to Dr. Keller Doss at Fort Worth. Bro. Doss reports that he was able to get a telephone message through to his sister in Gueydan, and that they had food, water and ice, but he was not able to go to Gueydan himself.

Friends of Dr. Forney Hutchinson, who is spending his sabbatical year at Mt. Sequoyah, near Fayetteville, Arkansas, will be rejoiced to learn that the operations for cataract promise remarkable restoration of his vision. A letter just received from him indicates that he is much encouraged and is looking forward to still brighter prospects.

The editor acknowledges with sincere appreciation a letter from Bro. J. C. Bell, of Trenton, Miss. Bro. Bell is a Methodist whose attachments were formed in the crucible of experiences not easily forgotten, but his loyalty to the Christ of the Church abides, and his face is steadfastly set towards His unchanging goal—the fulfillment of the hope and expectation of immortality.

Rev. William F. Quillian III, son of Dr. and Mrs. W. F. Quillian, and Miss Margaret H. Weigle, daughter of Dean and Mrs. Luther A. Weigle, of Yale University, were married recently in New Haven, Conn. The



groom is a graduate of Yale Divinity School, was president of the student body, and is preaching at the Community Church at Clarendon, Vermont, this summer.

Mrs. Lewis Clarke, of New Orleans, is spending the summer at Sewanee, Tennessee, where she is enjoying the climate and the friends whom she meets there from year to year.

Mr. G. W. Rowbotham, of Atlanta, Ga., spent several days in New Orleans last week and on Sunday worshipped with his friends at Rayne Memorial Church, where he was long an official member.

Rev. and Mrs. J. T. Thompson, of Eudora, Ark., motored to New Orleans last week, and soon after their arrival Mrs. Thompson was taken very ill and had to be carried to a hospital. On Sunday, when we saw Bro. Thompson, he reported his wife as being considerably improved and her physicians expected that she would be able to leave the hospital on Tuesday of this week.

Rev. M. L. McCormick reports a good year thus far at Brookhaven, Miss., where he has had a Vacation Church School, 33 in attendance at the Epworth Training Conference on the Coast, an Intermediate camp, a Youth Caravan week, and two in attendance at the Leadership Training Conference at Lake Junaluska. Mr. J. W. Meek was recently chosen financial secretary and assistant to the pastor.

Rev. H. W. Ledbetter, pastor at Merryville, La., writes that his wife was in the North Louisiana Sanitarium for forty-seven days. She is now out of the sanitarium, but still has fever. Bro. Ledbetter's friends throughout the Conference will sympathize with him and his good wife in their difficult experience and will earnestly hope and pray for Mrs. Ledbetter's early restoration to health.

Rev. Virgil Morris, Lafayette, La., writes: "You will be interested to know that I held a religious service here in Lafayette for a group of refugees from the flooded area, and that after the service I was distributing gospels, tracts, Upper Rooms and Advocates. The crowd around me was pretty large and one lady in the back of the crowd, unable to get up to me, said: 'Preacher, save me one of those Advocates.' So we had at least one Methodist in the crowd."

Rev. Virgil Morris writes that Miss Verna Webster has been appointed by the Woman's Division of Christian Service as full-time deaconess at Southwestern Louisiana Institute to work with the Methodist students. She will begin her service on September 1. Bro. Morris reports that he had two feet of water in the basement of his church with considerable damage to pianos and other equipment, but that it is now drying out. He says that it will be difficult to overestimate the flood damage to the surrounding country.

VIMVILLE CHARGE

Despite the fact that conditions have been unfavorable for most anything this year, the work of the charge has made some forward steps. There are four churches on the charge, one of which is a union church (or rather we worship in the Presbyterian's building).

Two of our buildings have recently been painted and the other will be before long. Sunday school rooms were added to one church.

The Rev. G. Eliot Jones, of Bogue Chitto,

conducted two revivals here recently. There were nine who united with our church.

J. W. COURTNEY.

CORINTH DISTRICT NOTES

Corinth, West Side: Pastor W. R. Hammontree introduced into his quarterly conference routine a new feature at the third session, when he led his officials in a forum discussion of the needs of the charge. In this discussion plans were made for the work of the new quarter.

Dumas Circuit: Pastor Travis Filgo has been making a splendid record on this charge. Mount Hebron church is now free from debt, and plans are being made for a dedicatory service.

Fulton: With several churches of the Tremont (Aberdeen District) circuit cooperating, the Fulton church had Youth Week, with the Youth Caravan leading the program. There is no other way of reaching the youth of the church that equals the



MISS VERNA WEBSTER,
Deaconess Southwestern Institute,
Lafayette, La.

Caravan method. During this week a fine piece of constructive work, of inestimable value, was done. Every division and department of the churches cooperating was greatly helped. It is an eye-opener to adult workers-with-youth. They get a vision of what may be done. "In a word, it is just like bringing the Conference Young People's Assembly to the local church," says Dr. W. R. Lott (one of the most progressive district superintendents in the church).

Pastor Marlin McCormack recently has assisted pastors James Elliot and J. W. Holliday in revival meetings in the Mantachie and Tremont churches. (He regrets that circumstances made it impracticable for him to accept invitations from pastors Mattox, of Smithville; Allen, of Potts Camp; Goudelock, of Rienzi; and others, for meetings in July and August.)

Pastor Robert Thomas Hollingsworth did the preaching in the Friendship church. There was a great revival; the crowds averaged over 300 in the evening services, 11 were received on profession of faith, and one fine young man made public announcement of his call to the ministry.

Iuka: Dr. Hal S. Spragins, of Memphis, assisted pastor W. R. Mounger in a revival meeting beginning August 4th.

"Boy—You hit the nail (not YOUR head in Ed—'As Layman Sees It—') ing books & not reading 'em; reading & not knowing 'em later! You are ing the old ship well—More strength you!"

(Note—This card just received is lished as it was written. It is from of the most influential and widely loved religious leaders of our era—Editor.)

Marietta Circuit: In a recent revival campaign in Wesley Chapel, pastor C. L. preaching, four new members were received. The chapel was not large enough afford room for the crowds that came.

Potts Camp Circuit: Under the leadership of pastor E. M. Allen, the Macedonia congregation will soon begin work on a plan for remodeling its church building.

Kossuth Circuit: Pastor E. P. Crum has secured the services of evangelist Stephens, from somewhere way off, for revival meetings at Kossuth, Wesley and Mount Pleasant.

Rienzi Circuit: A new brick church building has recently been completed and pastor W. R. Goudelock held the first service in it on the first Sunday in August. Able preachers are scheduled to assist pastor in revivals on this charge—the C. A. Parks, Samuel W. Hemphill, Leonard P. Jumper.

P. S.: Note to pastors of the Corinth district: When there are news items on charge, send them to the District Reporter. Other than the above notes—some of are tolerably thin—I don't know of any new.)

MARLIN MCCORMACK,
District Reporter

FOR THIS HOUR

(Continued from page 5)

of Godliness." Unless united Methodism undertakes an eight million man task for and humanity, our union will not be justified by the future.

The significant words of Jesus are that the gates of Hell should not prevail against His church are generally understood because of our failure to perceive the meaning of the analogy. Christ did not mean that the church was defensively against the assaults of evil. That would mean organized evil on the offensive against the church on the defensive. What gave us was a picture of the church being entrenched evil of every kind, and promises that evil, however strong, will not be able to withstand the attack of the advancing church. It therefore follows a logical conclusion that the church must come into this difficult situation with its message of love and sacrifice. It must dare to risk its life in the power of love to conquer. It must in no uncertain terms its message and courage. It must lead groping to the place where the shining light will break through clouds of sorrow.

WHEN IN NEW ORLEANS
SHOP AT HOLLY
New Orleans Oldest and
Department Store
CANAL STREET . . . N. O.

An Invitation from CENTENARY COLLEGE of Shreveport, La.

"... Students entering Centenary College inherit a set of rich and alluring traditions and soon become aware of a vigorous student life and vital scholarship. A friendliness pervades the atmosphere and the finest kind of companionship exists between faculty and students. Intellectual development goes hand in hand with high ideals and character. A program adequate for the fuller and better life is offered and all who aspire to better things are cordially invited to attend Centenary College...."

PIERCE CLINE, President.

The 1940 Fall Semester of Centenary College of Louisiana opens with registration Wednesday, September 18

Write for Bulletin Giving Scholastic Requirements for Young Men and Women
and Other Detailed Information

Centenary College is a member of the Southern Association of Colleges and Secondary Schools and of the Association of American Colleges.

clearly and positively about the wide Kingdom of God. It must tell that life is not a short struggle for but a glorious adventure in fellow-ship and service, to be lived out as the will of God and the comrades of Christ. In an almost unbecoming urgency we urge a reunited Methodism to a new devotion to the task of evangelizing the world. To the concern and heartache of our day that men should not die without Christ, we would add an equally great concern that they should live without Christ. Multitudes of our brothers and sisters live without freedom, without enlightenment, without hope, living under conditions that cannot prevail when Christ has His way. Is there no urgency here? Can we be so comfortable and complacent attitudes in such an hour as this? Can we with anything we possess or any service we render that will contribute to the redemption of mankind? The hour in which we find ourselves calls for Christian witness both at home and abroad. Millions of our brothers and sisters need our ministry of healing and reform. In the hour be terrible, though human weakness be humbled to the dust, though human ingenuity has altogether failed to relieve the world of its distress, we look up and behold those eternal and inexhaustible powers which are resident in the Eternal God, and consecrate ourselves anew to the building of His Kingdom, so that Christ may ultimately dominate the world and all men unto Himself.

Recognition of common interest unifies;
Union of differing function beautifies.

—The Voice.

A NEW GAME

Here is a new parlor-game, which would have been good for the old-fashioned orator. The contestants are to recognize the following familiar proverbs:

Every collection of visible vapor suspended in the air at a considerable altitude above the earth has an argent stratification. Do not discharge globular drops of saline liquid from lachrymal glands on account of capsized lacteal fluid.

A superabundance of culinary experts causes impairment of the liquid in which meat, rice or vegetables have been gently boiled.

Feathered biped vertebrates tend to be gregarious according to their respective types of plumage.

If aspirations were equine, eleemosynaries would afford themselves transportation.

Do not estimate your total offspring of gallinaceous fowl prior to their incubation.

Which reminds us of a lesson in Swinton's Fifth Reader, which we remembered from our grammar-school days, and later discovered as a chapter in dear old Edward Everett Hale's *How To Do It*, a book of wise advice for children. The reading lesson was his chapter on *How to Write*, which suggests that a short word is always better than a long one. And once in another reader we found this, which we have never been able to locate in Boswell, a translation into simple English by Samuel Johnson of his usually heavy style. Asked if he had enjoyed a play, he replied: "That production does not possess sufficient vitality to preserve it from putrefaction," which he then translated into English: "That play

hasn't life enough to keep it sweet."—From "Gargoyles," in *The Churchman*.

DR. W. D. HAAS DIES

Dr. W. D. Haas, a native of north Louisiana and one of the most substantial citizens of the state, died at his home in Bunkie, on Monday afternoon following a long illness. He graduated in Medicine, but gave up the practice of his profession about thirty years ago in order that he might devote his entire time to his large business interests. He leaves besides his wife, two sons: W. D. Haas, Jr., of Bunkie and Sam Haas of Alexandria; and two daughters, Mrs. Roy B. Harrison of New Orleans, and Mrs. Franklin T. Mikell of Bunkie. Two sisters also survive him: Mrs. C. B. Strouse of Bunkie and Mrs. Alice Coales of New Orleans. Dr. Haas was a loyal Methodist and a loyal supporter of every civic and public interest.

The funeral was held from the home in Bunkie on Wednesday morning with interment in Greenwood cemetery, Pineville, following.

Affability, mildness, tenderness and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.

—Dryden.

It is foolish to strive what we cannot avoid; we are born subjects, and to obey God is perfect liberty: he that does this, shall be free, safe and quiet; all his actions shall succeed to his wishes.—Seneca.

THE CHURCH PEW

WHY I AM A CHRISTIAN STEWARD

By Mrs. Daisy F. Albert

There are a number of reasons why I believe in Christian stewardship and why I am doing my best to live up to the full stature of a Christian steward. Let me mention but three of these reasons in this short column:

1. Because I believe that money is not "filthy lucre," but sacred power. Money rightly spent or used is a source of untold blessing. It is not money, but the love of money which is the root of all evil.

A Christian steward's aim in life should be to serve others, refusing to take advantage of others, using his influence to help others, and striving for the betterment of others in every way.

To use our influence to better the conditions of those toiling under poor working conditions—overworked clerks, factory workers producing cheap clothing at unfair wages, domestic help in our homes—means giving attention to something which many of us have neglected. We must remember that men and women everywhere are our brothers and sisters, and it is our Christian privilege to treat them as such.

2. Because I think that religion must be applied to all of life, and Christian stewardship is true, complete religion.

A Christian steward will teach stewardship in the home. The most far-reaching influence for good is exerted in the home, where the children may be trained to share what they have, to give of themselves to help others, to have a balanced outlook on life. They may be taught that it is not their chances, but their choices that determine their destiny.

To my way of thinking, tithing is only the beginning of Christian stewardship, because it opens the way for a deeper interest in things religious. If one is really tithing in a spiritual way, he soon learns that the giving of money does not take the place of giving time and knowledge and leadership ability in behalf of worthy causes. All of these other possessions have a part in any genuine stewardship.

Tithing does compel us to have system in finances, to cultivate thrift and economy. Giving is a tremendous evangelizing force because it draws men to God when they have caught a glimpse of Him through the giving practices of His children.

3. Because I hold that a Christian steward will be Christlike in all human relationships. Christian stewardship as a principle in the life of the individual has no valid meaning apart from the fundamental Christian principle of the worth of human personality. Christian stewardship creates a new motive power for noble living and new attitudes for social living.

I am a Christian steward because I believe all this and realize that I must give an account of my stewardship to God. I can do this only with His help and guidance, through much prayer and consecration to Him and through Him to the work He gives me to do.

—The Christian Advocate

Truth out of its environment is not truth, for even truth is relative to conditions and circumstances.—The Voice.

WISE OR OTHERWISE

By Rev. James H. Felts

If you are wise enough and brave enough to accept your limitations and fight life's battles hopefully you are a winner.

In the language of my old college friend, Ben Keller, "If the court knows herself, and she think he do," Christianity must be more than a church organization.

Memphis did not pay the Shriners a very high compliment when officers allowed liquor houses to violate the closing ordinance during their stay in the city.

If those who cause, advocate and declare war were forced to do the fighting, there would be no war.

Your severest community critic is usually your smallest and most vulnerable man.

In my college days I knew a youngster

who was brilliant, popular, easily the best man in the institution. He was a big thing, right off the bat, but haven't heard of him since.

Elephantiasis is a leg disease, very painful, generally fatal. Elephantiasis of the head is chiefly painful to others, but the less fatal.

Speaking of manual labor, I find the garden gives me health, happiness and

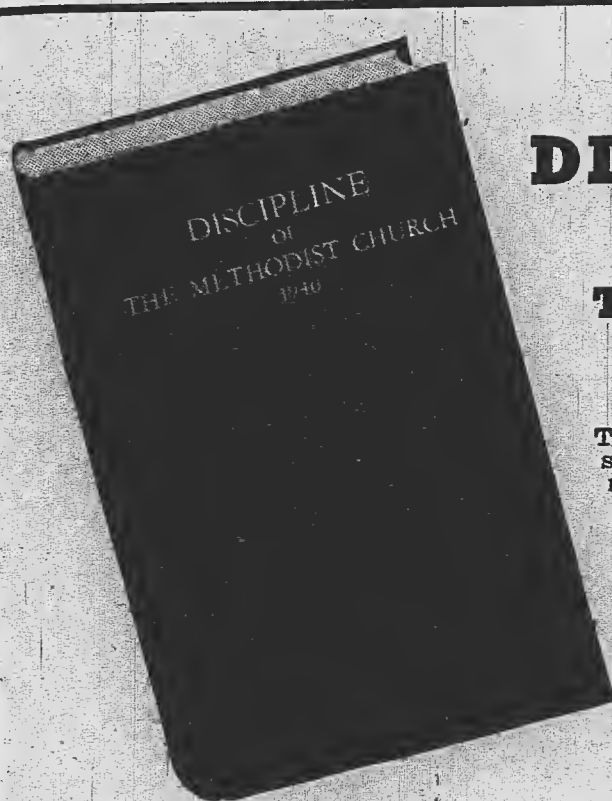
The old Monroe Doctrine—Don't get in shooting distance. The new Monroe Doctrine—Don't get in bombing distance.

"B. O." is not a college honorary but is fully as persistent and manifest.

If we used less drugs and more milk, we would have better health and money.

Bob Burns, says his uncle, Thomas Hink, invented a tail light for pajamas by sleep-walkers. Now if he will invent a headlight for lightning bugs a long time public will thank him.

True or false? Preaching is common practice.



The New DISCIPLINE OF THE METHODIST CHURCH

The new Discipline is a necessity. Important changes are numerous. They affect the work of every pastor, also that of every officer in the Church and church school. The duties and responsibilities of most church officials have been changed. Too much stress cannot be placed upon the importance of a proper study of the new Discipline by our entire church membership.

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METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following are the officers of the Women's Division of Christian Service, which was recently elected at the organizational meeting held in Chicago. Since the Methodist Church takes in the whole nation, we may be called the "National Officers." Let's analyze the list a little and see how many of them were formerly Louisiana Methodists. Here they are: Mrs. J. D. Bragg; Vice-President, Mrs. J. W. Mills; Recording Secretary, Mrs. Fred Lamb; Treasurer, Mrs. J. W. Mills; Assistant Treasurers, Miss Sallie Lou MacKinnon, Miss Lou Barnwell, Mrs. J. W. Downs, Miss Stevens, Dr. W. G. Cram, Mrs. Bourne, Dr. Elmer T. Clark and Estelle Haskin.

A complete list is as follows:

President, Mrs. J. D. Bragg; Vice-President, Mrs. J. W. Mills; Recording Secretary, Mrs. Fred Lamb; Treasurer, Mrs. J. W. Mills; Assistant Treasurers, Miss Sallie Lou MacKinnon, Miss Lou Barnwell, Mrs. J. W. Downs, Miss Stevens, Dr. W. G. Cram, Mrs. Bourne, Dr. Elmer T. Clark and Estelle Haskin.

Foreign Secretaries

Sallie Lou MacKinnon, Mrs. Velma Moore, Mrs. Otis Moore, Miss Elizabeth

Home Department, Muriel Day, Educational Institute, Miss Lora Lee Pedersen and Mrs. Stewart, Social Welfare and Medical, Miss Mary Lou Barnwell, Urban, Mrs. J. W. Downs, Town and Country, Miss Grace Steiner, Secretary, Miss Ruth Ransome, Christian Social Relations and Church Activities, Miss Thelma Stewart, Methodist Woman, Miss Bettie

Division of Education and Cultivation, W. G. Cram, Executive Secretary; V. F. DeVinny, Coordinate Secretary; Helen B. Bourne, Associate Secretary; Elmer T. Clark and Miss Estelle Haskin, Editors World Outlook.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2112 15th St., Meridian, Miss.

We are asked to remember the dates for the organizational meeting for the Mississippi Conference Women's Society of Christian Service, October 9-10, at Natchez. Mrs. Arrington announces that the guest will be Mrs. J. W. Perry, of Abingdon, Virginia. As president of the Woman's Society Council of the Methodist Episcopal Church, South, Mrs. Perry was the guest of our Conference at its annual meeting in Biloxi, in April, 1938. Our women "fell in love with her," and will eagerly forward to seeing and hearing her.

There will be one official delegate from the society, and this delegate will be the one elected at the organizational meeting in September. There will doubtless be a number of visitors who will attend this history-making event in our woman's

Have you subscribed for the "Methodist Woman?" Since the "World Outlook" has become the missionary magazine for the entire Methodist Church, it has been found necessary to supplement it for our special needs. So, we have the "Methodist Woman"—fifty cents a year, or the "World Outlook" and the "Methodist Woman" together for \$1.25.

The September and October issues of the "Methodist Woman" will carry valuable information concerning new plans.

* * *

The women of the Conference have been quite busy during the past two months studying the "Guide," and have entered enthusiastically into the zone programs prepared for its discussion.

The Northeastern Zone of the Brookhaven District, of which Mrs. E. A. Loftin is leader, had a splendid attendance at its meeting in Silver Creek. Rev. R. H. Clegg, superintendent of the district, led the discussion concerning the September organizational meeting.

* * *

Since there has been some confusion concerning the offering each woman is to make when she takes the vows and becomes a charter member of the Woman's Society of Christian Service, it has been decided that in the Mississippi Conference each woman will place her offering (no stated amount—whatever she feels she can give) in an envelope, seal it and write her name and the amount on the outside. The treasurer of the local society will hold these envelopes INTACT until she receives instructions from the Conference treasurer elected in Natchez.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mississippi Leadership Training School, M. I. College, Holly Springs, Mississippi

The Mississippi Leadership Training School opened Monday morning, July 15th, with an enrollment of 175, of which 105 were women.

The following courses were offered this year: Christian Worship, Mrs. R. P. Neblett; The Life of Christ, Rev. D. M. Montgomery; Guiding Children in Christian Growth, Miss Carrie Brown; The Christian Task at Home, Mrs. A. M. Reed; The Work of the Pastor, Bishop J. H. Moore; Christian Evangelism, Rev. J. L. Talbert.

The evening guest speakers were Dr. D. V. Galloway, of Jackson, of the State Board of Health; Dr. P. H. Eason, of Jackson, State Supervisor of Negro Education; and Rev. E. M. Shamp, of Hernando, representing the Board of Christian Education of the North Mississippi Conference. Monday evening the faculty was introduced, and a get-together hour was enjoyed. Friday evening the certificates were awarded, closing with an impressive consecration service and administration of the Lord's Supper.

The societies sending delegates are as follows:

Aberdeen District—Aberdeen, Amory, Houston, Pontotoc, Water Valley, 4; West Point, Tupelo.

Columbus District—Ackerman, Columbus, Louisville, Starkville.

Corinth District—Booneville, Corinth,

Ecru, Holly Springs, 7; Iuka, New Albany, Oxford, Ripley, Waterford.

Greenville District—Alligator, Clarksdale, Coahoma, Duncan, Dundee, Friars Point, Indianola, Maud, Shaw, Shelby.

Greenwood District—Belzoni, Drew, Greenwood, Lexington, Minter City, Slaughter, Winona.

Sardis-Grenada District—Batesville, Charleston, Como, Grenada, Marks, Olive Branch Sardis, Senatobia.

Of the 105 women present 60 were sent by missionary societies of our church. The others were sent by the C. M. E. Church, County Home Demonstration Councils, and a number paid their own way. There were seven women in attendance from the Mississippi Conference.

The work of the school is of a high standard, all courses being accredited except handicraft. This course was under the competent leadership of the Negro State Extension Agent of Women's Work.

This school means to the C. M. E. Church what our own school at Mathiston for pastors and Christian workers means to us.

MRS. R. P. NEBLETT,

Counselor.

THE METHODIST CHURCH AND HER YOUTH

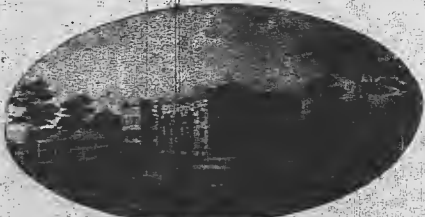
(Continued from page 6)

students of sociology were lifted to warn humanity that what they saw was a race between education and disaster. The ongoing years have made ever more apparent that the only education that can save us is Christian education, and that the time in which it may be done is terribly short. In a world of speed such that a plane can travel at the rate of six hundred miles in an hour, those who would make dominant the Christian ideal must think quickly and move fast, must be able to strike with the speed and power of lightning. Oh, may God and our youths so help us that the Christian church shall not be too slow to save this civilization which has been achieved at such a price of toll and suffering!

Just a word about youth's technique in the councils of the church. Let it be the technique of Jesus. They found Him "sitting in the midst of the doctors, both hearing them, and asking them questions." There is the technique, "both hearing them, and asking them questions." It is the technique of reverent hearing and relentless questioning. There is the method that spells progress. It is the method of science. Never was any generation so well equipped to use that method in the church as you who are being so thoroughly science-trained in school and college and daily life. Sit in the councils to hear reverently all that is said and to question relentlessly every process and every objective, and your contribution will be so precious a thing that for it the church will thank God and from it take courage.

Finally, what the new Methodist Church looks to youth to do is to see clearly, to dare greatly, and to move quickly. She looks to you for clear vision, high courage, and eager action. When in the councils of the church you come in and sit down with your elders, may there be about you that which reminds them of the youth Jesus "sitting in the midst. . . ."—Zions Herald.

During the alterations in Europe, we, too, are doing big things, in a quiet way. The sky has been repainted in a New York Planetarium.—Detroit News.



Old Centenary College

CHURCH SCHOOL LESSON SEPTEMBER 1, 1940

By Rev. W. C. Newman

PRAISING GOD FOR HIS BLESSINGS

Lesson Text: Psalm 103:1-5, 10-18

Golden Text: Bless the Lord, O my soul; And forget not all his benefits.—Psalm 103:2.

As long as I live I shall not forget a "testimony meeting" in the old home church when I was a child. An aged Baptist preacher conducted the service, his white hair and beard together with his earnestness and long life of righteousness making him look to me like a saint. Presently, after many others had testified, my grandfather, an old country doctor, stood up to give his word of faith. He, too, was white bearded and righteous, an elder in the Presbyterian church and a minister of mercy to all the countryside.

As the old doctor arose there came a deep quiet over the congregation. There they stood, these two patriarchs of our little town, the two gentlest men I have ever known, who had spent their lives in Christian faith and service. They loved each other as brothers, and they loved God.

For a moment they waited to gain control over their emotions sincerely felt. Both were near the end of life. Both held the affection and confidence of all the people. Then in his quiet way grandfather spoke:

"Bless the Lord, O my soul;
And all that is within me, bless His holy name."

That was all. No long tirade. No self-righteous recounting of the years of his good deeds. But never a sermon brought me such consciousness of God and His goodness as did that testimony, and the sight of those two aged saints praising God.

Praising God Deepens One's Own Devotion

It was ever so. When men praise God sincerely they find not only other people being drawn to Him by their witness, but their own love for God reaches new heights. No other means of grace is so effective in strengthening our spiritual life as this simple act of worship.

The language of this Psalm indicates that it was composed when David was alone with God. He is speaking to his own soul, reminding himself of the tender mercies with which God has crowned him. He calls

upon his whole being—"all that is within me"—to bless God's holy name.

It was a high act of worship, expressing gratitude, reverence, adoration and wonder. No man could worship like that without acquiring a new sense of fellowship with God.

Getting Prayer Above Begging

Much of our prayer has to do with securing some special benefits to ourselves. Many of us do not pray at all until we are in some crisis. Then we importune God at length, as if it were necessary to persuade Him to do good.

Against such a travesty on prayer Jesus spoke often and with definiteness. He said, "your Father knoweth what things ye have need of before ye ask Him." And again He said, "If ye, then, being evil, know how to give good gifts to your children, how much more will your Father which is in heaven give good things to them that ask Him." And when Jesus gave to us His perfect model of prayer, what we call The Lord's Prayer, He began and ended it with praise to God, and search as you will you cannot find in that prayer more than one request for a material gift, and that was for bread, the staff of life.

Only when we forget ourselves in contemplation of God's goodness and beauty do we really pray.

Praise Lifts Us Out of Our Littleness

Yet, like spoiled children who have been indulged too long, many of us center our attention upon our fancied ills and our unrequited desires until we are full of misery and self-pity. This, in turn, destroys our zest for living and our effectiveness as men and Christians. Soon we are shut up within our own little selves, no use to God or man.

The way to escape this "inwardness" of the soul is to praise God without ceasing. Spiritual life begins with man's acknowledgment of God's gracious dealing with us. And spiritual life ends when praise and gratitude give way to selfish seeking. The more we become absorbed with ourselves and our desires, the smaller we grow. The more we become absorbed with the worship of God the more we are lifted out of our littleness into His greatness.

The Everlasting Mercy

David did not undertake to enumerate and catalogue all the benefits he had received from God. He was not an ancient Pollyanna sitting down to "count your many blessings," see what God hath done."

But he was astounded and grateful to discover that God does not pay us off according to our deserts, nor reward us after our iniquities. If he did we would be in an awful fix. That is man's way—to seek vengeance for every wrong. God's mercy is different. It is the one unchanging thing in this changing universe. Whatever else happens you can count on that. It is not a whimsical compassion, strong today, weak tomorrow. It is from everlasting to everlasting, dependable, sure.

If we never try, we shall never succeed.
—Abraham Lincoln.

HUMANISM INVADES PHOTOGRAPHY

We got quite a turn the other day we opened *Popular Photography* for August. The eminent photographer and critic Nicholas Haz, in a critique (entirely) of a photograph whose subject matter a number of rushes against a background of rippled water—and nothing more called upon to explain such simple subject matter to the Philistines who that a picture must tell a story. And is how he set to work:

"The most important cause of the loss of such beauty is a philosophical of the maker's mind toward 'Modern Humanism' as it is called in America. A humanist, God is all and everything, most trivial object, such as a dead fly or a tiny insect, is as important a part of the universe as any national figure or great beauty.

"To a humanist, nothing is trivial. He admires tissues, atoms, and even just as much as mountains, seas, or stars. Therefore, rhythmical arrangements of nails, spaghetti, shoe buttons, or bubbles are as beautiful as likenesses of movie stars or spiral nebulae.

"Furthermore certain picture makers necessarily humanists, find a lot of pleasure just in rhythm and texture. Any object arranged in good rhythm and photographed for texture, yields a picture that is satisfying to them. Therefore, a well photographed onion is a picture more than a stageful of poorly photographed beauty winners."

Well, that certainly ought to annoy theists, but whether the humanists and theists will be the annoyed ones we cannot venture to predict. Maybe both join in being annoyed at the picture which seems to say that because a humanist admires atoms—we must say that we have never seen a humanist admire an atom, it might be a pretty sight—therefore, rhythmical arrangements of . . . spaghetti . . . are as beautiful as the likenesses of movie stars." However, what Mr. Haz means, in the large, long run, apart, he is quite right. Now get mad.

—The Christian Register (Chicago)

It is easier to restrain a fanatic than to raise a corpse.—Bishop Arthur M. MacLean

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE JEWS

I have been reading "The Jewish Contribution to Civilization," by Cecil Roth, a book highly commended by thoughtful contemporaries. Dr. Fos-



Mr. Jones

says of this volume "it is probably, too intent to make an appeal" to the Jew in letters, art, science, exploration, journalism, medicine, public life and philanthropy—such is the story of the three hundred and sixty-eight pages.

It is told without exaggeration or boastfulness. It may be news for some of us that the Jews have been associated far out of proportion to their numbers with most of the movements for freedom. Thus the struggle for German unity, for Italian independence, and for Hungarian self-determination. Also, for the American Revolution at which time there were barely two million Jews on this continent.

The Jews signed the Non-importation Treaty of 1769; Haym Salomon banked himself for the American cause. A large part of this patriot is long overdue. Others was Abraham Wagg, who fought for peace and at the height of the American dream and worked for a day in the Mother country and her former colonies would live side by side in construction. And Jews spilled their blood with others in behalf of American independence.

Whether Christopher Columbus was a Jew or not, it would be pretty well established that he was of Hebrew ancestry. Paul Ehrlich, of "magic bullets," father of chemotherapy, is among the illustrious names. The place of the Jew in law and jurisprudence is surprising in its magnitude, as is the former Associate Justice Louis D. Brandeis as a conspicuous example.

Nowhere else is the place of the Jew so prominent as in the realm of the character. The record is luminous. Despite persecutions and endless persecution, the Jews of Abraham have seldom forgotten the fifteenth verse of the nineteenth chapter of Leviticus: "Thou shalt not avenge any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."

Where a Jew I should be proud of my race and at the same time strive to attain racial consciousness. And for that, too, as a Christian, am striving for the goal.

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These questions, more or less vital to the Gospels, but the Gospels have the question to put to us, "What think ye of Christ?"—and they put it, sure of the answer ought to be.

—James Moffatt, D. D.

THE PUBLIC GARDEN

By Rev. Vivian T. Pomeroy, D. D.

There was a time when my neighbors were disposed to make a joke of my garden. They would draw my attention to a large weed tenderly cherished by me, or a great cluster of phlox which long since should have been thinned. Yet I worked like a slave in those days—worked in my garden. I would get up at five, and weed and weed and rake and dig and prune. And really I was superbly indifferent to my good neighbors' jeers, for most of them I knew, had strong henchmen to whom they gave orders, and lo! it was done. I would see them all around me, pointing with accurate finger to this and that. I would see their lawns shaven and neat; no weeds flourished on their graveled drives. Yet I cared nothing, for I felt that what I did was done by myself. Weedy the garden might be; still it was mine; I loved it. I knew all the little corners. I knew the general effect of weeding in this area and pruning in that. In my slow way I took pleasure in learning what would blossom into flower and what must perish root and branch. I myself learned to make my garden an agreeable place, and by the sweat of my brow I earned the greatest delight I probably ever have known. Perhaps it was not such a wonderful garden; but—for what it was—I had worked in it myself.

But now all is changed. Nobody can point a scornful finger at my front lawn. It no longer has patches of wild jungle. Close-shaven and neat it glistens in the morning dews and damps. Not a weed lurks on my paths. Not a ragged edge of grass strays and straggles. For I, behaving as a man of wealth, employ a man as gardener one or two days a week. His name is Patrick. Under Patrick's hand I have seen the leaves of many seasons raked and piled and burned. I have seen the long and forlorn branches lopped and removed. The garden is tidy and handsome. I even boast of it to my neighbors. I entreat them to look at the grass. I lead them to peer where before I skillfully guided them away. And I no longer rise at five to struggle with weeds.

Something has gone out of my garden besides weeds and imperfections. I pause now and then to admire it. But now it is a spectacle. I am somehow remote from it. I no longer know it as I did. Its personality has receded from me. It is like a well-groomed stranger, whereas before it was like a troublesome friend. I am not altogether sorry that I have Patrick and see him sweating in the sun. Patrick saves me a lot of time. But I cannot help reflecting that the things which mean most to us are always the things we ourselves have struggled to achieve.—Reprinted by special permission of the author and the Christian Leader.

GOOD ADVICE TO PREACHERS

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine driving wheels whirl fast on an icy track, but when loaded go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill-wheels and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless, lightning kills.

If you have lightning, you can afford to thunder. Don't scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies; Jesus preached to one woman at the well, and she got all Samaria out to hear Him the next time.

—Author Unknown.

HOW MUCH DOES THE MOSQUITO WEIGH?

Science has scored another victory. It has succeeded in weighing the proboscis of a mosquito, and one of its leading lights has announced to the weary, waiting world that the snout of a mosquito weighs "approximately" one-sixth millionth of an ounce. We hope that the word "approximately" soon may be discarded and that the scientists will get it exact. So much is at stake in the matter. We could have sworn that the snout of a mosquito weighed at least one-fifth millionth of an ounce, or even more. But we bow to science—and will continue to swat the mosquito whatever may be the weight of his snout.—The Religious Telescope.

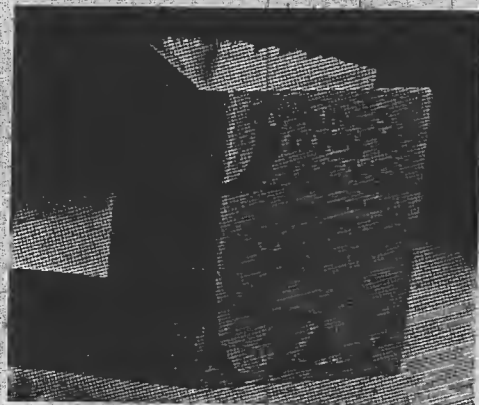
JUST A LITTLE NONSENSE

Where can a man buy a cap for his knee, or a key for the lock of his hair? Can his eye be called an academy because there are pupils there? In the crown of his head, what gems are there; who travels the bridge of his nose? Can he use when building the roof of his house, the nails on the end of his toes?

Can the crook of his elbow be sent to jail—if so, what did it do? How does he sharpen his shoulder blades? I'll be hanged if I know, do you? Can he sit in the shade of the palm of his hand, or beat on the drum of his ear? Does the calf of his leg eat the corns on his toes—if so, why not grow corn on the ear?—The Religious Telescope.

If you have tried to do something and failed, you are vastly better off than if you had tried to do nothing and succeeded.

—Exchange.



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BAKER CHARGE MAKES PROGRESS

Baker Methodist Church, Baton Rouge District, has had a Vacation Bible School. There were sixty-one enrolled, and the school was well attended. The theme and aim of the school was to "Teach a Better Knowledge and Understanding of the Bible." The school was considered such a success by the leaders of the school that they are looking forward to a larger and better one next year.

PIANOS WANTED BY CROWLEY CHURCH

Dear Dr. Duren: Just a word to let you know that we have at last emerged from the worst flood in the history of our city. As the waters assuaged we began the unpleasant task of cleaning up. We had three and one-half feet of water in the church and about four inches in the parsonage, which ruined the floors, but no furniture was lost. But the entire furnishing of the lower floor of the church was lost. Pews, chairs, tables, cabinets and five pianos were ruined. The pianos are a total loss and will be cast on the rubbish heap.

We would appreciate it very much if you would ask in the columns of your paper if there are those who would like to sell a second-hand piano to us with which to replace those destroyed by the flood waters. If they would like to make some concession in the price we would greatly appreciate it. We need five pianos.

We had Sunday school in temporary quarters yesterday, and church both morning and night in our auditorium, which was only slightly damaged. The motor of the organ of course being out of commission. The spirit of our splendid people is fine indeed. Many of them have lost heavily and will see years pass before they have recovered their losses, and yet they have assured me that we will continue the work of kingdom building in our city. We are "cast down, but not destroyed," distressed, but not despairing. We covet the prayers of our fellow Christians through the Conference, and send out the word that "neither height nor depth has been able to separate us from the love of Christ."

Dr. F. M. Freeman, from Noel Memorial, is slated to be with us beginning on the second Monday in September, and our people are praying that we may have a great revival. When I asked them yesterday if they still wanted to go on with the revival the unanimous opinion was that we should by all means go ahead.

We do not know what our final report at Conference will be, but whatever it is it will represent a sacrificial effort on the part of our people.

Again asking for your prayers and the prayers of the people, I remain,

Faithfully yours,

GEO. W. POMEROY.

VERONA PARSONAGE DOLLED UP

The Verona, Miss., charge has been making great progress under the able leadership of Rev. and Mrs. G. A. Baker. A week's revival was held at each church on the charge with several accessions to the church.

All collections are being well taken care of. The Woman's Missionary Society has done outstanding work not only in a spirit-

ual and missionary way, but in raising funds for improving the parsonage. An electric pump has been installed in a good brick pump house, with water and bath tub also installed. New living room and bedroom furniture, garden wire, a lawn mower, and lawn furniture have been bought.

Shrubby and flowers add much to the appearance of the lawn.

Each church on the charge was interested and helped make the parsonage a place in which to live.

MRS. J. B. GREGORY,
Supt. of Publicity, W. M.

1940 JANUARY 1940 1940 FEBRUARY 1940

SUN	MON	TUE	WED	THU	FRI	SAT
7	1	2	3	4	5	
14	8	9	10	11	12	
21	15	16	17	18	19	
28	22	23	24	25	26	

1940 MARCH 1940 1940 APRIL 1940

SUN	MON	TUE	WED	THU	FRI	SAT
3	4	5	6			
10	11	12	13			
17	18	19	20			
24/31	25	26	27			

1940 MAY 1940 1940 JUNE 1940

SUN	MON	TUE	WED	THU	FRI	SAT
5	1	2	3	4	5	
12	8	9	10	11	12	
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26	22	23	24	25	26	

1940 JULY 1940 1940 AUGUST 1940

SUN	MON	TUE	WED	THU	FRI	SAT
7	1	2	3	4	5	
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1940 SEPTEMBER 1940 1940 OCTOBER 1940

SUN	MON	TUE	WED	THU	FRI	SAT
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29	30					

1940 NOVEMBER 1940 1940 DECEMBER 1940

SUN	MON	TUE	WED	THU	FRI	SAT
3	4	5	6	7	8	
10	11	12	13	14	15	
17	18	19	20	21	22	
24	25	26	27	28	29	

1940 JANUARY 1940 1940 FEBRUARY 1940

SUN	MON	TUE	WED	THU	FRI	SAT
5	6	7	8	9	10	
12	13	14	15	16	17	
19	20	21	22	23	24	
26	27	28	29			

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have recently closed our Vacation School and feel it was a success in our fondest expectations. The unit was "What Is In Your Bible," and an inspiration to see how interested Juniors were in studying the Bible. Other credits given, sixteen members of the Bible from Genesis to Revelation. The success was due to the efforts of Misses Abbie Jewel Head, Dot Sherman, Marilyn Brown and Meridith Mitchell, who made the possible.

MRS. J. E. OAKLEY,
Supt. Children's Division.

LETTER FROM REV. J. P. BONNECARRERE

Dr. Duren: Relative to my collapse in 1935 and subsequent stay in the hospital I am much improved. I left the hospital Wednesday a week ago, but was unable to rest for several weeks, which I consider a very bitter medicine to take. I am now at my son's home in Baton Rouge. The parsonage and church were under repair about three and one-half to four months. We lost about half of our furniture and furnishings due to the water damage, which was higher than expected. Some of our losses came about by some of our people collapsing under the weight of the water and other things on them, the things becoming unglued. Dead cattle laid out about the parsonage and church, but though it has been hard and all of our people are ruined due to the loss of cattle and other things which were helpful to them, the spirit of the folks are looking forward to some way. Thank God every day for the church, conference benevolent district work, Missionary Society, people's pledges and other specials, which met in full for the year, salary excepted, and of course there is at this time what will be the outcome. We are not expecting more from our people because they have it to give for at least another year. Little church at Kaplan did not suffer water damage, but some of our people will feel the effects of shortened conditions. Please remember us in your prayers, and in some way through the pages of the Advocate, our sincere thanks for the many courtesies and expressions of love with clothing and money sent

try to visit you about September to straighten out the balance due the which I personally guaranteed. I am in a little more, but I will make no failure.

Thank you for your interest in us, this time finds us all well, except my having to remain abed, and with good wishes and God's blessings on your fine work, I again ask your that we may carry on.

J. P. BONNECARRERE.

WHAT FUTURE

By Mrs. Irvin Rowland

Does the future hold for persons who in their youth furnishing cheap and jittery entertainment for the society not peace and happiness for building on the sands—wearing out physical and moral resistance. When

they can no longer hold the approval of the quickly changing worldly audience, their career is over in the public eye, and what personal resources do they have to fall back on?

Our talents have to be cultivated if they remain useful. Cheap entertainers' spiritual eyes are so blinded that they cannot see what such a life will lead to, and if we permit ourselves to indulge in this type of entertainment we are blinding and robbing our own hopes of spiritual peace and security.

"The way of the wicked is dark as pitch;
They know not at what they stumble,
But the path of the righteous is like the
light of the dawn,
That shines ever more brightly 'til the day
is full." (Prov. 4: 19, 18.)

MRS. IRENE GARMON—RESOLUTIONS

Whereas, our Heavenly Father has called from our midst our beloved friend and co-worker, Mrs. Irene Garmon, who was one of the most active and efficient members of the Methodist Missionary Society, filling faithfully the responsible position of president for the past twenty-seven years. She was presented a Life Membership by the society in appreciation of her Christian life and untiring service. We, as members of the Woman's Missionary Society, of Verona, Miss., adopt the following resolutions:

1. That we each feel keenly the loss of her interest in all Christian work and in all things pertaining to the upbuilding of the community, and that the memory of her life will linger through the coming years.
2. That we bow to the will of God and say: "He doeth all things well," and that we assure the family and friends of our sympathy and prayers for them in their sorrow.
3. That we honor her memory and pledge ourselves to work with more zeal to promote the work she loved so well, and pray that her loyalty may be an inspiration to all.

Resolved, that a copy of these resolutions be sent to the family, one to the New Orleans Christian Advocate, one to the daily papers, and that a copy be spread upon the minutes of the Woman's Missionary Society.

MRS. G. A. BAKER,
MRS. T. O. GARMON,
MRS. W. C. COGGIN,
Committee.

MRS. BETTIE PINKSTON NOAH

Bettie Pinkston, wife of Luther Noah, was born in Carroll county, Miss., in 1882. She was a lifelong member of the Methodist church at Enon, now on the Black Hawk circuit. She had four children, two of whom sleep in the churchyard, at the place where their mother was a member. On August 4, sister Noah met the angels and went away to heaven. Her body was laid to rest in the cemetery at Enon the following day, Rev. R. E. Wasson, the pastor, conducting the service. A son, Clyde, and a daughter, Mrs. R. P. Day, are left to share the sorrow of their mother's going. To the children we offer the Master's word of comfort: "Let not your heart be troubled: ye believe in God, believe also in Me . . . I go to prepare a place for you . . . that where I am, there ye may be also."

A FRIEND.

The reward of service is service.—The Voice.

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

Natalbany, at Tickfaw, September 1, a.m.; Q. C. 2 p.m.
Istrouma, September 1, p.m.; Q. C. Sept. 25, p.m.
Jackson, at Ethel, September 8, a.m.; Q. C. 2:30 p.m.
Blackwater, at Blackwater, September 8, p.m., Q. C. following service.
Zachary, at Zachary, September 15, a.m.; Q. C. 2:30 p.m.
Loranger, September 15, p.m., Q. C. following service.
St. Francisville, at Tunica, September 22, a.m.; Q. C. 1 p.m.
Clinton, at Bluff Creek, September 22, 2:30 p.m., Q. C. following service.
Amite, September 22, p.m., Q. C. following service.
Greensburg, at Pine Hill, September 29, a.m.; Q. C. October 31, p.m.
Ponchatoula, September 22, p.m., Q. C. following service.
Baker, at Bethel, October 6, a.m.; Q. C. 1 p.m.
Denham Springs, October 6, p.m., Q. C. following service.
First Church, Baton Rouge, October 9, p.m., Q. C. following service.
Springfield, at Wesley Chapel, October 12, a.m.; Q. C. 1 p.m.
Walker, at Friendship, October 13, a.m.; Q. C. 1 p.m.
Hammond, October 13, p.m., Q. C. following service.
Angle, at Varnado, October 20, a.m.; Q. C. 2:30 p.m.
Franklinton, October 20, p.m., Q. C. following service.
Pine Grove, at Pine Grove, October 27, a.m.; Q. C. 1 p.m.
Kentwood, October 27, p.m., Q. C. following service.
Lottie, at Lottie, November 3, a.m.; Q. C. 2 p.m.
Plaquemine, November 3, p.m., Q. C. following service.
Bogalusa, November 10, a.m., Q. C. following service.
Bogalusa Ct., at Columbia Road, November 10, p.m., Q. C. following service.

J. HENRY BOWDON, D. S.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Woodland, at Macedonia, Sept. 1.
Buena Vista, at Pleasant Grove, Sept. 4.
Becker, at Green Briar, Sept. 8.
Nettleton, at Carolina, Sept. 10.
Mooreville, at Mooreville, Sept. 11.
Greenwood Springs, at Quincy, Sept. 12.
Houlka, at Concord, Sept. 15.
Derma, at Big Creek, Sept. 24.
Tremont, at Asbury, Sept. 26.
Toccoola, at Yocona, Sept. 29, a.m.
Tupelo, Sept. 29, p.m.
Shannon, at Shannon, Oct. 1.
Salem and Friendship, at Salem, Oct. 3.
Randolph, at Spring Hill, Oct. 4.
Prairie, Strong and Hamilton, at Thompson Mem., Oct. 6, a.m.
Aberdeen, Oct. 6, p.m.
Algoma, at Palestine, Oct. 8.
Verona, at Union, Oct. 9.
Vardaman, at Young Chapel, Oct. 10.
Water Valley, Main and Taylor, at Water Valley, Oct. 13, a.m.
Coffeeville, at Gray Rock, Oct. 15.
Paris, at Rapers Chapel, Oct. 16.
Okolona, Oct. 20, a.m.
Amory, Oct. 20, p.m.
Smithville, at Smithville, Oct. 22.
Pittsboro and Bruce, at Pittsboro, Oct. 23, a.m.
Calhoun City, Oct. 23, p.m.
Pontotoc, Oct. 27, a.m.
Houston, Oct. 27, p.m.
Water Valley, Nov. 3.

N. J. GOLDING, D. S.

MISSISSIPPI CONFERENCE

Jackson District—Fourth Round

Brandon, at Brandon, Aug. 25, 11 a.m. (Conference later).
Flora, at Flora, Aug. 25, 7:30 p.m. (Conference later).
Bolton, at Bolton, Sept. 1, 11 a.m. and 1:30 p.m.
Jackson, Grace Church, Sept. 1, 7:30 p.m.
Walnut Grove, at Walnut Grove, Sept. 8, 11 a.m. and 1:30 p.m.
Florence, at Star, Sept. 8, 7:30 p.m.
Morton, at Morton, Sept. 15, 11 a.m. and 1:30 p.m.
Canton, North Side, Sept. 15, 7:30 p.m.
Sharon, at Soules Chapel, Sept. 22, 11 a.m. and 1:30 p.m.
Madison, at Madison, Sept. 22, 7:30 p.m.
Lena, at Lena, Sept. 26, 11 a.m. and 1:30 p.m.
Lake, at Lake, Sept. 29, 11 a.m. and 1:30 p.m.
Fannin, at Pearl Chapel, Sept. 29, 4 and 7:30 p.m.
Carthage Circuit, at Bethel, Oct. 6, 11 a.m. and 1:30 p.m.
Carthage Station, Oct. 6, 4 and 7:30 p.m.
Clinton, at Clinton, Oct. 10, 7:30 p.m.
Jackson, Galloway Memorial, Oct. 13, 11 a.m.
Greenfield, at Greenfield, Oct. 13, 7:30 p.m.
Canton, First Church, Oct. 16, 7:30 p.m.
Forest, at Forest, Oct. 18, 7:30 p.m.
Harperville, at Harperville, Oct. 20, 11 a.m. and 1:30 p.m.
Terry, at Forest Hill, Oct. 20, 7:30 p.m.
Jackson, Glendale, Oct. 21, 7:30 p.m.
Raleigh, at Raleigh, Oct. 24, 11 a.m. and 1:30 p.m.
Vaughan, at Ellison, Oct. 27, 11 a.m. and 1:30 p.m.
Mendenhall, at Mendenhall, Oct. 27, 4:30 and 7:30 p.m.
Camden, at Camden, Oct. 30, 7:30 p.m.
Jackson, Shands Mission, Nov. 1, 7:30 p.m.
Benton, at Benton, Nov. 3, 11 a.m. and 1:30 p.m.
Homewood, at Gasque Chapel, Nov. 3, 11 a.m. and 1:30 p.m.
Shiloh, at Shiloh, Nov. 3, 7 p.m.
Jackson, Millsaps Mem., Nov. 6, 7 p.m.
Jackson, Capitol Street, Nov. 8, 7:30 p.m.

We are having a meeting of the pastors of the district at Capitol Street church, on September 6, at 3 p.m., to make plans for the closing out of the year's work. Every pastor is urged to be present at the meeting.

T. M. BROWNLEE, D. S.

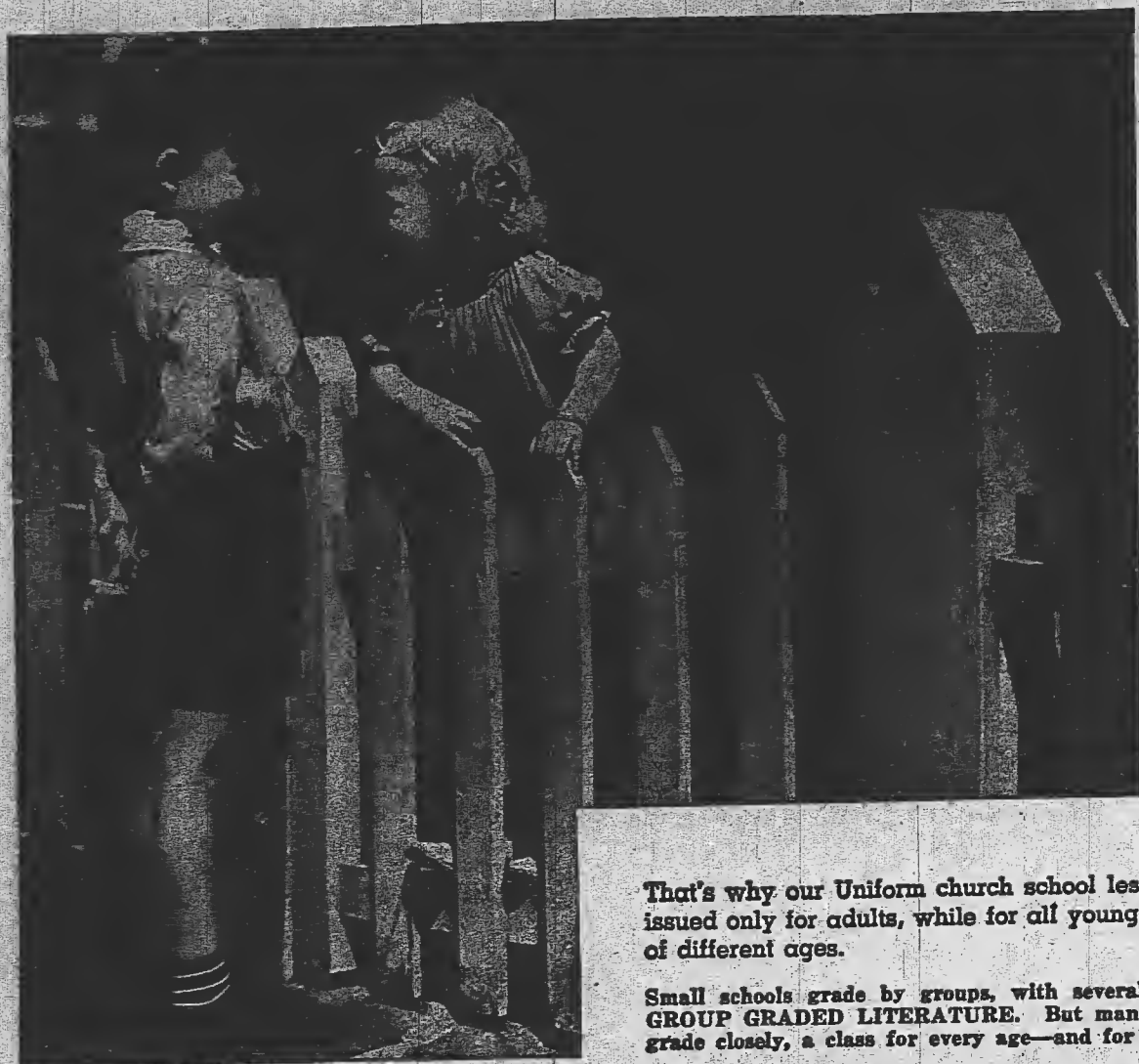
DIPLOMACY

The artist, James McNeill Whistler, was a difficult man to approach, particularly on the subject of paying a bill. He painted in nocturnes of blues and grays and invariably

spoke in similar terms. Blunt, matter-of-fact conversation found him a scornful listener. One day, however, his landlord, needing the money badly, conceived a bright idea. After making a graceful entrance into the artist's apartment, he said: "My dear

Whistler, I do not come to you in nocturnes of blues and grays, but to discuss a harmonious silver and gold." Whistler smiled, took a bill from his pocket and paid his bill. —Reader's Digest.

Each Year They Grow



TALLER



In twelve short months the six-year-old child becomes seven; another twelve months and he is eight; and on

Each year he changes in his knowledge and understanding . . .

Each year he changes in his ways of thinking, his ways of reacting . . .

In other words, God HAS GRADED HIS DEVELOPMENT YEAR BY YEAR. And that's why our efforts to help him grow must be graded too—graded to his needs, his interests, his understanding.

That's why our Uniform church school lessons, with the same topics for everybody, are issued only for adults, while for all younger classes topics are graded to meet the needs of different ages.

Small schools grade by groups, with several ages grouped together, and use what is called **GROUP GRADED LITERATURE**. But many schools have enough pupils in a Department to grade closely, a class for every age—and for such schools

CLOSELY GRADED LITERATURE IS THE ANSWER

The Closely Graded Series of lessons takes the child of four by the hand and advances with him step by step, year by year, until he is fifteen, talking with him always in terms he can understand, about things that are important in the daily living of his particular age-group—about things he can put into immediate practice in Christian living. Thus he lives as a Christian child in each stage of his development and even as a child shares in helping to make a Christian world; by these successive steps he falls naturally into his later place as a Christian adult, with an ever-widening sphere of Christian influence.

The topics of the Closely Graded Courses show the vital steps in this forward march to Christian thinking and Christian living:

For Beginners

(Ages 4 and 5 grouped together) **THE LITTLE CHILD AND THE HEAVENLY FATHER**

For Primaries

Course 1, age 6—**GROWING IN GOD'S WORLD**
Course 2, age 7—**WORK AND WORSHIP IN THE CHURCH**
Course 3, age 8—**LEARNING TO LIVE AS FRIENDS OF JESUS**

For Juniors

Course 4, age 9—**AT WORK IN GOD'S WORLD**
Course 5, age 10—**HERO STORIES AND BEING HEROES**
Course 6, age 11—**JESUS AND HIS HELPERS**

For Intermediates

Course 7, age 12—**A NATION AND ITS BUILDERS**
Course 8, age 13—**SPOKESMEN FOR GOD**
Course 9, age 14—**WHAT IS IN THE BIBLE?**

Every Department that is large enough to have the necessary number of pupils should organize in this way and follow through with **GRADED LITERATURE**. A COURSE for every age. Teachers' texts! Beginner, Primary and Junior Plans.

Each Course covers a year's work and is in four quarterly Parts, with Part I for the October-November-December quarter. So **OCTOBER IS THE TIME TO BEGIN**.

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CHRISTIAN ADVOCATE

The Marred Pattern

By Wilbur C. Trimble

Could I the loose ends gather
Of the broken strands of life
And into new pattern weave them,
Leaving out the stress and strife,
Would there be aught of beauty
In the fabric of the loom
If amongst the crowded roses
For the weeds there was no room?

If the soft moonlight ne'er glistened
On sorrow's salted tear,
If above no cloud e'er drifted
To cast its shadow here,
Then would beauty pale and languish
And as years went rolling by
Men would welcome burden bearing—
Crave the chance once more to try.

So 'twere better that I gather
Threads, all broken, one by one,
Knot them one and all together,
Finishing as I've begun.
Then, a penitent, I'll wander
To a rugged cross some day,
There to lay the loom's marred pattern,
Knotted strands of gold and gray.

—Port Gibson Reveille.

as opportunity of declar-
men that the Methodists
people in all the world,
it is their full determina-
to continue."—John Wes-
to Ezekiel Cooper, Feb.

LIVING CHURCH

able deed is wrought,
spoken a noble thought,
in glad surprise,
levels rise!
whose words and deeds
in our daily needs,
their overflow
from what is low.
Henry Wadsworth Longfellow.

PRAYER-ROOM TODAY

After, we thank Thee for the
and we have lived from day to
guidance in perplexity, Thy
perfect in our weakness,
trouble and Thy comfort in
thank Thee for difficulties
power to endure in times of
for the things we feared which
has spared us. We thank Thee
discoveries of Thy love and
faith strengthened through
us, we beseech Thee, to show
to Thee in a firmer faith and
purpose for the fulfilment of
through Jesus Christ our Lord.

—Methodist Recorder.

No. 36.

NEW ORLEANS, LA.
MAY, SEPTEMBER 12, 1940



WALLET OF THE WEEK



THE REFORMED CHURCH IN AMERICA is said to be the oldest Protestant body with a continuous organization in the United States. The first church of the denomination was organized in New Amsterdam (New York) in 1628. In 1939, the body reported a record membership of one hundred and sixty-three thousand two hundred and twenty-two members, seven hundred and seventy-one Bible schools with a total enrollment of one hundred and thirty-six thousand three hundred and thirty-three.

* * *

BIOCHEMISTS OF WASHINGTON UNIVERSITY have discovered that three ounces of pepsin can be extracted from one hundred pounds of salmon stomach which is now regarded as refuse. The pepsin is used as an enzyme in the preparation of serums for the treatment of diphtheria and other diseases. Salmon pepsin has some qualities which give it an advantage over that secured from the stomachs of hogs. With the grocer and the doctor both after him, what chance has the poor sucker?

* * *

THE BUMBLEBEE, according to a book just published in England, is the only bee with a tongue sufficiently long to sip the nectar out of the clover bloom and to make the transfer of pollen necessary to the fertilization of the plant. It is said that, because of this fact, the crop of clover in England is wholly dependent upon the work of the bumblebee. The queen bumblebee lays the eggs and supervises the colony of worker-bees in such manner as to make the nest a model of cleanliness and efficiency.

* * *

A BUSINESS MAN OF NOME, ALASKA, is credited with the statement that, in the past year, sixty-three government agents or expeditions flew into Alaska, were entertained by the local residents, sought answers to sixty-three questionnaires and flew home again, and nothing has been done about it. All these expensive investigations have been carried on without even soliciting the opinion of those who know Alaska, its resources and its agricultural possibilities. Well, the United States taxpayer knows who foots the bill for these de luxe political junkets.

* * *

THE FARM POPULATION on January 1, 1940, reached a figure approaching the all-time high attained in 1916, according to a statement issued by the Bureau of Agricultural economics recently. At that time it was estimated that there were thirty-two million two hundred and forty-five thousand persons living on farms—an estimated increase of one hundred and eighty-six thousand for 1939. It was said that there had been sufficient migration from the farms in areas well adapted to farming to overcome the increase in less favorable areas, and that there had been a loss for the decade in the total farm population.

COTTON GROWING IN SOUTHERN RUSSIA, according to reports, is becoming more and more important both from the standpoint of the quantity produced and the demand for a native source of supply. In the area around the Black and the Caspian Seas a rapidly increasing quantity of cotton is produced. The methods employed in its cultivation appear to be somewhat primitive, but it is perhaps well adapted to the primitive and backward state of the people of the Ukraine and other Soviet states.

* * *

THE NATIONAL SAFETY COUNCIL reports that traffic fatalities in the United States for the first six months of the year mounted from thirteen thousand seven hundred during the first half of 1939, to fourteen thousand seven hundred and forty for the same period in 1940. This is an eight per cent increase, and June was the ninth consecutive month to show an increase over the same month of the previous year. The fifteen per cent increase in June was the greatest for any month since March, 1937.

* * *

DICTATOR QUEZON of the Philippine Islands is the first contribution of the United States to the addition of the totalitarian political school which is momentarily dominant in Europe. Of course it was Emergency powers only which were granted by the assembly, and Mr. Quezon benignly says that he is still opposed to dictatorship in any form. It is this emergency ballyhoo which has swept democracy and freedom out of Europe and is now pussy-footing its way to the ends of the earth. There is no room for dictators, or the methods which make dictators, on American soil.

* * *

FEDERAL APPROPRIATIONS FOR ALASKA, according to *Alaska Magazine*, for the two-year period ending July 1, 1940, amounted to fifty-eight million, four hundred and eighteen thousand four hundred and five dollars. Of this huge sum forty million dollars are to be used to carry on a national defense program. The government paid seven million two hundred thousand dollars for Alaska originally and now we are paying forty million for the defence of what politicians of the sixties regarded as a gold brick. Did the country think that it was being patriotic when it made the purchase?

* * *

DR. LUKE E. WISEMAN began his splendid ministry about 1885, when "Chinese" Gordon was besieging Khartoum. It was about that time that he addressed a meeting of young people in London, and in the course of his remarks, he told the story of the Saracen woman who knew only two words, London and Becket, but those two key words she found the tomb of the murdered archbishop. The young preacher then told his audience that if they knew only the two words Jesus and Heaven they would not get lost. The church needs to recover its simple faith to which those two words are still the keys.

New Orleans CHRISTIAN ADVOCATE

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DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

MODERN PROPHETS

That the church is imperfect, is so self-evident as to require neither explanation nor apology. That fact does not excuse it from the obligation of facing frankly its faults and making every effort to overcome them. Such a course may bring humiliation and call for penitence, but it will do much to restore confidence in the integrity of Christian character. David had his faults and they were grievous, but when he fell he got up with his face to God and the world believes in him because he confessed his wrong-doing honestly and in penitence.

We confess to a measure of impatience with some of the modern prophets who go up and down the earth proclaiming the hopeless corruption and impotence of the church. They have "all the answers" in their bulging portfolios and their assurance is such as to deceive the elect. They proclaim that a "new world order" is ahead and that the church of our fathers, with its Victorian ideologies, is so far gone from original righteousness as to be impossible for this day of speed, social revolution, liberal thinking and high-powered hate. According to these prophets, the religion which can command the allegiance of our great world-community must be a synthesis of paganism, politics, and economics evolved out of human circumstance, ambition and culture—a naturalistic humanism. We might be more impressed by some of these confident pronouncements if they had less of the ring of the rostrum and a less definitely ordered program of progress. But the idea of a synthetic religion which shall incorporate the pearls of all cultures, theistic, pagan, and that may serve, by common acceptance, all lands and all peoples, no matter what their spiritual antecedents have been, rather taxes our imagination.

The vagueness of the outline of this widely heralded "new world order" tends to leave the religion through which it must be expressed "without body or parts," even without form and void," a thing as fantastic as Plato's Republic and with as little chance of becoming a reality. Personally, we would like to know where these heavenly messengers are headed before we consent to scrap the old institution which has made even a stab at keeping Western civilization on an even keel. Less than a century ago, we were being told that the Christian Church had failed ingloriously and that it was through. Let us remind ourselves that, despite the certainty of these heralds of the "new world order," the last census, 1936, records the greatest membership in the history of American Christianity. This does not by any means indicate a corresponding gain in the effectiveness of its ministry to our needy world, but it does mean that the American people have found none

other to whom they may go—no substitute for the message of the church.

This periodic appearance of wailing prophets reminds us of those whom Ezekiel described as "foolish prophets, that follow their own spirit, and have seen nothing." A portfolio filled with answers to a wooden questionnaire is poor proof of prophetic insight. Voice and figures serve religious irresponsibles as well as others and their wailings beget hysteria and destroy faith. A religion with its eyes open to truth does not need to hear the howling of the cattle from the pages of a questionnaire, nor the wailings of their prophetic interpreters.

THE METHODIST LAY PROBLEM

The open season on the preacher problem in Methodism has neither beginning nor end. From the time the pastor arrives until he leaves, by divine appointment or otherwise, for a new field of labor, he is a target for his entire congregation, and some of them are astonishingly good marksmen. Of course, the preacher is all too often to blame for the failure to get results. What else could you expect of a man with such a brood of brats and a wife who is such a horrible misfit? It is a situation which raises the ire of the pious pillars of the sanctuary and with an amazing lack of prudence they begin to tell it in Gath and publish it in the streets of Askelon, perhaps to strengthen the pastor's influence with the Philistines and the uncircumcised.

As for ourselves, we have a fixed feeling that critics should be fair—they are troublesome enough even at that. Through the years we have watched the ebb and flow of church tides, and we have reached the deliberate conclusion that a greater handicap to the progress of the church, is a problem which is too often overlooked, the lay problem. The preacher is the hired man of the congregation; he is here today and with the suddenness of an Arab's decision, he strikes his tent and is gone. But the layman stays on. He may work his backing straps over time, oppose the missionary program of his church, take the side of a trouble-maker in the choir against the pastor, and never darken the door of the church at the hour of worship and—well, the pastor gets blamed for dwindling congregations. The army of real obstructionists is in the pew, buttressed by social prestige, by antiquity and too often an utterly inaccessible bank-roll.

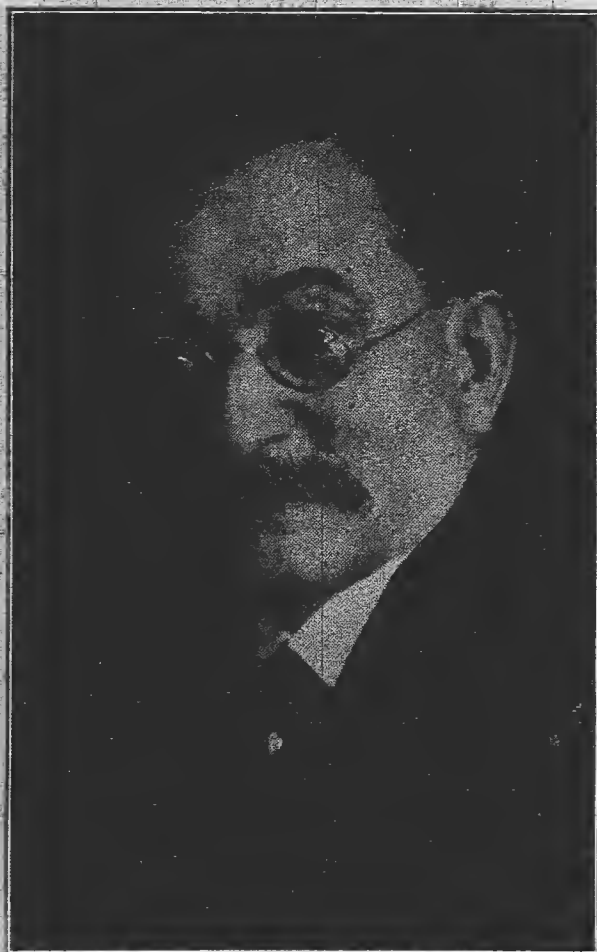
The truth is that such indifference and opposition keeps the pastor playing nurse to spiritual invalids when he might be pioneering in a program of evangelism and church development. But some one says, "Why not let such people alone?" Can't you hear the music of that pined piper around the corner? He is quick to discover the weak ones in his brother minister's flock and he is

constantly "cultivating" them (Jesus didn't call it that). But a greater reason is that Jesus did not leave even Judas alone. Then there is that eternal fear complex, a bishop in the offing, who may allow the complaints of the "staunch" layman to have an influence all out of proportion to that layman's contribution to the cause.

We have in mind now some church members who are extremely unfair, frosty towards their pastor, and if they fail to get a change soon, we rather expect to find them donning new ecclesiastical robes. Of course, a leadership problem is bad, but a critical attitude, sometimes almost a revolutionary attitude, on the part of the occupants of the parquet and the dress circle echoes through the balconies until the voice of the most prophetic minister becomes as unimpressive as that of Jeremiah pleading with apostate Israel. Do we not need to think a little more about the lay problem? A baptism of the Holy Spirit upon the pew would do more than anything else to send the ecclesiastical kidnaper to the showers.

HONOR TO WHOM HONOR

In this and succeeding issues, it is our purpose to make acknowledgment of the services rendered by our friends in the Advocate campaign of this year. We have written



W. M. SULLIVAN, Bentonia, Miss. A consistent friend of the Church paper.

to forty-two persons asking them to furnish us with single column cuts for use in this connection and others will be asked for similar assistance. Many have responded and we sincerely hope that all will respond for the sake of their people as well as themselves. In the use of these cuts no distinction will be made and the actual statistics will be found in the campaign report. For the splendid support which we have had, we say "Thank you" to one and all. The lists continue to come in and we confidently expect this to be the best year in Advocate affairs since we have had responsibility for its fortunes. We know that this will be true if our friends stand by us on the home-stretch.

SHOP

An unexpected volume of advertising for our issue this week, the accumulation of material over the last week when we had no paper, and the failure to make a copy we expected, have caused some disarrangement in the paper for this week. We ask the patience of our friends with the promise that in the end everything will be taken care of. We are sorry for any inconvenience which may be occasioned by our difficulties.

Editorial Miscellany

By Dr. H. T. Carley

LOOKING UP THE RIVER

A bridge spans the Yazoo river at our village. It is an especially fine bridge, as bridges go nowadays. Its steel construction makes it substantial and satisfactory. Since the Yazoo is a navigable stream, it had to be built at a specified height above flood stage; in addition the central span can be raised to permit the passage of the largest boat that is likely to come this way under any conditions. It is a pretty lofty structure.

An incidental inconvenience of the bridge is that you have to pay to cross it. The scale of charges is graduated, from foot-passengers to heavy trucks. A special inconvenience to me is the four bits its cost makes a round-trip with a car. However, if a private company had not been given the right to collect tolls, it should probably still be crossing the river on the old boat—a free ferry, but slow, inconvenient, and no less dangerous. The hope of a free bridge persists.

I have to cross the bridge frequently—but I don't always hurry across. Sometimes I stop in the middle and enjoy the view. To the east, not more than a mile away, rise the Yazoo hills, covered with trees whose mingling shades of green make a picture that compares favorably with more famous scenery in other parts of the continent. When you start out to "see America first," it should include a trip to the bridge at Satartia to see our bridge. Remember, too, that four or five miles away to the east those hills stand as sentinels over a pool of water whose extent is yet unknown.

To the north, west and south, stretches the Yazoo delta, as level as the plains of Texas, as fertile as the Nile valley, and as distinctive in its type of life as the land of legend. With its vast cultivated fields, its fertile lakes and streams, its mystical atmosphere of plenty and quiescent power, it casts a spell over one which is hard to shake off—even if one wanted to shake it.

But I like most to look up the river, at the stream itself. The water is coming steadily on, from source to sea. Sometimes it is a great flood, spreading from bank to top of bank and spilling over into the fields alongside; sometimes it is low in its course, as now, with no suggestion of the torrents that have been and will be. But it flows ceaselessly—and always toward me when I am looking up the river. I can turn and see it going from me.

But I like to look up the river—and dream of the countless blessings that are always headed toward me.

Up the river!

THE SANCTUARY

*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

REBUILDING THE FOUNDATIONS

By Dr. Forney Hutchinson

11:3—"If the foundations be destroyed, what can the righteous do?"

I visited St. Paul's Cathedral in London in summer of 1924. That visit and the condition of that great structure still linger in my memory. It is my purpose in this series to compare that cathedral and our civilization. I believe there are sufficient similarities between the two to warrant such a comparison.

I was very much distressed to learn from the old custodian that the cathedral had been condemned by the municipal authorities. It was in a dangerous condition. The trouble lay in the foundations. The cathedral was built by that world-famed architect, Sir Christopher Wren, whose dust lies today within its sacred precincts. On the wall is this inscription: "Here lies Sir Christopher Wren. If you would see his monument, look about you." Sir Christopher Wren, the architect of the cathedral and counted it his architectural masterpiece. After he was seated in his chair, he frequently had to roll his chair beneath that vaulted ceiling where he spent many exalted moments.

Two theories advanced concerning defects in the foundations: first, that increased vibrations, due to growing numbers of motor busses, heavily loaded and other vehicles was more than the foundations could stand. The other was to the effect that deep excavations for numerous and lofty buildings in the area had caused the clay under the foundations to dry out and crack open, thus creating a serious situation.

For our purpose, it matters little what the trouble is. We are concerned primarily with the fact that the foundations have become not only defective, but also insecure. A similar condition has developed in Venice, where motor boats have taken the place of the romantic gondola. The foundations of the buildings along the Grand Canal are affected.

I think, is a picture of our modern civilization, which is often compared to a cathedral. The foundations of our civilization are greatly endangered. Herbert Hoover said in one of the last speeches he made before he retired from the presidency: "Our civilization is suffering from the subsidence of its foundations." Dean

Inge is quoted as having said recently that the very near future will reveal whether "our civilization can be mended, or will have to be ended." And even more recently, a prominent writer said in a national magazine that our present civilization has already collapsed, but we do not realize it.

In locating the foundations of our civilization, one could hardly fail to consider the home. That the American home is slipping today is undeniable. The city of Reno and the divorce courts are crowded. The average married life in America today is less than seven years in duration. In a recent survey, only thirty out of a hundred young people expected their marriages to last a life time. That broken homes furnish most of the children for our institutions of correction is a fact of common knowledge. All right-thinking people are deeply concerned for the perpetuity of the home. Through modern inventions the outside world plays in on the home altogether too much.

Another vital fundamental to our modern life is the church, attitudes toward which in many instances are appalling. Sabbath desecration and indifference toward church attendance are everywhere in evidence. The prayer meeting is practically gone and the evening service is a problem. The church school is all too poorly attended, and the Christian college is handicapped for lack of adequate support. Our school systems in church and state are undergoing radical changes.

The state, which certainly is fundamental, is in jeopardy. There is in this nation a "scarlet army" of something like nine hundred thousand. The majesty of the law is less and less regarded, and rather recently we had the humiliation of seeing one of our greatest citizens move his residence, seeking protection for himself and his loved ones under another flag.

Recent and contemporaneous wars of aggression in Europe, Asia and Africa furnish sufficient and tragic evidence of the unstable state of modern civilization in other portions of our world. Surely Herbert Hoover was justified in his conclusion that our civilization is suffering from a "subsidence of its foundations." No wonder many wise men fear that humanity is about to enter upon a period in history similar to that of the Dark Ages. In the face of these facts, only a Pollyanna optimist could fail to see that our civilization is in danger. The foundations are shaken.

I visited London again in 1930, and, of course, went to see the cathedral as soon as possible. After inquiry, I discovered that St. Paul's had been made more secure than it was when it was first built. The old custodian was jubilant. As the trouble lay in the foundations, so also the remedy had been applied to the foundations. Soon after my first visit, William Ralph Inge had been appointed dean of the cathedral. He at once set about the task of saving the famous structure. The foundations did not simply have to be strengthened, they had to be rebuilt. He made an appeal to the public and raised more than a million dollars, much of which came from this country. Practically the entire amount was used in restoring the foundations. The cathedral now sits upon solid rock. Her foundations are broad and deep and all-sufficient.

As I had been in distress because of my

comparison of the cathedral in 1924 with our fundamental institutions, I now felt comforted as I compared our condition with that cathedral in 1930. Not that the situation, from the standpoint of world conditions was any less acute than before, but because my hope for recovery was brighter. Of course our condition won't just come right any more than the foundations of the cathedral just came right. It will require vigorous, persistent effort. It demands action. Foundations must be enlarged and strengthened. We cannot lessen traffic, even though an English Bishop some years ago proposed a moratorium on scientific progress until we are able to catch up in our spiritual development. Progress, scientific and otherwise, must go on. Traffic will grow heavier rather than lighter. The strain will become increasingly greater. The foundations simply must be made adequate.

Certainly that involves the home, which to a large degree is a woman's problem. There simply cannot be a substitute for the mother in the home. If she is kept away from her task, the home is like a kingdom whose queen has abdicated. It is a tragedy when she is compelled to neglect her home; it is a crime when she does it voluntarily. Somebody simply must keep the "home fires burning." Many homes are nothing more nor less than "filling stations" into which children and parents run from time to time to eat and sleep.

The church also is suffering in her foundations, but the case is not hopeless. It will not do to assume a Pollyanna attitude. Neither is it necessary to become absolutely pessimistic. Defeatism is fatal. Conditions will not just naturally come right. History is full of ecclesiastical bone yards. We must do something about it. The family altars must be restored, the family pew must be re-established, secret prayer must become common, and church attendance must have a regular place in the life of our people. Men and women must learn to worship as well as work. The Christian college must become the object of revived interest. The church must look to her colleges and universities for leadership in this program of rebuilding. She must wrap her schools up in her prayers and endow them with her money.

The state, too, needs to be supported by a law-abiding citizenship. Patriotism must take the place of exploitation.

Now these three fundamental institutions—the home, the church and the state—are natural allies. They constitute the "Holy Alliance." They must cooperate, the one with the other. However, after all is said and done, our hope is in God. These fundamental institutions must rest upon the Rock. That Rock is Christ. Therein lies our only safety. He alone is sufficient to carry the traffic of our complex modern civilization.

*"On Christ the solid Rock I stand,
All other ground is sinking sand."*

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—Livingstone's resolution made in young manhood.

One of our first training rules is never to drink alcohol in any form. I would rather have an athlete break almost every other rule laid down than to break this one concerning the use of intoxicants. Alcohol is the foe to athletes, and destroys the efficiency of mind, as well as muscle.—Andrew Kerr, Football Coach.

CONFERENCE NEWS AND PERSONALS

Mrs. R. M. Short, of Como, Miss., remembers one of the shut-ins of her church with a subscription to the Advocate, a very gracious thing to have done.

Rev. F. J. McCoy, pastor at Lecompte, La., spent his vacation at Houma, in the French Mission field, where he had a long and successful pastorate.

Rev. Otto Porter assisted Rev. J. B. Cain in a meeting at Hazlehurst, Miss., which closed on September 8. A warm time for such a taxing effort as holding a revival.

Bishop Hoyt M. Dobbs, in charge of the two Mississippi Conferences, is back at his desk in the Robert E. Lee Hotel, Jackson, Miss., after a very delightful vacation spent at Hendersonville, N. C.

Hon. Herbert M. Fant, recently elected mayor of Sardis, Miss., is a member of the Methodist Church, assistant teacher of the men's class, and the superintendent of the Adult department of the Church School.

Bro. W. D. Hawkins, of Meridian, Miss., writes: "I wish every official in the church would subscribe for and read the Advocate, for then we would be a better informed and a more interested group of officials."

Mrs. R. C. Grace, whose late husband was a member of the Louisiana Conference, has returned to Bisbee, Arizona, following her stay in Bunkie, La. Her address is Box 171, in care of T. M. Enochs.

Rev. W. J. Dawson reports that his fourth year at Houston, Miss., has been a very successful one. He has had 19 accessions on profession of faith, a good Vacation School in July, and is expected to report everything in full at Conference.

Rev. A. M. Ellison, pastor at Brooklyn and Bond, Miss., reports the organization

of a League Union, including Maxie, Bond, McLaurin and Brooklyn churches. Seventy-five young people were present at the organization meeting.

Rev. F. C. Collins, pastor at Greenwood, La., reports a church-wide barbecue on August 23, with 150 persons present. Bro. Col-

lins' revival meeting, in which he had the assistance of Miss Daisy Davies, has just been concluded.

Mrs. T. S. Henderson, Star Route, Vaughan, Miss., had the very unpleasant experience of a sojourn in the hospital recently. We are glad to know, however, that she is able to be back at home and on the way to health.

Mrs. R. P. Goar, widow of the late Rev. R. P. Goar, of the North Mississippi Conference, died in Artesia, Calif., on August 24. Her remains were brought back and buried in Pontotoc cemetery, near Pittsboro, Miss., where she lived for a long time.

We regret to learn of the illness of Rev. W. C. Newman, pastor at Indianola, Miss. A card from Mrs. Newman says that he is in the King's Daughters Hospital at Greenville, where he is being treated for an acute trouble. We hope that he may soon be entirely recovered.

Rev. L. W. Cain, who calls himself the "Forgotten Man," of Denham Springs, La., is evidently renewing his youth. He reports forty-nine additions to the church on the Lottie charge, finances in full to date, the erection of a church school annex, and the repainting of one of the churches.

Dr. N. C. McPherson, pastor of Peachtree Road church, Atlanta, paid us a surprise call at the Advocate office on Wednesday of last week. Dr. McPherson was returning from his vacation with the tan, the togs and the tribulations which go with vacation experiences.

Dr. Henry N. Snyder, president of Wolford College, Spartanburg, S. C., was taken ill at Lake Junaluska and had to be carried home in an ambulance. According to last report he was improving and that will be good news to his many friends throughout the church.

Dr. R. H. Harper, district superintendent at Alexandria, called at the Advocate office as he passed through on his way to Florida for a few days vacation. Dr. Harper achieved a great success in his recent Advocate campaign, having secured 612, the largest number sent in by any district in any Advocate campaign thus far.

Rev. R. H. Staples writes that his Youth meeting at New Iberia was led by Rev. Taylor Wall, the preacher-boy of the local church. Bro. Staples had just returned from Downsville, where he assisted in a good meeting and renewed the friendships which he made as pastor there a number of years ago.

Rev. C. F. Sheppard asks us to make a

correction in the published statement regarding the quota in the report of the Advocate campaign, as he sent in subscriptions on a quota of eight. Bro. Sheppard misread the report since we



B. H. ANDREWS, D. S. First to the tape.

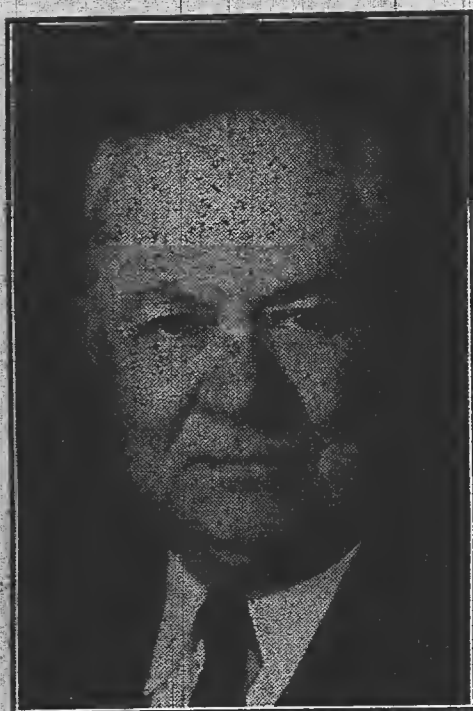
the number of subscriptions sent before and not the quotas.

A note from Mrs. James T. Harp reports a very successful Vacation School at Franklin. This was the first vacation school the church ever had. The age attendance for the session was sufficient to fill the school. The interest on the part of the pupils was of the best, and Mrs. Harp confidently expects that the effort will be repeated in the future.

Rev. J. Cude Rousseaux writes of the twenty-four subscriptions reported for the 1939 Advocate campaign at the Colfax-Montgomery charge. At the conference Montgomery was taken in charge, leaving him with Colfax. He should have shown therefore 16 subscriptions for the 1939 report. He is glad to make this correction.

A marriage of unusual interest took place at Poplar Springs Methodist church, Meridian, on August 29, when Miss Lillian Williams was married to Rev. Thomas L. Ruth. An extensive write-up of the wedding was carried in the Meridian paper of August 30. We congratulate the happy couple and wish them success and happiness for many years ahead.

Rev. James A. Knight had a fine service at Oberlin church on the Kinderhook



R. H. Harper, D. S., the pace setter.



he conducted his own services. He has good attendance and four accessions to the church. At Hopewell church the happy experience of administering baptism to a grown man whom he received into church membership. Bro. Knight preaches four times on each second and fourth Sundays.

Mr. Clarence Krumnow reports that the work on the Raymond, La., charge has gone forward in a satisfactory manner. He has appreciative people who attend the services and the Church School and the young people are also well supported. Three reunions have been held, including with the group at Elton a Vacation Bible School which had an average attendance of 87. Six new members have been added to date and there are other evidences of progress.

Mr. Martin Hebert, in the genial mood which is his characteristic, sends us what he calls a postdeluvian report from Sulphur, La. He says that they had considerable trouble getting their cattle out of the water finding pasture for them. Bro. Hebert says that he has suffered a total crop loss in two of the places which he has and that he has a piece with the experience of a large number of people throughout that section.

H. M. Wolfe, who is serving Ringgold, Ga., in connection with his duties as evangelist and stewardship, says that he is having a very busy time. He has had cooperation from the people in a program of improvement and the entire church is paid to date. His work in evangelism and stewardship has carried him to many parts of the Conference, where he has done a good work in holding inquests and many have been received into the church.

We regret to learn that Rev. Mathis E. Armstrong, pastor at Shuqualak, Miss., has been suffering from an attack of neuritis for several weeks. He reports that he is gradually getting better and is taking over ministerial responsibilities again. He has postponed three of his meetings on account of his illness. Bro. Armstrong takes a very optimistic note when he says that despite his illness and the crop failure in his section he is not allowing himself to become discouraged.

MILLSAPS COLLEGE

Millsaps College officially opens one week on Monday, but already over 600 students have been enrolled for the coming year.

Registrations are flowing in rapidly, according to Dr. M. L. Smith, genial president of the institution, and everything points to a record-breaking year.

Modeling in various buildings at the college will give students the best that can be had in the way of housing facilities, dormitory rooms and office space.

Millsaps College has gone a long way since its inception and conception by John H. Major Millsaps. Its scope of education has been broadened considerably since those days, and is ever continuing on the upward grade.

Leadership under Dr. Smith has been excellent, and his untiring efforts during his many years as head of Millsaps College have made that institution one of the outstanding in the South.

We congratulate Dr. Smith for his past year record, and at the same time extend a welcome and friendly hand to those students who will be making their home in Jackson.—Jackson Daily News.

YOUTH CARAVAN IN CLEVELAND CHARGE

The Youth's Crusade Caravan for the Cleveland charge—August 11-16—was a splendid success. An average of perhaps 85 young people and 45 interested adults from the seven churches on the charge assembled nightly to study, worship and play together. Such an experience, under the capable leadership of enthusiastic young Christians, was an inspiration to the cooperating communities. The Caravan working with us, composed of Misses Lilla Mills, Jane Crenshaw, Mary Virginia Burdette, Fisher Blanton and "Mac" Gibbs, was a fine group. The people agreed that nothing so generally worthwhile and enjoyable had ever come to the charge. We believe that results from the Caravan will be apparent in a more consecrated and united work toward building God's kingdom among our people.

HUGH McRANEY,

Pastor, Cleveland Charge.

HISTORICAL SKETCH OF CAPITOL STREET METHODIST CHURCH

Capitol Street Methodist church was organized in 1883, in the second story of the



REV. B. M. HUNT, Pastor

West Jackson Fire Station. In 1886 a site was purchased, and in 1887 a frame church building was erected. There were thirteen members at that time. The church grew rapidly. A handsome brick structure was built across the street at Capitol and Adams streets in 1913, during the pastorate of the Rev. J. M. Morse. The foundation had been laid during the previous year while Dr. C. W. Crisler was pastor. Special mention should be made of the generosity of the Enochs family. The church has continued to grow until now it numbers 2,730 persons as members.

Ground was broken for an educational building in October, 1939. This new structure was completed in May, 1940. The educational building joins the building constructed in 1913, so that the entire building covers the block on Capitol Street from Adams to Clifton. The additional lot and annex cost \$62,000. R. W. Naeff served as architect. The present indebtedness is \$20,000. This amount has been amortized over a period of ten years, so that the remaining indebtedness will be retired through monthly payments. Improvements valued at three thousand dollars have been made on the building used for worship services this year. The lawn has been landscaped and beauti-

fied. A parking lot behind the church has been graveled. Tennis courts are being provided for the young people. Another outstanding achievement of recent months has been the retirement of indebtedness on the parsonage of three thousand dollars.

The memorial windows in the annex are lighted every night. These windows were given as a memorial to the late Mr. Marvin S. Enochs by the members of his family.

The value of the church property and furnishings are estimated at \$160,000.

Dr. T. M. Brownlee is the district superintendent. Miss Claudine Curtis and Miss Ruth Byrd are on the church staff. Prof. Alvin J. King is directing the church music. He has recently organized a young people's chorus to supplement the fine choir of the church.

The general superintendent of the Church School is G. M. Lester. The Church School enrollment is above fourteen hundred. Mrs. J. B. Sullivan is president of the Woman's Missionary Society. The membership of the Society is two hundred and sixty. The president of the Young People's department is Miss Edna Katherine Hunnicutt.

The officers of the Board of Stewards are as follows: Chairman, W. S. Ridgway; Secretary, E. M. Ervin; Treasurer, J. H. Vest; Chairman Finance Committee, T. J. Luke; Chairman Building Campaign, C. R. Underwood; Treasurer Building Campaign, R. C. Stockett. The entire membership of the church has given magnificent cooperation.

The following ministers have served as pastors of Capitol Street church: Charles B. Galloway, F. M. Keen, J. M. Cowan, W. W. Hopper, B. F. Lewis, L. S. Jones, T. S. West, W. L. Hunnicutt, R. J. Jones, C. F. Emery, J. T. Leggett, H. M. Ellis, C. W. Crisler, J. M. Morse, W. H. Lewis, H. F. Tolle, H. F. Brooks, T. M. Brownlee, J. A. Smith and B. M. Hunt.

Among those who have gone into the ministry after years of Christian service as members of Capitol Street church are the Rev. G. E. Allan and the Rev. Harold Hetrick. Many ministerial students of Millsaps College have been identified with Capitol Street church and are in the Annual Conferences today. The Rev. M. F. Lytle served as choir director of Capitol Street church for three years.

Among the missionaries who have gone out from Capitol Street church are the following: Miss Rosa McNeil, Mrs. Eurania Pyron Bennett, Mrs. Gladys Jones Maw and Mrs. Mary Reeks.

For several years Capitol Street church has assumed and paid \$3,806 each year on

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

General and Conference work.

Inspiring congregations worship on Sunday mornings and nights. An evangelistic spirit pervades all services. Because of its location on Capitol Street an unusually large number of visitors worship with the congregation.

A noble company of Christians have served the Kingdom of God as members of this church. The present membership is carrying forward a challenging program for every life and all of life. Three hundred additional chairs were ordered in July for the use of the adult classes. Reports at the July meeting of the Workers' Council showed increased attendance during the vacation period. The congregation now faces the greatest opportunity of its history.

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THE CHURCH PEW

"ONLY A LAYMAN"

By Bishop Edwin H. Hughes

The layman has always had a wonderful place in God's kingdom.

Suppose you take the great lines that represent the work of that Kingdom over the centuries and follow them back in each case. Here, for example, is the line of doctrine. Who is the pioneer there? You would say, naturally, the pioneer of doctrinal matters would be a priest. Well, he was nothing of the sort! The doctrinal pioneer for the Mohammedans, for the Jews, for the Christian, was the same person, Abraham.

Who was he? Was he a priest over yonder in Ur of Chaldees? Nothing of the kind. He was an agriculturalist. He was taking care of his sheep on the hillside. As he stood there among the bleating flocks the Word of God came to the heart of Abraham, the layman, who professed no priestly character; and he started out on a journey for God. In fact, strange and beautiful is the phrasing that you find in Hebrews, "He went out not knowing whither he went," an adventure in God's great name. Abraham, only a lay figure, became such a colossal man in connection with Christian faith that today all Mohammedans, all Jews, all Christians speak of him as Father Abraham.

You cannot get rid of him. Scholars have tried it every once in a while. They nearly always reach the conclusion that while Abraham was not Abraham, Abraham was another man by the name of Abraham!

Take the second line, that of law, and see where it brings you. To the priest? No, it does not. It takes you to a man who carried the protection of sheep upon the hillside. His name was Moses—great law-giver, great general, great statesman, who after



H. L. JOHNS, Lake Charles. Still carrying on.

Abraham, one layman, had given a mighty stream of monotheism to come down through the years, dug the channel for it, so that today we sit by the side of that mighty stream of faith that was channeled in our direction by Moses.

Was Moses a priest? No, he would not have anything to do with the priesthood! The time came when he said: "I am no talker. I am slow of speech. Aaron has to do this public business." That reminds us of modern laymen—that very homely attitude Moses took!

Take the third element in the Kingdom! That of ritual. Here you will say: "Why surely we will have in ritual a clergy forebear. A priest who studied the expression of the Christian life will give us the liturgical side of our work." It did not come that way. You go back again to a lay figure, a man who never was ordained; who had priests all around him and never claimed any priesthood for himself.

So you laymen are in good company. You belong with Abraham; you belong with Moses; you belong with David; you belong with all the prophets. Do not let any false



A. T. McILWAIN, Greenville, Miss. Always a winner.

humility lead you into the presence of any bishop on earth, with the rather homely and meek statement that you are "only a layman."

—Christian Advocate (Pacific Ed.)

LAYMEN'S RALLIES FOR MERIDIAN DISTRICT

Laymen's Week will be observed in the Meridian District September 23 to 29, with a very fine program which will be announced later.

The meetings will be held in the evenings from 7 to 9 o'clock, beginning on Monday and continuing through Friday, and then on Sunday afternoon from 2:30 to 4:30 p.m., will be held the meeting of the District League of Stewards at Fifth Street church. The grouping of the charges and their meeting places is given below:

September 23—Bauderdale church, with Binnsville, Porterville, Scooba and Electric

Mills and the Lauderdale and charges participating.

September 24—Central church, Meridian, with Marion, Vimville, Chunky, Collins, Meridian Circuit, Central, East End Street, Hawkins Memorial, Wealey,



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Springs and Twenty-Second Ave. participating.

September 25—Philadelphia church, Hope, DeKalb, Cleveland, Union, Philadelphia Station, Philadelphia Circuit, Emanuel Circuit participating.

September 26—Newton church, Hill, Decatur, Hickory and Newton participating.

September 27—Quitman church, Shubuta, Matherville, DeSoto, Quitman, Enterprise and Stonewall, Quitman and Stonewall Circuit participating.

September 29—Fifth Street church, 2:30 to 4:30 p. m., will be held the League of Stewards meeting.

W. D. HAWKINS,
District Lay

NORTH-EAST UNION

The North-East Union of the Grenada District had a most successful meeting on August 25, at 3 p. m., at Sixty-seven persons, representing Branch, Barton, Red Banks, Pleasant and Byhalia were present.

The meeting opened with a devotional period. The reading of the was by Hamlet Yarbrough, and by Rev. Huntley C. Lewis.

The program was centered around the theme, "The Attitude of the Young Towards Their Work in the Church."

Three, inspiring talks were given are as follows:

(1) How to Promote Attendance Banks.

(2) How to Welcome People to ices, by Olive Branch.

(3) How to Enlist New Members; (a) Surveys and Their

A short business session followed a humorous reading was given by Rubie Bukley, of Red Banks.

The meeting closed with the composed of good fellowship and refreshments served by the

ELIZABETH

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

No doubt Methodist women both of the North and the South are anxious to know something of their national officers. The following, taken from the Central Edition of the Christian Advocate, concerns the life of Mrs. John D. Bragg, national president.

From her girlhood, the first president of the Woman's Division of Christian Service has been continuously active in some form of church work. Mrs. Bragg was born in a section of Ohio, where her parents, Mr. and Mrs. B. A. Warne, were charter-longtime members of the Methodist Episcopal Church at South Zanesville. Their daughter joined her parents' church at an early age.

When she was married to John D. Bragg, she was teaching in a Zanesville high school. Then, they have lived in Oak Park, Mo., and St. Louis, Mo. where they are members of the Kingshighway Methodist Church. They have one son, Paul.

Mrs. Bragg has served in junior and senior Epworth Leagues; has taught and served in the church school.

She has held offices in the Ladies' Aid Society, and in both The Woman's Home and Foreign Missionary Societies. In The Woman's Home Missionary Society, she has served as district, Conference and Bureau secretary. In The Woman's Foreign Missionary Society, she has been Home Base Secretary of Des Moines Branch and a member of the general executive committee of the national society. She also was co-chairman of the seventieth anniversary of the Foreign Society held last October.

Mrs. Bragg has given a great deal of thought to the co-ordination of women's work in the uniting churches. She was made a member of the Commission on Women's Work established by the General Conference of 1936; later she was appointed a member of the Joint Ad Interim Committee on Missions and Church Extension, authorized by the Uniting Conference, and was elected to the chairmanship. Mrs. Bragg was a delegate to the General Conferences of 1936 and 1940, and to the Uniting Conference.

In addition to these official duties, Mrs. Bragg has been allied with community work in St. Louis. For three years she was president of the Woman's Missionary Federation of St. Louis; was vice-president of the St. Louis Church Federation and the Missouri School Council. She is a member of the Woman's Club, Y. W. C. A., W. C. T. U. and the Peace Council; and is a past president of the Parent-Teacher Association.

Next week this column will tell of the life of the Vice-President, Mrs. J. W. Mills.)

NORTH MISSISSIPPI CONFERENCE

Mrs. Ernest Moore, Malvina, Miss.

Spiritual Life Group Leaders

When every succeeding day brings sad news of suffering and disaster abroad, we are specially conscious of the divine power and our dependence upon God's merciful aid.

"With this consciousness in our hearts, it is seemly that we should at a time like this pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among all nations of the world."

This is a part of the President's proclamation calling upon Americans to observe September 8th as a day of prayer for world peace. Let us observe this day of prayer in all sincerity. If we are to have a lasting peace it will come as a result of the nations practicing the principles of love, mercy and justice as taught by Jesus Christ our Lord.

MRS. W. R. McCORMACK.

* * *

Woman's Society of Christian Service

Rev. R. G. Moore, pastor of the First Methodist Church, called the Woman's Missionary Society in a business session August 26, 1940, for the purpose of re-organizing according to the plans since the unification of all Methodist churches. The meaning and purpose ring out in the new name, "Woman's Society of Christian Service." Mrs. J. G. Carpenter, our district secretary, brought to our minds very forcibly that we are to leave the beaten path and blaze new trails to all the womanhood of Methodism. Sounds the clarion call, "Up, this is the day." Miss Eliza McFarland gave the purpose and plans of the new organization and asked for our pledge of prayer, service and an annual contribution. Recognition was given to Mesdames S. N. Berryhill, C. T. Robinson and J. F. Greer, for the longest continual membership. Circles led by Mesdames Eugene Addington, O. T. Parsons, Olivia Matthews and L. E. Lester, signed with the thought that in this, our own loved church, we find anew the service each of us can give, and working all together lift it to new heights of ministry.

Mrs. J. A. Fair was elected President, and in taking the chair urged us to be true to the purpose of the Society. The following officers were elected: Vice-President, Miss Eliza McFarland; Recording Secretary, Mrs. L. M. Faith; Corresponding Secretary, Mrs. Hervey Halliwell; Treasurer, Mrs. Ella Nolen; Secretary of Missionary Education, Mrs. J. G. Carpenter; Secretary of Publications and Literature, Mrs. Joe Goodwin; Secretary of Christian Social Relations and Local Activities, Mrs. I. J. Marrs; Secretary of Supplies, Mrs. T. O. Gore; Secretary of Children's Work, Miss Ruth Hunter; Secretary of Young Women and Girls, Mrs. J. M. Colson; Student Secretary, Mrs. Warren Ray; Secretary of Publicity and Printing, Mrs. J. B. Cowan.

Miss Eliza McFarland was elected alternate delegate to the president to the Annual Conference in Winona in September. The beautiful and spectacular book, bound in quilted black satin with wide red ribbon bookmark, used for the signatures of the charter members, was a love gift from Mrs. W. S. Turnage. The music was under the direction of Mrs. A. A. Walker, church organist. Dorothy Colson and Frances Groves served as ushers. At the end of the closing prayer a quartette, composed of Mesdames R. G. Moore, J. K. Boggs, O. T. Parsons and J. B. Cowan, sang "A Charge to Keep I Have," thus culminating this historic service.

MRS. J. B. COWAN,

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The 1940 Study Leaders' Meeting for five of the six districts of the Conference has been held, each following the same program.

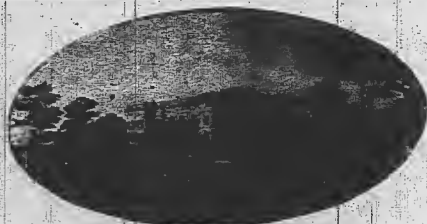
At four of the meetings Mrs. Paul Arrington spoke of "The Challenge of Change." She said: "Larger experiences and greater joys, broader service and wider fellowships, deeper insights and new world perspective are to be ours. Greater values await us, a larger world beckons to us. Methodism must show itself a pioneer, an explorer, a conquerer. Our church is saying 'Behold, I set before thee an open door,' above its portal we read, 'Woman's Division of Christian Service'—We Dare Completely Serve. We feel the challenge to become women of greater intellectual poise and Christian graces, we must prove our ability by our approved workmanship. United forces, united thinking and united planning challenge us to work with greater power to bring the love of God to bear upon poverty and ignorance, the greed and social ills that bring deep human misery. One woman can be a helper, one hundred women a force, one thousand women a power, and four million women (the number in the Methodist Church) invincible. Let us unite with God to make the world Christian, not Methodist."

At the meeting in Meridian, Mrs. L. O. Todd, speaking on the same subject said: "As we in our thinking today grope through the dark shadows, it is imperative that God be there that we may cleave to Him. As was said in the second century, 'Christians scattered in different countries hold the world together,' so it must be said of the millions of Christians today. We have been going through tremendous changes, due to scientific inventions, now we are trying to catch up with ourselves. God has given us the ability to face the untried, the imagination to visualize possibilities, and the power through His name to do the impossible. The uniting of the three bodies of American Methodism synchronizes with the greatly changed and changing world situation, so because our opportunities are greater, our battle-line more far flung, we must accept our places of leadership, we must give of our creative ability, we must cooperate as never before, we must sacrifice self as we have not done in the past, and in giving our prayers, service and gifts through the Woman's Division of Christian Service, we will become a part of His great plan."

Speaking on "Shifting Populations," Mrs. E. V. Perry presented the challenge of the 1940-41 study course. She traced the history of migration from Bible times, giving a very graphic picture of present-day migration in the United States and the causes which have made more than 2,000,000 of our people homeless. In her suggestions for study, she asked that each society make a study of the general situation, but not overlook the "Up-Rooted Americans" in its own community.

Mrs. Stanley Wilson, speaking of "The Church Serving Shifting Populations," stated that ministering to modern migrants is a far different task from that of working with the western pioneers, but highly significant and necessary in the preservation of our democracy and the building of a Christian America. "There can be no question as to the responsibility that rests upon Christian people to bring to these 'Up-Rooted Americans' the kindly ministry of the church."

(Continued next week)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Note—Bro. Newman has been in the hospital and could not prepare the Church School lesson this week. We expect that he will be able to resume the work soon. Ed.

CAMPAIGN REPORT BY DISTRICTS

	1939	1940
Alexandria, R. H. Harper.....	480	612
Baton Rouge, J. H. Bowdon.....	314	346
Lake Charles, B. H. Andrews.....	400	453
Monroe, W. L. Doss, Jr.....	453	417½
New Orleans, E. C. Gunn.....	400	402
Ruston, D. B. Raulins.....	225½	217
Shreveport, A. M. Serex.....	600	477
TOTAL.....	2,872½	2,924½
Brookhaven, R. H. Clegg.....	200	116
Hattiesburg, W. B. Alsworth.....	466	299
Jackson, T. M. Brownlee.....	246½	216
Meridian, W. B. Jones.....	149	131
Seashore, J. F. Campbell.....	131½	97
Vicksburg, H. A. Gatlin.....	115½	97
TOTAL.....	1,358½	956
Aberdeen, N. J. Golding.....	449	190
Columbus, L. P. Wasson.....	176	151
Corinth, W. R. Lott.....	242	181
Greenville, J. W. Ward.....	724	138
Greenwood, H. F. Brooks.....	141	145
Sardis-Grenada, C. T. Floyd.....	133	155
TOTAL.....	1,265	960
GRAND TOTAL.....	5,495	4840

INVERNESS: REVIVAL—RE-PAIR—REVIEW

The thing most worthy of praise in our recent community revival is the excellent way in which our people worked together.

More than thirty days in advance of the meeting fourteen committees were appointed. Each committee did cheerfully the work it was expected to do. Working together in this revival gave our people a greater love and appreciation for one another.

The pastor and family are enjoying the comforts of a parsonage which has been recovered, re-papered and the woodwork on the inside beautifully cleansed and varnished, all of which cost about \$400. We feel now that Inverness has a parsonage home that is among the best homes in the district.

It is my belief that one cannot do a better thing than that of reviewing the work of his charge, which is a way of approach to the point in mind.

A church revival is nearly always the most helpful kind. And in saying this I am basing my judgment on observation and experience through the years since I was licensed to preach in 1912. And in saying this I wish I knew how to express the things I have left out of this article, which are far more important than the things in it.

Let me tell this experience in conclusion. One Sunday at 11 a.m., at Kilmichael, Miss., 1924, I thought I had preached a good sermon. When I had finished dear Bro. Alexander Fountain Townsend came to me and

said: "My brother, you had a good text." After I had thanked him profusely, he said, "And that's not all, the things you left out of that text are far more important than the things you put in it."

There is a great loss in getting the people back to church from tent and gym-



W. C. NEWMAN, Indianola, Miss. His is a quota church and on the Honor Roll.

nasium after the revival is over and the evangelist has gone.

He who makes familiar the path from home to church is making straight the pathway to success.

R. T. HOLLINGSWORTH.

MIND

By Alonzo Newton Benn

The man whose mind is always closed
To thoughts and deeds worth while,
Will never gain things good and true
Nor oft have cause to smile;
While he who keeps an open mind
Will analyze the facts,

And seldom have cause to regret
Unwise or faulty acts.

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MISSISSIPPI CONFERENCE

Meridian District—Fourth Round

Binnsville, at Binnsville, Sept. 3, 11 a.m.
Scoobs, at Electric Mills, Sept. 3, 7:30 p.m.
De Soto, at Andrews Chapel, Sept. 15, 11 a.m.
Quitman, Sept. 15, 3:30 p.m.
Wesley, Meridian, Sept. 15, 7:30 p.m.; Nov. 1, 11 a.m. and 2:30 p.m.
Enterprise and Stonewall, at Enterprise, Sept. 11 a.m. and 2:30 p.m.
Marion, Sept. 22, 7 p.m.
East End, Meridian, Sept. 29, 11 a.m.; Nov. 1, 11 a.m.
Fifth Street, Meridian, Sept. 29, 7 p.m.; Nov. 1, 8 p.m.
Meridian Circuit, at Sageville, Oct. 6, 11 a.m. and 1:30 p.m.
Chunky, at Chunky, Oct. 6, 3 and 7 p.m.
Porterville, at Porterville, Oct. 13, 11 a.m. and 7 p.m.
Rose Hill, at Rose Hill, Oct. 13, 3 p.m.
Central, Meridian, Oct. 20, 11 a.m.; Nov. 1, 11 a.m.
Poplar Springs, Meridian, Oct. 20, 7 p.m.; Nov. 1, 7 p.m.
DeKalb, at New Hope, Oct. 25, 3 p.m.
Philadelphia, First Church, Oct. 25, 7 p.m.; Nov. 1, 7 p.m.
Philadelphia Circuit, at Sandtown, Oct. 27, 11 a.m. and 1 p.m.
Cleveland, at Clarks Chapel, Oct. 27, 11 a.m. and 1 p.m.
Hope, at Coldwater, Oct. 27, 3 p.m.
Newton, Oct. 28, 7 p.m.
Pachuta, at Adams Chapel, Oct. 29, 11 a.m.
Union, Oct. 30, 7 p.m.
Twenty-Second Avenue, Meridian, Oct. 31, 11 a.m. and 1 p.m.
Collinsville Circuit, at Pleasant Ridge, Nov. 1, 11 a.m. and 1 p.m.
Lauderdale-Daleville, at Lauderdale, Nov. 1, 7 p.m.
Hawkins Memorial, Meridian, Nov. 6, 7 p.m.
Decatur and Hickory, at Hickory, Nov. 1, 11 a.m.
Vimville, at Cokers Chapel, Nov. 9, 11 a.m.
Matherville, at Langsdale, Nov. 10, 11 a.m. and 7 p.m.
Shubuta, Nov. 10, 3 and 7 p.m.
Harmanuel—Date to be determined.

W. B. JONES

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

THE CHURCH—RADICAL OR CONSERVATIVE

Reader expresses the fear that the church has gone radical and would I explain myself about it. I gladly comply.

Correspondent should know her fears. The church institution is conservative, although it has been as a radical group, throughout its history never been without its "heretics," as some have called those who refuse to conform.

The Catholic Church is a mark of conservatism, there are priests and men who stand in the ward of social and economic reform. Protestantism as a whole conservatively-minded, but there are "churches" and libertarian ministers organization.

Arthur E. Holt lists five good reasons the church will not lead a crusade: the church must deal with old people, the word of the Crusader is, "Let the living bury the dead."

The church must deal with children, the word of the Crusader is, "Woe to those who have children in that time."

The church carries a heavy burden of silence and those who carry such burden must stay close to those who have means to be benevolent.

The church is a cross section of society, society does not crusade majority-end.

The church can always get a majority for old causes, but new causes divide members. Moreover, when economic come there will always be someone to drink regulation across the road and religion will lose the trail of a great wrong.

The whole I think Dr. Holt's statement is true to facts. In addition to the lists for the church's conservative instances the fact that, when they take to lead a crusade, they tend to lose their spiritual function. This is a point.

The church as such goes into political and economic crusades its spiritual becomes feeble. Almost invariably the of the church into politics means politics into the church. It would be the high business of the church to fire men and women with a passion for spirit and principles of Jesus and through them rebuild this broken world. Read Matthew 5:13-16.

Conclusion is that the church as an institution is conservative and will remain that it will continue to send out

prophets of a grander day, voices in the wilderness crying, "Make ye straight the way of the Lord."

(c) 1940 by Religious News Service.

THE BYWAY

By Rev. Vivian T. Pomeroy, D. D.

All over New England, as most of you know, there are queer little bits of forgotten and neglected road. The great highways have been made straight, corners have been cut off, and it is these corners and curves which have been left just in sight of the new straight way. Sometimes they are overgrown, sometimes rutted, and the grass has grown between the loose stones.

Upon a very hot day of the summer I turned into such a little broken bit of road to eat my lunch. It was very pleasant there. Just beyond the trees the cars hummed and flashed by on the main road—trucks, heavy cars and light. But not a soul passed in my little byway.

Birds hopped around, looking at me with bright questioning eyes, and a harmless snake glided through the grass. My lunch finished, I lay back in the pleasant shade, and thought upon the delights of these little lost byways—when I heard a voice. It was a peevish, almost angry voice, and it seemed to come from the spike of a bush called shad, I think.

The voice said: "How perfectly dreadful it is in this byway. There's simply nothing doing; it's deadly. In the old days there was always something to see, something to hear, and one was in the public eye. Many a spring, when this was the highway, people have even stopped their cars to admire my blossoms. Branches of my family have been gathered and taken to travel to far places. Now one just exists; nothing doing, I say; no fun, no chatter. One is never noticed. Nobody comes except odd men like this one, who merely want to sleep."

I was about to leap up and protest, when another voice, coming from a small birch tree, broke in.

"Oh, I don't agree," the birch said. "There are so many compensations for not being on the highway. Of course, it may be just because I never was very large or commanding, because I never could offer much shade, nor am I handsome enough to attract attention. But I find so many things here that I never saw before, when I was on the highway. I never had any talk at all with so many amusing and delightful creatures I now see. The birds were scared, and never stayed really to talk. The very elegant snakes never dared to tell any of their exciting adventures. We never had a chance to hear the mysterious, secret things. There was too much limelight, headlight, too much noise and bustle. We don't see so many people now, but we know a lot more about ourselves."

"Ridiculous!" snapped the shad. "Who wants to know about oneself? What we want is noise, glare, excitement, going places, being in the swim, in the traffic, on the highway—that's life."

"Well, it's a matter of opinion," I said, sitting up and speaking aloud. "Personally, I agree with the birch, for I think life would be terribly dreary without the inner mysteries—the satisfactions of the byways."

There was no answer, and I got up, feel-



Mr. Jones

ing a little foolish to be talking to myself like that.

All the same, I believe it was the truth I spoke; and I took the truth with me as I turned into the highway again.—Reprinted by special permission of the author and the Christian Register.

ABINGDON - COKESBURY

Moral Leaders

(Drew Lectures in Biography, 1940)

Edward Howard Griggs

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HOLCOMB CHARGE

Dear Dr. Duren: Will you please allow a small space in the Advocate for a brief report of our work at Holcomb? We have just closed a very successful revival campaign. We have received fifty-one into our church membership on profession of faith this year, which makes a total of ninety-one the two years I have been here. We have received twenty-six by letter during the two years, which makes a total increase of one hundred and seventeen.

We have had with us in our revivals this year Bro. A. P. Stephens, of Kosciusko; Bro. B. F. Bullard, of Pleasant Hill; and my brother, W. P. Bailey, of Crenshaw. All of these brethren preached the gospel with power.

The most outstanding revival this year was out at Sparta. Bro. A. P. Stephens held us an old-time revival here, in the old-time way. We met at sunset for our group prayer meetings, and we had as high as eighty people in each group. Hymns were sung, people testified and shouts of praise were heard. We can still have the old-time revivals if we are willing to pay the price.

During my two years here we have painted the parsonage, put in a Frigidaire and done some other repair work. We have a movement on foot now to put water in the parsonage. The bath tub has already been donated and is now on the back porch. We also have some funds in hand for putting a new roof on our church here at Holcomb. A friend of our congregation at Spring Hill is having that church painted, and the congregation is buying a piano and doing some repair work on the church.

The pastor is happy and the people seem satisfied. They bring him ham and watermelon to eat. The few who read your paper enjoy it. I hope this letter will cause more of them to want to read it. We have lots of good people to serve, but I must not say too much for it will soon be Conference time.

A. W. BAILEY.

MORTON CHARGE

Dear Dr. Duren: The summer activities of the Morton charge began with a revival meeting at the Morton church the first of May. Rev. O. H. Scott did the preaching and Rev. David Ulmer led the singing. Seventeen members were received into the church.

During June the Church School conducted a Vacation Bible School. A large regular attendance, an efficient corps of workers and a fine spirit of cooperation, made this school for our children one of the best we have ever helped to conduct.

In July we arranged for a week's camp at Camp Kickapoo for our teen-age boys and girls. Forty youths attended and were high in their praise. They all voted to have this kind of a camp for them next summer. This camp was under the direction of the pastor and his wife.

Our Young People's Department finished a successful year June 1st, paying all financial obligations in full and having a representative at the Assembly at Wesson and the Young People's Training Conference at Lake Junaluska. In August they held Youth's Crusade Week, having as their guests five young people in a Caravan team. Our young people responded well, and the average attendance was seventy-five. We have never had a finer experience for our young people.

Attendance upon regular services, has

been good all summer. Our choir has been faithful in rendering much valuable service in congregational singing and vocal specials.

Good revivals were held at the two churches having afternoon appointments. The pastor preached at Independence with good results. Bro. David Ulmer preached at

Pulaski with excellent results. Large numbers attended and seventeen were received into the church, sixteen on profession of faith. This makes a total of forty-three for the charge this year.

Our crops are short but we are determined to pay all our obligations in full.



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in God, he kept up, and we had a
successful revival. The interest at all
as keen. Crowds were large at both
night services.

ADDIE T. BROWN.

L. W. CAIN.

CRUSADERS YOUNG PEOPLE'S UNION

The Crusaders Young People's Union met August 22, at Mt. Olive, with sixty present. The churches represented were Eminence, Collins, Lux, Williamsburg and Mt. Olive.

The program opened with the group singing "Savior Like A Shepherd Lead Us," and "Lead On, O King Eternal." Rev. E. W. Ulmer, pastor at Mt. Olive, gave a short devotional, and Rev. J. S. Noblin pastor at Collins, led in prayer. As this was Union Problem Night, the problems of the differ-

ent leagues were discussed by discussion, Miss Dorothy, President, presiding. Miss short business session at ice work was discussed. At meeting ice cream and cake by all.

GRACE

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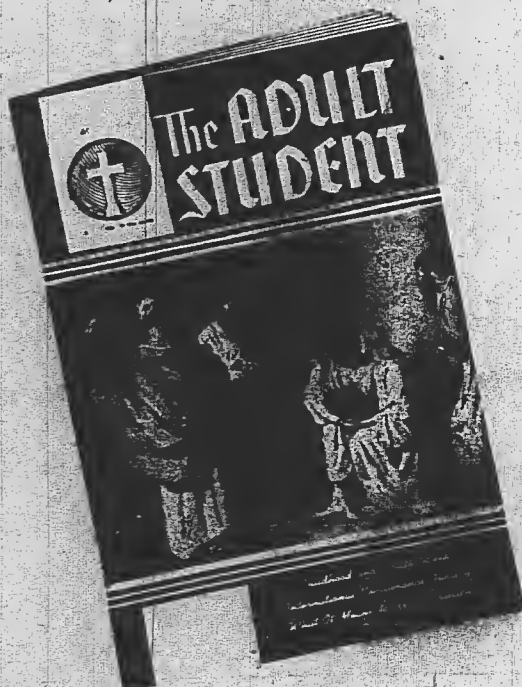
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opportunity of declar-
ing that the Methodists
are in all the world,
is their full determina-
tion to continue."—John Wes-
ley to Ezekiel Cooper, Feb.

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Angels and you will see how
owed to simple souls who
to give, but who gave what
kindly greeting, a bit of faith,
touch, a word of gratitude, a
and Christ went on His
And we could do that,

—Arthur John Gossip.

PRAYER-ROOM TODAY

we pray Thee, inspire us to
as we have to Thee, and
direct their use. Give us
seeing Thee in every needy
we meet and, if it please
know that our little, owned
by Thy bounty, has become
redemptive ministry of Thy
world and contributed to the
of Thy eternal Kingdom; we
Thy Name and for Thy glory.

No. 37.

NEW ORLEANS, LA.
SEPTEMBER 19, 1940

Work

Work, work, my boy, be not afraid;
Look labor boldly in the face;
Take up the hammer or the spade,
And blush not for your humble place.

There's glory in the shuttle's song;
There's triumph in the anvil's stroke;
There's merit in the brave and strong,
Who dig the mine or fell the oak.

The wind disturbs the sleeping lake,
And bids it ripple pure and fresh;
It moves the green boughs till they make
Grand music in their leafy mesh.

And so the active breath of life
Should stir our dull and sluggard wills;
For are we not created rife
With health, that stagnant torpor kills?

I doubt if he who lolls his head
Where idleness and plenty meet,
Enjoys his pillow or his bread
As those who earn the meals they eat.

And man is never half so blest
As when the busy day is spent,
So as to make his evening rest
A holiday of glad content.

—Selected.



WALLET OF THE WEEK



THE STATE OF SOUTH CAROLINA held a liquor referendum at its recent Democratic primary, and it is reported that a majority of those participating in the election seem to desire a return of prohibition. The referendum did not propose to compel a change in the present law permitting package sales, and it was entirely an advisory expression which is to be considered by the next Legislature. The vote will at least let the world know what decent and law-abiding people are thinking.

* * *

A POSTAL SYSTEM is said to have been in operation for several thousand years, but postage stamps were not used until 1840. When Queen Victoria acceded to the throne of England in 1837, a postman dressed in a brilliant uniform of white and blue and gold went around once a day ringing a bell and collecting letters which were handed him as he passed down the street. On the continent, the mail coach lumbered along the countryside blowing its bugle and delivering letters C. O. D., and as costly as a telegram today was each letter.

* * *

WASHINGTON CITY, according to Distilled Spirits Institute, in 1939 consumed 2,513,013 wine gallons of distilled spirits, and for the first quarter of 1940, the consumption was 781,141 wine gallons. This is the most liquor per capita of any state or city in the United States. In addition to this unenviable record, the nation's capital had 18,246 people arrested for intoxication in 1938, more than eight per cent of whom were women; and there has been a 78 per cent increase in the workhouse population, as against 17 per cent for the nation. Do your own thinking.

* * *

OPPOSITION TO "ALL DICTATORSHIP" was voiced in a resolution adopted by the American Federation of Teachers at the closing session of its twenty-fourth annual convention. The vote was 358 to 250, and it condemned dictatorships of whatever origin, and the transplanting of practice of their ideas and methods within the confines of our country or teaching profession. The New York Grand Commandery, Knights of Malta, in convention at Rochester, appealed to every American to defend religious liberty and to restrain authoritarian aggression wherever found.

* * *

SIR OLIVER LODGE, well-known scientist and in his later years a leader of the Spiritualists in England, died recently at a very advanced age. He proposed, by five secret tests, to prove the possibility of communicating with the spirits of the dead. The five things, unknown to any living person, were sealed in an envelope to be opened by the Society of Psychical Research and to be opened one at a time at seances to be held at stated intervals. Sir Oliver proposed to answer himself and thus prove his contention. The tests may satisfy those already persuaded, but they will hardly be convincing to the uninitiated.

A NEW INDUSTRIAL VENTURE is credited to Chinese Christians, who have been trained in the schools of their country. Refugees from the border areas are being gathered into small industrial units and are being trained to make soap, padded garments, cloth, blankets, shoes and frying pans. These little units under Christian leadership are solving their own problems and are at the same time helping to solve the problem growing out of the nation's disorganized industrial system.

* * *

THE MISSIONARY TASK could not be considered even approaching completion if the world were at peace and every wind favorable to its progress. In Africa there is one missionary to every 80,000 natives; in Korea, one to every 120,000; in Japan, one to every 170,000; in China, one to every 470,000. The largest pastoral organization in America would be completely lost in such enormous pastoral groups and no American pastor would think of accepting such a tremendous responsibility.

* * *

SUPPLIES OF NATURAL GAS in liquid form are being stored in some cities of the country, according to the New York Times. The gas, subjected to six hundred pounds pressure and to a temperature two hundred and thirty degrees below zero, can be stored in about one hundredth of the space required under ordinary conditions. The liquid can be restored to its gaseous form by heating with steam. According to that a year's supply of gas for the average family could be stored in the space occupied by a half-cord of wood. It would also be a criminal wastage of our natural gas supply.

* * *

FIFTH AVENUE PRESBYTERIAN CHURCH, New York City, is to open a school for "spiritual healing" according to a statement made by Dr. John Sutherland Bonnell, the pastor, in an address before the New York Synod of his church. This new psychiatric school will follow, very probably, the general outline of the work of healing conducted by Dr. Leslie D. Weatherston at City Temple, London. Dr. Bonnell is said to have authority on mental health, and he argues that patients in hospitals often seek pastoral as well as medical ministrations.

* * *

"SAD BUT TRUE . . . Laymen have lost their confidence in the official leadership of the church to a degree that in many instances the recommendation of the district president that a calling congregation choose a certain man definitely and absolutely eliminates that man from any possibility of receiving the call. This is one of the unmistakable marks of internal disintegration in the organization. We will either find the cause for a state of affairs and remove it with vigor, or we will expect further evidences of disaffection to arise from those who are to lead and those who are to follow."

AMERICAN LUTHERAN.

New Orleans CHRISTIAN ADVOCATE

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L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

DYNAMIC CHRISTIANITY

In his acceptance speech on August 17, Mr. Wendell Phillips made a plea for a "dynamic democracy." This, we understand it, was not a plea for a form of government, but an insistence that our government should function effectively for the promotion of the aims and ideals which it was established. It implies, necessarily, that an administration which fails to do this is worse than anarchy—is actually "subversive." We imagine that few members of any party will dispute the soundness of that statement.

It is not our purpose, however, to discuss the governmental aspect of the principle involved, but rather we wish to make the statement the basis of a plea for a dynamic church and a faith which really faces up to the needs and problems of our daily life. The most useless thing that we can think of is a religious grouping upon the basis of technical and ritual distinction. A church which is mechanically interested in promoting the experience of tradition and the fundamental values of Christianity will need to be consumed with anxiety about its defensive posture. It is quite enough that in their lives is the evidence that they have "been with Jesus."

The author of a recent book makes the assertion that Christianity of today is far more definitely divided into conservatives and liberals than by the many denominational lines which checkerboard our church population. Even if his contention be true, the divisions are still unproductive—the abiding virtues of faith are hidden by the display of a new pharisaism, and an absorption with defensive considerations.

It seems to us that such negative emphases have brought us to a religious state which should cause the leadership of our religious forces to know that the world has an aching heart and that it longs for a dynamic Christianity—a church which is an example of the victorious conquest of life. Religious recovery will not come from preaching alone, however sound that preaching may be. The way of the Middle Ages is permanently closed. A bewildered world is looking and longing for another demonstration of saving truth. Only dynamic Christianity will suffice for this day of doubt and disaster.

WAR AND WAR-MAKERS

In these days when London is the outstanding target of Nazi wrath, we are apt to overlook the horrors being inflicted upon the unoffending Chinese in the murderous attacks of Japan in her unprovoked and undeclared war upon that country. Day by day the ruthless invaders march far inland and bomb Chungking in West China, the present capital of the government. News reaches us that

in one of these raids late in August a fleet of sixty planes dropped incendiary bombs on the city and burned many blocks in the business district. In one of the blocks which were completely burned, were Lewis Memorial Church and the large primary school, Chi-min. Lewis Memorial Church was the largest institutional Methodist church in all West China. But worse than the destruction of church and school properties was the fact that many lives were lost, and from twenty to thirty thousand people were made homeless and penniless in a single day. It is not necessary to dramatize such a situation in order to make a case against war. It is a wholesale exhibition of the wretchedness of human depravity and the evidence of a heathen heart in the war lords who lay waste the flower and fruit of our civilization. Who wonders that Japan is taking steps to drive every organization that stands for decency, justice and morality out of the Orient! Such is war.

WATCHMAN, WHAT OF THE NIGHT?

From some communications and echoes reaching us, we begin to fear that the minds of many of our people may be diverted from the main task of the church in these closing weeks of the Conference year. Indeed, we can see that the distractions incident to the war in Europe, the frenzy of defensive preparation now going on in our country, and the agitation connected with political issues and candidates, may easily overshadow the interests of the Church. We feel, therefore, that it is not out of place for us to admonish our pastors and people to remember that every interest of Methodism waits upon the response which the charges shall make during the year now rapidly coming to a close.

We know that many have had the foresight to take nothing for granted and they are ready with a good report. But, on the other hand, we know also that many have failed to sense difficulty and it is not going to be easy for them to recover those lost opportunities when the harvest days are upon us. Reports reaching us indicate that moneys already turned in to the treasurers do not encourage them to look for a return adequate to care for the enterprises which are of first importance. For the Church to find itself in financial straits at the end of the first year of its reunited forces, might not prove disastrous, but it would lend encouragement to those who are disposed to be critical of the new Church.

Reports as to evangelistic successes give one the impression that we are doing fairly well in that respect. However, the rather complex system of reporting to be inaugurated this year should indicate to every pastor the importance and the necessity of familiarizing him-

self with the details so that he may not actually misrepresent the facts to the hurt of the Church. We must exert every effort that no detail in any department of work is overlooked and that the failure of no interest of Methodism may be laid to our charge. In this respect every pastor is a vital unit in the operation of a great spiritual enterprise which girdles the earth.

SPEAKER BANKHEAD DIES

In the unexpected death of Speaker William B. Bankhead, the nation is deeply grieved and shocked. He was a native of Alabama, was the son and the brother of members of the upper house of Congress, had himself been a member of the House of Representatives in Congress for the past twenty-seven years, and for the past five years the Speaker of that body. We have not the facts to warrant an effort to interpret his personal life, but we know that the country has lost an able and a conscientious leader. We sympathize with our sister state, Alabama, in her great loss.

WE ARE SORRY

It is the occasion of real regret that we must lose any of our readers at any time. Aside from what they mean in subscription payments, they are valuable assets to any paper. They are the best witnesses to its worth and they help to introduce it and its message to those who have not enlisted as its friends. We have carried many subscriptions to the end of the campaign in the hope that they might be renewed, and we have given notice again that we must clean our mailing list. We can do no more. If your paper does not arrive, this is your explanation. Of course, we will always correct any error that we may have made. We hope that those who have overlooked this matter may soon renew their connection and share again from week to week the Advocate message.

Another thing for which we are sorry is our inability to publish the many reports of organizational meetings of the Women's Department of Social Service which are beginning to reach us. Before we realized how great would be the tax upon our space, we passed some of these, but when they began to increase it became necessary to recall our original design. Please send these reports to woman's representative for your Conference, and we will do everything possible to publish what she thinks is of first importance. You will greatly help us by giving your communications this direction.

PRESUMPTION

Hitler's indignation at the bombing of Berlin seems a presumption to us. He seems to think that his minions have a right to rain destruction upon British cities and lay waste the architectural and cultural achievements of a thousand years, but that England has no right to reply in kind by giving the Germans a taste of the beverage of their own brewing. We have never had very high regard for the terms, "civilized warfare" and "humane warfare." They are absolutely contradictory terms to us. We think that England should give Hitler and Berlin every reason to believe that war is all that Sherman said it was.

We go even further and say that we cannot accept the doctrine that any place may be roped off as a token of immunity from attack. To us it means, go blow the countryside and the helpless folk to bits, they are un-

important! We refuse to admit that life in the open tracts, in any village, or industrial area, is less than in the shadow of some august monument of state within the precincts of old Jerusalem, or in the shade of the dome of St Peter's in Rome. There is absolutely no sense in whitewashing the business of war, and there is no reason for leaving any place unmolested to exist at the expense of a bleeding world. Let all suffer together and without discrimination, for the sooner men are brought to realize the utter stupidity of war, the sooner will the practice end. We are not interested in the matter about a lady-like war for anybody. Ruthless aggression, such as now convulses Europe and the Orient, make no legitimate appeal to morals, nor make promises which would be entitled to serious consideration.

Editorial Miscellany

By Dr. H. T. Carley

GREEN WOOD—AND DRY

Life is mostly a process of solving problems. Problems range in variety all the way from what to eat for dinner to how to make an ideal world.

From the standpoint of the individual, the most interesting of these problems have to do with the elemental needs of life—food, shelter, raiment. Tremendous energies are expended in getting bread, a roof and a shirt. Perhaps the reason why larger problems of social welfare are so difficult to solve is that these personal problems take up so much of the time and strength of the individual. Urgent necessities often leave the future to shift for itself.

The progress of the race, though, depends upon the solving of all its problems. Humanity has come a long way from the beginning—and it has made the way because men have learned how to overcome difficulties, clear up mysteries, and mark out paths through bewildering wildernesses.

Life would probably be a simple matter were it not for a strange thing—the more problems we face, the more we face. The further up the mountainside we climb, the further we can see—and the more we can see, the more those who continually look backward are unaware of the complexities of the age in which we live. Problems are solved only by those who face them fairly and squarely.

At the moment, however, we are considering the minor worries of the changing seasons—how warm in winter. This worry includes, of course, the need for food and winter clothing; but fuel is our immediate concern. This cool spell we are having now is giving us a warning of what to expect pretty soon.

So we are having some wood stacked up in the yards. Some of it was cut last fall, corded up and left in the woods. Some of it is being cut now and hauled to the house. The dry wood and the green we are having stacked in separate piles.

When we begin to make fires, we'll mix the dry with the green, and thus have better heat output than we could get from either one alone. The fire will start easier and last longer by burning them together. The old wood with the new is a pretty good combination. We expect to keep warm this winter.

The wisdom of age and the energy and enthusiasm of youth make a good combination in life, too.

BOOKS

Person-Minded Ministry, by Richard Edwards. Cokesbury Press, Nashville, pp. 253, price \$2.

In the Foreward, Dr. Edwards says: "As a Congregational minister, I respect for the doctrine of the clergy separate order from the laity, but believe profoundly in the priesthood of all men. I mean this book for all sorts of ministers who would heighten their skill in dealing with other persons, who love the person-mindedness of Jesus, who find Him the superlative artist in dealing relationships both human and divine. It is evident, therefore, that Dr. Edwards uses the term 'ministry' in the wider sense of teacher and helper."

The interest of the book will be fixed in some degree by the fact that it is the fruit of the experience of the author himself—it is a voice from the inside of his ministry as a cleric. The methods used by Edwards might not fit every type of ministry, but the principle of a personal approach to every problem cannot fail to interest every man or woman who takes his work seriously, and his wide experience will command respect for his conclusions. The first assumption of the book is that effective religious leadership depends upon a return to the method of Jesus dealing with persons. In that assumption we have a distinct break with the pre-eminence of the institution in religious life. The book reverses the approach in every respect. It has been referred to as "person-minded" rather than "doctrine-minded," and it is. It substitutes a practical for a formal and an experimental approach to ministry. Naturally it attacks that seminary education which finds in ecclesiastical history and literature its chief end and aim and leaves largely out of account the person

American educated, has the theological cast of thought peculiar to the land of his birth, with the outlook of the New World and its social problem. The volume consists of six lectures delivered on the Cole Foundation, at Vanderbilt University, in the early part of the present year. The subjects of the individual lectures: Starting Points in the Search; The Solitariness of Man; The Person in Community; The Search for Integration; The Search for Freedom; and Conclusions from the Search, indicate fairly well the scope and purpose of this analysis of man's effort to relate himself to society.

Dr. Aubrey's style of thought is too technical and scientific for his book to be popular. It was delivered, however, before an audience largely made up of college men, and he was undertaking to speak to the leadership of our time rather than to the rank and file, or for purposes of popular entertainment. Any person who will take the time and put forth the energy necessary to its understanding will find it a rewarding quest. He will come through, as the author does, to the well-established conclusion that the charter of democracy is not some politico-social system, but is to be found rather in the doctrines of the Christian Church, and the dynamic necessary for its defence and maintenance in personal religion.

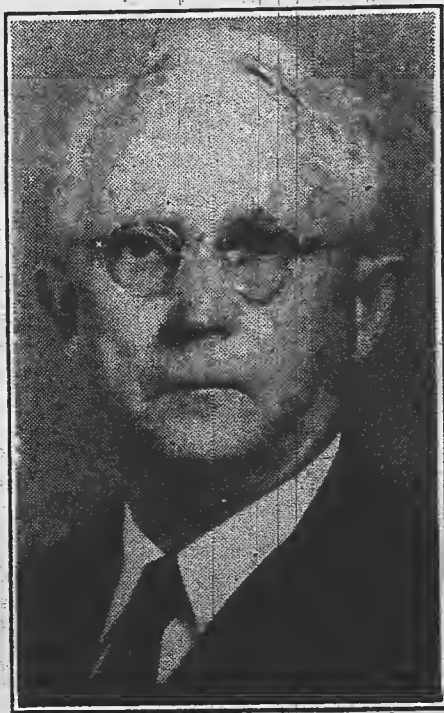
Living Religions and A World Faith, by William E. Hocking. The Macmillan Company, New York, pp. 284, price \$2.50.

The author of this book is the Alford Professor of Philosophy of Harvard University, and was the editor of the book, "Rethinking Missions," to which he contributed the chapters which gave the setting and summed up the conclusions of the "Commission of Appraisal of the Layman's Inquiry" of 1931-1932. As we view it, this volume undertakes to apply to religion in general the principles outlined for the missionary enterprises of the church. It simply carries one step further back the plea for a synthesis of existing faiths as a means of developing a universal religion which shall sum up the "resources of loneliness" of the races—achieve a kind of biological harmony in answer to cosmic demands.

Dr. Hocking is a philosopher and the elusiveness of intangible postulates, along with the vast content of the literature and opinions of religion, makes it extremely difficult to offer a brief review which might do justice to this book and at the same time give a fair estimate of its value. As a plea for a synthesis based upon existing religions, it is not new. Approximately forty years ago, Lafcadio Hearn characterized the failure of Christian missions to adapt itself to prevailing national superstitions and customs in Japan, "to deal with the ancestor-cult as Buddhism did," as an irreparable damage due to "the sterile labour of intolerance." (Japan p. 518.) In its rationalizing and its implied denial of the revealed element in religion, it seems to be an approach from the opposite direction of eighteenth century Deism, and of the naturalistic religion of Jefferson, Franklin and others who sought to raise democracy to the power of a universal religion. Of the possibility of realizing that ideal, little need be said at the present time. Certainly no apology for stark rationalism could be accepted by representatives of evangelical religions.

Aside from the plea for a universal religion, the book offers much wholesome suggestion—food for thought. Its criticism of western religion as having "gone literal" and its plea for a religion emotionally alive

and witnessing is certainly to the point at the present time. The insistence that religion cannot be something static and fixed, a mere creed from the urns of antiquity, is a bracing and inspirational thought for a day when it is being said that faith has



W. L. DOSS, JR., D. S., Monroe, victor.

gone "stale." The suggestion that eastern lands, by the recovery of lost fragments of their religions, offer the most likely matrix for a universal religion, receives color from religious ideas now being imported from India and from the spirit exhibited by the Chinese.

Some may say that the book is speculative religious idealization, and that no irreducible minimum can be achieved. To that we offer no denial. Others may brand it as utterly impractical and without value, and so it will be to subjugated minds. Still others may think that it is dangerous heresy, and such it will certainly be in an intellectual vacuum. But in the digestive laboratory of a living mind, it may help to bring life to higher levels and to nobler flower and fruit.

Can Christianity Save Civilization? by Walter Marshall Horton. Harper & Brothers, New York, pp. 267, price \$2.

This is one of many books now appearing which undertake to deal analytically and prophetically with the social, economic and religious situation of the world today. It has for its theme the reconstruction of religion and civilization after a world pattern rather than the racial and national patterns of the past and present. Various authors have approached the problem from its historical, economic, sociological, philosophical and theological angles, and Dr. Horton, who was ordained a minister of the Baptist church in 1919, approaches it from the religious angle.

Naturally the all-inclusiveness of such a study invites controversy from every quarter of the compass, but it should be judged for what it is as a whole. We think that the book is surprisingly sane and evangelically sound. In saying this we do not mean that it is in any sense dogmatic and we are thinking of the book as a whole. It is a treatise which must be studied and not dipped about in for some novel idea or expression. The study of the course and the

(Continued on page 16)



D. S. GUNN, New Orleans, rings the bell.

whom any religious ministry is meaningless.

Search For Himself, by Edwin Ewart Aubrey. Cokesbury Press, Nashville, pp. price \$1.75.

Aubrey, a Scotch-born Welshman.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

WE ARE AMBASSADORS!

By Stanley Armstrong Hunter

Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—II Corinthians 5:20.

"We are ambassadors for Christ"—what a title for Christians to aspire to and assume! These Christians in the heathen city of Corinth, proud of its great temples with their famous Corinthian pillars were after all only a despised and persecuted group. Some were serfs: many were menials, yet Paul confers upon them a notable distinction. The status of an ambassador then, as now was honorable. Everyone knew what the word meant.

We have heard many discussions recently concerning the office in American diplomacy. "When is an ambassador not an ambassador?" people have asked, who were confused by the State department's statements regarding the status of the President's envoy to the Vatican. An ambassador is the representative of his nation and as such commands respect and authority. He is versed in the language and customs of the people to whom he is sent. The Christian is to be in the "world" but not of it. He is to maintain his allegiance to a better, that is a heavenly country.

Great Britain trains and chooses her diplomats carefully. James Bryce, the author of "The American Commonwealth," was sent to Washington after he had completed his monumental study of our own government. When he came to Princeton to present on behalf of Sir William Mather, a huge stone sundial, a copy of a famous one in Corpus Christi College, Cambridge, he was introduced by another Presbyterian Elder, Woodrow Wilson, then president of the University. As he stood before us who were undergraduates, he seemed the embodiment of the best of his own people, in intellect, physical strength, and spiritual depth. He commented on the quotation from Butler's "Hudibras" carved on the pedestal:

*"Loyalty is e'er the same,
Whether we win or lose the game:
True as the dial to the sun,
Although it be not shined upon."*

Our age has witnessed the substitution of force for gentlemanliness and the threat of vengeance in some quarters rather than understanding, but the title of ambassador is still an honorable one.

Some ambassadors have been revealed by this tragic war to be weak, others heroic; some even disloyal, others triumphant even in defeat. Some have already shared their disappointment in records such as "The Failure of a Mission." The American custom of selecting ambassadors because of contributions to political parties may yet prove an expensive luxury. On the whole, we can say that our representatives have met crises heroically and have adorned their office.

We, Christians, too, are to be ambassadors! This phrase reminds us that we have God's message of reconciliation to deliver to a world that may be heedless but for its own salvation must be made to stop, look and listen. We have been commissioned to plead a great cause, not on our own behalf, but with higher authority. What a responsibility! We are to employ our highest skill in persuasion and every diplomatic ability that is ours to see that the message laid upon our own conscience reaches its goal.

The words of our text are preceded by the great declaration that God has given unto us the ministry of reconciliation. This one word sums up much of the gospel. Joseph Fort Newton points out that there are three main attitudes which may be taken toward life. Some choose rebellion and live their days in revolt; others like Buddhists or Stoics choose the path of resignation. The Christian attitude is higher. It is overcoming evil with good. It is the way of reconciliation. When Carlyle heard of Margaret Fuller's remark, "I accept the universe," he replied, "Egad, she'd better." But fundamentally this attitude is necessary if we are to understand the conception of reconciliation. On the way to Damascus, Paul had experienced his sudden conversion, after which he saw all things in a different light. He came to understand how difficult it is to kick "against the pricks." He found that it is necessary to be reconciled to God's ways, and discovered that by turning about face everything became right. A carpenter cannot successfully plane against the grain. Life must find its right relationships. Before we can become peace-makers we must experience in our own hearts reconciliation, having rooted out all hate and bitterness.

Men have fashioned strange theories of the atonement, and held up God as angry and jealous, needing himself to be reconciled. But Paul's great word is "God was in Christ reconciling the world unto Himself"—not Himself unto the world. A unique feature in our faith is the emphasis upon the double search—that while man seeks God, God is seeking him. The Master's parable of the Prodigal Son is really the story of the forgiving father who rushes out of his home to meet his erring son. Recent events have brought home to everyone the realization that not just something but almost everything is radically wrong with our modern world. We are but reaping what we have sown. In these dark days of storm the gospel message shines as a lighthouse of hope. It is a glorious message that we have to proclaim to times like these! The brief Statement of our Reformed Faith printed in the front of our hymnals closes with our marching orders, stressing this great truth, and affirming confidence in its victory just as Christ offers reconciliation

for the individual, so is He the reconciler. It is the possibility of reconciliation that we must preach, and His reconciliation that we must share. Sometimes we may lose confidence in its reliance upon persuasion and entreaty. We may prefer to deliver a message of hate or bitterness. The message may be unpopular. It may be hard for some of us to make popular appeals, such as the agitation conscription.

Christ's ideals must be made to rule all departments of life. If antagonisms in our communities, such as racial misunderstanding, His followers must be their job of peacemakers, not just wishers or peace talkers. From Jesus have learned reverence for personality, high valuation of the worth of the individual must be set to work as leaven against totalitarian ideologies and the ruthless slaughter of total war. His teaching the futility of violence is seen in His refusal to lead a military revolt in the face of oppression, and in His command to desist when the sword was drawn.

*"Where cross the crowded ways of life
Where sound the cries of race and strife,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man."*

We must seek reconciliation in industry and like John McDowell have faith in the possibility of industrialism becoming humanitarianism. Christ's words today are inspiring countless builders (in many lands), have caught the vision to bridge the chasm between classes. The church itself must endeavor to become the most democratic of social organization for it bears the name of Him who said, "One is your Master, Christ; and all ye are brethren." It must make a great contribution to democracy by resisting the fascist ideas already incorporated in recent legislation, and by insisting on the rights of conscientious objectors, war, of freedom of worship and of speech.

The missionary movement affords a living demonstration of reconciliation. Even in war-time new recruits are sailing from ports to minister to backward races, suaging the fever of hate, casting out devils of pride and fury, pouring into gaping wounds of humanity the Samaritan oil of mercy. What romance our mission study reveals! In Japan and China workers are forced to face totalitarianism and in Europe our straitened and persecuted Protestant brethren are heroically carrying on. If the colonies in Africa turned over to Germany our fellow Christians there must not be deserted. But in far look we must never forget that there is a ministry of reconciliation for individuals to perform at their own doors. The grants, for example, may present one of God's golden opportunities.

Since an ambassador's main endeavor must be to deliver his message whole and entire, he must understand what the message really is. As Christian ambassadors we must not allow non-essentials to obstruct or delays to hinder our purposes. God's message in its fulness must be given prior to the ambassador must concentrate and direct his efforts that the objective may be reached. "This one thing I do" was Paul's description of his earnest attitude.

The church has not always followed the great apostle in this emphasis. It has been satisfied with proclaiming the love of God in Christ but has stopped to dwell on non-essential points which in some

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

W. T. Gray, pastor at Indian Bayou, has all the money in hand to place in the church there.

from the revival at Crowley headed by Rev. F. M. Freeman, indicate considerable interest and a good outlook for

from Bishop Dobbs says that Mills College opened on Wednesday of last week with a large attendance and with prospect of a very successful session.

C. M. Martin, Advocate representative at East End Church, Meridian, Miss., had a good time at State College, where she took a summer course for which she earned credit.

H. S. Suydam, Mathiston, Miss., is doing good work in that charge as is evidenced by the manner in which he looks after all the details of his church program. We appreciate his loyalty to the Advocate.

E. L. Morelock, General Secretary of the Board of Lay Activities, is scheduled to attend a district-wide institute for stewards at the First Methodist church, McComb, October 27-28.

F. P. Ormond, retired member of the Mississippi Conference, writes us from Natchez that he feels much at home with a loyal people, and we are sure the people at Natchez enjoy Bro.

Methodist women of New Iberia held a service for the Women's Christian Service on Sept. 2, and Mrs. T. P. Bradley president. Mrs. Navarro was elected president of the Service Guild.

J. J. Golden, whose late husband was formerly of Mississippi, and was well known to the older Millsaps men, continues her interest in the Advocate and the friends of Mississippi. She now lives at 3438 Binkley Street, Dallas, Tex.

Wiley J. Murphy, Arcadia, La., has a letter regarding the Advocate which we sincerely appreciate. Among other things he says of Dr. Carley's contribution: "It always brings us right down to earth living."

from Rev. J. B. Cain says that H. Rogers, member of the church at Hazlehurst since 1884, and an official of the time, is seriously ill. We sincerely hope that a better turn may spare the servant of the church.

M. S. Alexander, of Houma, Miss., says that she will soon be ninety-three years old and is greatly afflicted. She spends most of her time in bed and has great comfort and pleasure in the pages of the Advocate in her lonely

The Advocate makes acknowledgment of the brochure setting forth the history of the Hazlehurst Methodist church for the eighty years. The story is written in detail and in the years to come will doubtless be of great value to the Methodism of the section.

letter from the office of Dr. Samuel C. Jones, Atlanta, Ga., reports that he had some improvement but that a third transfusion had been necessary and was still gravely ill. We sincerely hope

that another report may be much more encouraging.

Rev. A. M. Ellison, pastor, reports that through the assistance of Rev. J. F. Campbell, district superintendent, and Rev. Van Landrum, pastor at Gulfport, the Bond church is to have new windows and other very substantial improvements. This of course will add very materially to the comfort as well as the beauty of the building.

Rev. A. M. Ellison, pastor at Brooklyn, Miss., sends in a list of subscriptions and calls our attention to the fact that we had not given him full credit in the Advocate report for the campaign. The three names sent in individually were not located at the charge and that was the reason for our failure to credit them properly. Bro. Ellison now has a credit of 14 subscriptions.

Rev. R. E. Walton held a Vacation Church School at Ebenezer the last week in August at which twenty-five certificates were granted. At the same time an adult group studied 'Methodists United for Action.' Mrs. C. W. Little, Miss Miriam Little, Miss Bernice Stutes and Mrs. R. E. Walton share with the pastor in the credit for the success of the school.

Mrs. Denny, wife of Bishop Collins Denny, died at her home in Richmond, Va., on August 31. Funeral services were conducted from the residence on September 2, with Bishop W. W. Peele and Dr. J. N. Latham officiating. Bishop Denny, who is now retired and quite advanced in years, will have the sincere sympathy of a wide circle of friends throughout the church.

Rev. A. M. Broadfoot, pastor at Bolton, Miss., says that since leaving the hospital six weeks ago he has made steady and rapid gain and that he has surprised even his doctor by his rapid recovery of his strength. Bro. Broadfoot expresses his thanks to his ministerial brethren and friends for remembering him at the time he was ill, and above all, his gratitude to God for His healing blessings and never-failing presence.

Rev. J. B. Grambling called at the Advocate office a few days ago and we regret to learn that Mrs. Grambling has been forced to spend a while in the Baptist Hospital for treatment. Bro. Grambling thinks that she is not in a serious condition and that her hospitalization is precautionary. Bro. Grambling reports a successful vacation Bible school at Bogalusa, which enrolled 102 persons.

At Rayne, La., Rev. D. F. Anders and his people are very happy in the prospect of a church plant which will be a credit to the

town when it is completed. The old building has been completely renovated and an educational unit with eight large classrooms and two assembly rooms added. The cost of the improvements will amount to \$4,000. We regret to learn that Mrs. Anders had to undergo an operation, but we are glad to report that she is on the way to recovery.

Rev. C. A. Schultz reports that he has had a busy and profitable year at Tyler-town. He says that it is one of the most moral and upright people that he knows anything about. There is not a beer joint nor a roadhouse in the county, and the jails stand open a good deal of the time. Bro. Schultz has had a good revival, a visit from the Youth's Caravan, and on the last Sunday in this month a home-coming day will be held at China Grove church.

Miss Bertha Anderson, of Monroe, La., makes us grateful for her gracious tribute to the Advocate which she expresses in these words: "The New Orleans Christian Advocate seems so much a part of my home that I want it to occupy a place in it just as long as I have a home. It was a source of help and inspiration to my parents during all their married life, my father having passed away in October of 1936, and on August 3, 1940, my mother was taken from us."

Rev. J. P. Bonnacarrere, whose illness we reported some time ago, has been placed in the hospital at Baton Rouge, La., and the doctor insists that he stay there through the remainder of this month for a complete rest. Bro. Bonnacarrere says he feels well, but the doctor thinks that this period of rest is necessary to his recovery. Bro. Bonnacarrere reports that the quarantine at Gueydan has been raised and that church services were to be resumed on September 8.

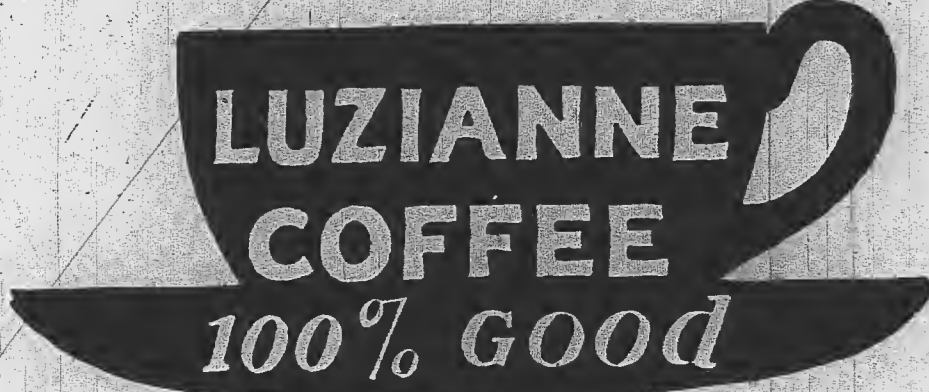
BROOKSVILLE CHURCH TO BE DEDICATED

The Brooksville church will be dedicated September 29th. Dr. M. L. Smith, President of Millsaps College, will preach at eleven o'clock. Dr. L. P. Wasson, district superintendent, will dedicate the church at the close of the service.

The pastor and people of Brooksville extend to all former pastors a cordial invitation to attend this service.

W. M. JONES, Pastor.

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen.—Mr. Wong.



RUSTON DISTRICT NOTICE

Rev. E. W. Corley, formerly pastor of the Chatham charge, Ruston District, has surrendered his credentials and is no longer pastor. Rev. Roy Mouser has been assigned to complete the year.

D. B. RAULINS, D. S.

REV. ROBERT M. BROWN RECOVERING

Rev. Robert M. Brown, pastor at Arcadia, La., has been somewhat indisposed recently. He found it necessary to have some surgical attention, but is now rapidly recovering and will soon be back at his work. This reassuring message comes from his son, Rev. A. M. Brown, pastor at Zwolle, La.

SANITORIUM

To the pastors of the Mississippi Conference, Dear Brethren:

I know you intend to present the matter of support of this noble work being done by Bro. Williams at the Sanitorium, but we are in need now. Our treasurer, Mr. John P. Bennett, had ten dollars to send to the chaplain September 1st. I am urging you to send the offering in now, or this work will have to cease.

We feel sure you are going to support this worthy cause. Won't you do it now? We are depending on you.

J. O. WARE, Chairman,

WANTED—SECRETARIAL POSITION

Refined Christian girl with high school education wants job as church secretary. Worked in a county library five years, had filing experience, can use typewriter, experienced in all phases of church work. Can furnish references as to ability and interest in work.—Miss Rubye Sigman, Holly Springs, Miss.

MISS SARAH BENNETT SAILS FOR BRAZIL

On Friday of this week, Miss Sarah Bennett sails from New York aboard the S. S. Argentina for Brazil, where she goes under appointment as a missionary of the Methodist Church. She is the daughter of Judge and Mrs. R. E. Bennett, of Meadville, Miss., and is the representative of her home Conference in that great Latin Republic of South America. In her missionary service she will have the sympathy and support of a wide circle of friends and her missionary career will be followed with interest by the missionary-minded people of united Methodism, because she is of the first group of missionaries assigned by the united Church, as well as for herself and for whatever success may come to her.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE

The law of the church requires that the service record of each member of the Conference be published in the Journal of the Conference. The Distributing Committee is charged with the responsibility of making up a correct record of the service of each member and furnishing the same to the Conference. Last year the Committee had but little time and limited records to compile the service record of the members of the Conference. You will find the results of the work of the Committee in the "Annual of the Louisiana Conference—1939," pages 102-104. Some errors have been noted in the report. An accurate and complete service record is desired.

Please let each member of the Conference check his service record and report to me as soon as possible,—immediately if possible—the total number of years' service in the active connection as a member of the Conference, or Conferences, allowing only two years for service "On Trial." Include all the years service rendered in all three of the uniting churches, giving dates and years served in each communion, if service was rendered in more than one of the communions.

SIDNEY A. SEEGER, Chairman.

MOORE MEMORIAL METHODIST CHURCH, WINONA, MISS.

Methodism had its beginning in this section in and around the old town of Middleton, which was located about two miles west of the site of the town of Winona. Middleton was the center of a circuit and at one time the presiding elder lived there. In the late "Fifties" a railroad was built through the plantation of Col. O. J. Moore, and a depot located on his place. Here the



REV. R. G. LORD, Pastor.

town of Winona sprang up, absorbing the old town of Middleton.

In the early days of Winona the Methodists worshipped in the Baptist church, which had been moved to Winona from old Middleton. In 1871, under the pastorate of Rev. A. M. Barrington, a beautiful frame building was erected on the lot where the present building now stands. This lot was donated by Col. O. J. Moore. This building served the congregation well, and in it the North Mississippi Annual Conference met in 1887, presided over by Bishop J. C. Keener. As the town and congregation continued to grow the need of a larger and more modern building was evident, and in 1897, under the leadership of Rev. G. H. Lipscomb, the pastor, a movement was launched to build a new church. The present building was completed in 1898, ranking as one of the most beautiful in the Conference. It was named the "Moore Memorial" church, in honor of the founder of the town, whose family contributed largely to the building of the church. In order to take adequate care of the growing Sunday school of the church, in 1928, under the leadership of Rev. Melville Johnson, a modern educational building was erected, at a cost of something over \$25,000. During the pastorate of Rev. R. G. Lord, the old building has been repaired and reconditioned at a cost of

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about \$2,000, and all debt against the property has been raised. Winona now has one of the best and most adequate church plants in the Conference, in good repair and free of debt.

The Annual Conference has met in the present building two times, in 1901, presided over by Bishop H. C. Morrison, and in 1916, presided over by Bishop W. B. Murrah, a former pastor of the church.

As early as 1865, we find that Rev. T. Castles was appointed to the Winona charge, which was in the Starkville district of the Mississippi Conference. From 1865 to 1879 Winona was placed with Carrollton forming the Winona and Carrollton charge. In 1879 Winona and Vaiden were placed together as a charge, which arrangement continued until 1885, when Winona became a station. Beginning with Rev. A. M. Barrington in 1870, the following have served as pastors of this church: R. J. Jones, C. Hearon, J. C. Lowe, E. H. Moon, A. Sage, J. F. Markham, A. F. Scruggs, W. Lawrence, W. B. Murrah, T. B. Marshall, J. M. Wyatt, T. W. Lewis, J. D. Campton, Jno. Ritchey, T. W. Dye, Geo. H. Lipscomb, J. C. Park, W. W. Woollard, J. A. Barrington, J. A. Hall, O. W. Bradley, W. N. Dunbar, J. B. Randolph, T. M. Bradley, J. T. L. Carroll Varner, Melville Johnson, A. C. Corkle, E. S. Lewis, W. H. Mounger and G. Lord.

The membership of the church is now 950. All the regular groups of the church are organized and active. The church serves with R. H. Cato as general superintendent. The church is well organized with seven active departments and an enrollment of over 275. Functions through an active Board of Christian Education. Mrs. J. W. Conger is president of the Woman's Society of Christian Service, which has a membership of 95 and is active in all of its program phases. Epworth Leagues serve the young people of the church.

The following officials serve the church in their respective positions: Board of Stewards, Chas. M. Jaco, Chairman; D. L. Vester, Vice-Chairman; J. D. McDougal, Secretary-Treasurer; A. K. Anderson, Wm. Applewhite, G. M. Brannon, O. E. Brannon.

Do not forget the Advertisers listed on the next page. They made this historic sketch possible.

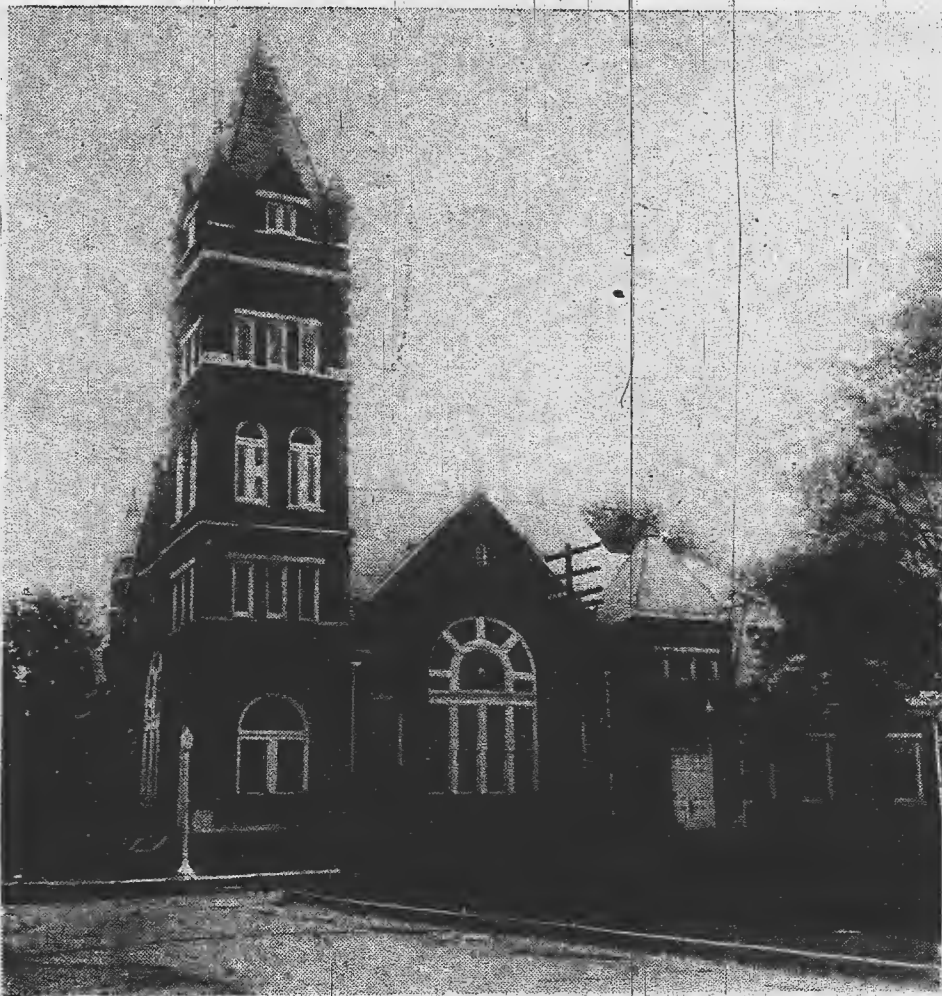
R. H. Cato, G. P. Harris, H. E. Johnson, T. Lee, Wm. Hitt Morrow, Bailey Neal, A. Townsend and Jamie Young. Board of Trustees: N. V. Hutchinson, Chairman; C. West, Treasurer; W. F. Blackston, C. Jaco, T. H. Spencer, Henry Hart, G. P. Harris, R. H. Cato, J. D. McDougal. Records: Steward, G. M. Brannon; Charge Lay Leader, W. R. Applewhite; Chairman of Usheer, Wm. Hitt Morrow; Organist and Choir Director, Mrs. N. V. Hutchinson; Local Board of Christian Education, R. G. Lord, R. H. Cato, Mrs. Sam McLellan, Wm. Hitt Morrow, Mrs. N. V. Hutchinson, Mrs. J. McDougal, Mrs. J. P. Synnott, Mrs. S. Hunger, Mrs. Leighton Wingate, Miss Ballard, Mrs. James Curtis and Mrs. J. Conger.

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THE CHURCH PEW

THE METHODIST PRONOUNCEMENT ON PEACE

By T. W. Lewis, Jr.

The July issue of "World Outlook" contained what purported to be the official position of the Methodist Church on peace. The editor of the magazine prefaced the article with his exhortation to accept its statements as a "guide for all members of the Methodist Church in this time of confusion."

As one who has several times read this report on the state of the church, and as one who seeks to weigh carefully the full meanings of the thoughts sought to be expressed therein, there is still the distinct and overpowering conviction that at least the framers of this pronouncement have succeeded in violating this writer's concept of the true and honorable position of his church in a world gone mad. The phraseology or structure of the statements are, for the most part, vague and theological.

The first six numbered statements are sermons on Christian ideals which we should seek to translate into character as believers in Christ. The third paragraph of the seventh statement assumes that this country is in a position to preserve democracy within its borders, while the common opinion today, I submit, is that because of our weakened defenses we are not now in a position to successfully resist the European type of aggressor, hence how could we preserve our institutions—the freedom to worship God as we choose, in particular—or to occupy a responsible position in creating a "world-order offering security and opportunity to all the peoples of the earth," if the Methodist Church will have no part of it, in it, or with it?

Fear is expressed in the article that the agencies of the church or its buildings will be used for the promotion of war. Who are the members of any church except the loyal citizens of that country in which it is located and whose love of his church and his country are so inextricably bound together that to preach passive resistance or that other less honorable version called conscientious objection, is to alienate the type of communicant to which this writer is proud to belong. And for any responsible group of the Church to boldly encourage its members to refuse to bear arms in defense of the country and the Church which it had just said must be preserved—pledging its official aid in securing exemption from military service when no word or sentence in this entire statement questions or condemns the present mobilization of the resources of this country. The article refrains from stating what the church's official position would be if this country should be attacked.

In the second series of numbered statements the fifth unconsciously subscribes to the doctrine of force in approving the mandate principle. How else might a nation secure control over a colony except by the action of its military in extending its political frontiers for defense, offense or trade purposes?

As to the several pronouncements on disarmament, is not this a proven fallacy in international relations? Our nation and England seem to have been the only participants in these agreements which kept sa-

cred their covenants, while others used them for a screen to conceal the making of new weapons of war and hate. Had this nation and England been also ready for defense in August, 1939, there would have been no Munich, no appeasement and no war. This world, unfortunately, does not yet accept the Christian commandment of love. It is the peculiar function of the church to sow that seed in the hearts of the nations confronting each other in the most desperate war of modern times.

"A federation of nations through which the will to peace may become effective"—is this not the League of Nations idea which was repudiated by this country once? And for which a president gave his life in vain? Did the Methodist Church, at that time, employ its vast influence to bring about our participation in it? I am sure that it did not. Further, just what is meant by the term: "making effective the will to peace," if it does not involve the element of force?



REV. C. A. NORTINGTON. The Advocate is in every family of his charge

Every city and hamlet in these United States employs police to hold us in restraint and to confine us when we have violated the rights of others. Surely the committee had some plan by which the will to peace might become effective; if so, it owed a duty to outline it.

Is it indeed true, as this committee states, that "there is now no common judgment among Christians as to what a Christian should do when his nation becomes involved in war?" Is it to be the policy of the Church to decline the service of its communicants (if it is able to do so) in any war, regardless of circumstances, or will some commission of the church be vested with authority to consider and make a decision for the church without a referendum to its communicants? On such vital points as this one and those of the pronouncement of the General Conference Committee, the opinion of the rank and file of the Church had better be ascertained before assuming to represent the voice of the Church. If this is not done, the Church will have become an hierarchy, if, in its latter evolution, it has not already become such. It is

submitted that representative government is as necessary in the well-being of Church as it is in a democratic secular government. The trend of our Church is distinctly away from this principle. If persisted in will eventually destroy. The laity of the Church may seem quiescent to declarations, movements or actions by the Church when such incline to do not violate the average concept of Church's function in daily life, but they shock one's sense of national obligations without, in the least being connected to his concept of duty to God and Church, it forces an expression of dissent. As for me, I will have no part in Church's resistance to plain duty. I condemn its invitation to the members to seek to avoid the duty in military service and in the same breath demand the right to supply ministerial advisers to the armed forces.

The committee on the State of the Church might well re-convene under more leisurely circumstances, re-consider its report, erase its shameful and dishonorable provisions and write a Methodist Church credo of militant support of a nation worthy of a church whose foundation would surely deny and repudiate statements of disloyalty.

Columbus, Miss.

WISE OR OTHERWISE

By Rev. James H. Felts

Most of the things that offend people are largely imaginary.

Being sensitive is a mighty poor business, social, professional or church.

When a preacher "cleans up" two sinners at moving time "righteous indignation" is justified.

Friendship is a nearly impregnable fortress in life's battles.

When a preacher is "out of soap" he bastes his congregation, or talks with his hat.

The place of worship represents the strength, ability and devotion of its membership.

He imagined he had a diseased heart, nursed his imagination until "heart trouble" became real and permanent—AND FROSE.

A little dog chasing his tail travels everywhere but like certain men you know, never anywhere.

A superannuate preacher is like a bird with nothing to hang on to—neither mental nor specially useful.

I know a fine young preacher. He has a B. A., M. A., B. D., a Duke graduate, unusually well married to a Duke daughter. He is very popular with his people. But it is said, "He has an elephant on his shoulders." Pity. He will have to make D. S., be given D. D., made PRESIDENT SUPERANNUATED.

True or false? Imaginary ills are more numerous than the real ones.

If we abide by the principles of the Bible our country will go on prospering and continue to prosper, but if we neglect its instructions posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and plunge us into glory in profound obscurity.

—Daniel Webster

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
1115 15th St., Meridian, Miss.
(Continued from last week)

conference periods in the afternoon most helpful, especially the discussion of the organization of the Woman's Society of Christian Service.

Bay District, August 22—at the Bay St. Louis, Mrs. L. J. Power and Mrs. C. M. Shipp conducted the devotional. At noon, 62 auxiliary members and thirteen pastors sat at the luncheon table, with clematis running its entire length from which peeped potatoes, carrots, peaches, oranges, tung nuts, and women migrants stopped in to share their experiences and share the

Bay District, August 23—Mrs. E. provided at the Bay Springs meeting was assisted in the devotional by Mrs. First Church, Laurel. Mes- and McKinnon, of Waynesboro, and the program in "migrant" style. and thirty-one auxiliary members and one pastor attended, and the president, Miss Betty Ridgeway, president of the Mississippi Branch of the former Methodist Church, and a large group of members was an inspiration. In the Miss Mary Cameron, who is now in the Vashti School, Thomasville, Ga., and large baskets of fresh vegetables entered the luncheon table, and during twelve boys and girls told of children who "follow the crops." the vegetables or fruits which each child picked, was added to the basket of fresh vegetables, and at the close of the day taken to a superannuated minister in the district.

Bay District, August 28—Rev. N. U. conducted the devotional at the meeting. Central church, Meridian, and Mrs. presided. An added feature of the program was the appearance of Miss Knobs, recently returned from the north, who brought news of the Mississippi River. At noon, the one hundred and fifty members and five pastors were seated at a "grown in Lauderdale county" and the slices of crimson watermelon added a brilliant note to the table of flowers. A "jalopy" drove in for the luncheon, and a group of migrants delighted to present their problems.

Bay District, August 29—At Crystal Springs, Mrs. C. E. Mullins presided. Mrs. Bennett, who sails this month, brought the devotional. The luncheon table was attractive with bowls of fresh vegetables and the menu included the tomato, for which Crystal Springs is famous. A musical program was given by a visit from four migrant women. As a fitting closing for the program, Mrs. W. B. Hulsey presented a membership to Mrs. B. D. Flowers, as a token of her services from the auxiliary and its friends. A special word to the speakers of the day was given by a beautiful corsages. One hundred and fifty auxiliary members were present and five pastors.

Bay District, August 30—Mrs. T. presided and Rev. Otto Porter

brought the devotional at the meeting in Crawford Street church, Vicksburg. One hundred and seventy-five auxiliary members and thirteen pastors were present. At noon the luncheon was enjoyed around a table upon which the heads of cauliflower, bunches of radishes, bunches of carrots, etc., gave the appearance of gorgeous flowers. Four women from "tomatoes, strawberries, cotton and lettuce," appeared to tell of the hardships of following the crops. Mrs. Annie Lee read Elsa Gidlow's poem "Migrations."

The Jackson District meeting will be held later.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.
Sherard, Miss.,
September 5, 1940.

Dear Co-Workers:

The Charter Meeting of the Woman's Society of Christian Service is hereby called for September 23, at 9:45 a. m., at Winona, for the purpose of organizing the Conference Woman's Society of Christian Service. This meeting will be convened by Bishop Hoyt M. Dobbs, who will also conduct our morning worship and preside until a temporary organization is set up.

The business of the meeting will be to elect Conference officers and to elect six delegates to represent us at our Jurisdictional Woman's Society of Christian Service.

Dr. W. B. Selah, of Memphis, will bring our Inspirational Address. Rev. R. G. Lord, pastor-host, will conduct the opening worship of the afternoon session. Mrs. B. W. Lipscomb will install the officers and conduct the Charter Service "The Dedication to Advance."

Each adult auxiliary and each Wesleyan Service Guild is entitled to one official delegate. This will be the voting strength of the meeting. However, there are many who are interested in this new organization, women, pastors, laymen, and we invite you to drive to Winona and be with us on this historic occasion.

The hostess society will arrange for our lunch to be served in the Educational Building for our convenience. This lunch will be the usual price of fifty cents. To insure no delay in serving this lunch, please, as soon as possible, make reservations for your group. Time will be precious in this one day Conference meeting, so let us plan to use it, not lose it. These reservations should be made with Mrs. J. W. Conger, of Winona.

Instruct your delegate to bring the Charter Certificate of your local Woman's Society of Christian Service, as this will be her credential. Also, as soon as she is seated in her district section, she shall give to the acting district secretary the number of members in her local group. Each district secretary will need to make a report on the total membership of her district.

As there are no Conference officers at this time, this meeting is called by your Conference Organization Committee, appointed by the Woman's Section of the Joint Committee of Missions and Church Extension.

Signed: Mrs. W. H. Ratliff, Greenville District, Chairman; Mrs. R. P. Nebbett, Aber-

deen District; Mrs. Jasper Weber, Columbus District; Miss Mary English, Sardis-Grenada District; Mrs. D. H. Hall, Corinth District; Mrs. A. Y. Sturdivant, Greenwood District.

WE ARE AMBASSADORS!

(Continued from page 6)

stances were personal hobbies or even prejudices about unimportant aspects of the faith.

An ambassador must be able to show his credentials if his authority is questioned, or doubted. Saint Paul's first-hand experience with the risen Christ on the way to Damascus was his commission and he would allow no man to challenge it. The transformation was so vital that his associates inevitably knew that something had happened to him, without his having to tell them. Emerson used to say: "Men of God have always from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer." Christian character and experience authenticate themselves and provide credentials which the world soon recognizes.

First-hand experience of God's redeeming love is better than second-hand religion. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," is Saint Paul's declaration to Timothy. We must try to keep unclouded in dark days our vision of God for therein lies the source of our authority. Its possession is our credential. This necessitates adequate time for meditation and prayer and the adaptation for modern usage of ancient techniques of spiritual experiences. The age cries for seers but seers are the product of long discipline and training.

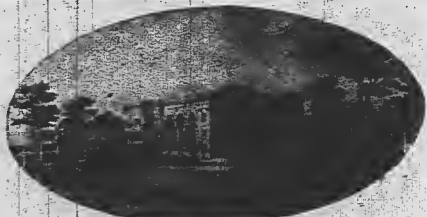
To be an ambassador needs not only adequate training, but pre-eminently unshaken loyalty to the homeland. The Christian ambassador can never forget that his "citizenship is in heaven." In all his actions he too sees things under the aspect of eternity. Fifteen centuries ago when Augustine witnessed the collapse of contemporary society in Rome he turned to contemplate, "The City of God," and left us his glorious vision of it.

The message which you and I are joyfully to proclaim is that God was in Christ reconciling the world unto Himself and that He will have all men to be saved and to come to the knowledge of the truth. He is seeking to bring an erring, lost humanity to its senses, wooing it with winsome love, calling it back to joy and peace. That is our task today. It is hard to hold fast to love in the presence of blitzkriegs and not be tempted to answer violence with violence and fight fire with fire, but the church has the answer. We have relied in vain on commerce and science and education and many other things to save us. Surely we are convinced now that only God's plan will work, and it is high time for our generation to be persuaded to try it.

—The Presbyterian Tribune.

Self-reliance is a necessary pillar to ideal Democracy; and any policy that tends to destroy self-reliance in like degree destroys democratic ideals.—Leon C. Phillips, Governor of Oklahoma.

It is hard to believe the noble game of baseball is only 100 years old. There are umpires who haven't been right for longer than that.—Portland Oregonian.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 22, 1940

By Rev. W. C. Newman

THE VOICE OF WISDOM

Lesson Text: Proverbs 4:10-27

Golden Text: Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

The Hebrews thought most highly of wisdom. Their literature abounds in wise counsel, especially to the young. The elders, or old men, were revered for their knowledge and experience, and were heard with reverence both in the counsels of the city and nation, and in their advice to individuals who sought them out for that purpose where they sat at the gate of the city.

One Generation to Another

"Old men for counsel, young men for action" is an old saw. But with the unprecedented freedom of the young people of our day there seems to have grown up a contempt for the teachings of their elders. Our generation has been quick to reject the accumulated wisdom of the race, and to throw over moralities that have long been regarded as the basis of all good living.

When the modern, young sophisticate was told by his father that it was time they had a heart-to-heart talk about "the facts of life," he quickly replied, "All right, Dad. What do you want to know?"

The Voice of Experience

But this contempt for the counsel of the elders is not confined to the young. There is a spirit among us today that declares everything in the past to be inferior and out of date. I do not belong to the opposite group who continually hark back to "the good old days," and believe everything new is heresy. But just because a truth is old, and perhaps a little trite from being often quoted, I will not discard it as being worthless. Its age does not lessen its value nor detract from its truthfulness.

The old folk have lived a long time and learned much which would greatly facilitate the business of living for the young if they would "Hearken to the voice of thy father." That is the burden of this selection from the book of Proverbs:

"Hear, O son, and receive my sayings;
And the years of thy life may be many."

Sophistication or Wisdom?

One of the mistakes we moderns make is to suppose that education is synonymous with intelligence. One may be the recipient of many college degrees and of much learning, yet live unwisely. On the other hand one of the wisest men I have ever known had no opportunity for formal education.

It is not learning alone which constitutes wisdom. John Wesley has it "learning with piety." Those who quip at morals and wisecrack about righteousness may be ever so sophisticated in the ways of the world, yet utterly stupid in the things that really matter. One may wear an evening dress with utmost grace and ease, dance with delightful rhythm, be quick at facetious repartee,

and know how to "hold her liquor," yet miss the whole meaning of life. As the poet put it:

"Be sweet, my Dear;
Let him who will be clever."

The Authorities

With the spread of newspapers, books and magazines, giving ample opportunity for any quack to air his opinions, it has become difficult for some people to determine who and what is right. We are much inclined to draw our ideals from newspapers and our standards of conduct from the moving pictures. Hollywood and cynical writers have had altogether too much influence over our living. Many have pretty well abandoned the Bible and the voice of religion as their spiritual and moral guides.



JOLLY B. HARPER, Cedar Grove, District Representative, wins.

This is sheer folly and accounts for a host of broken lives and human misery.

The School of the Christian Home

Nor can we miss the obvious tendency of modern children to disregard the wishes and teachings of their parents, and the tendency of modern parents to hand over too many functions of the Christian home to other institutions.

"When my father and my mother forsake me, the Boy Scouts will take me up," might well be the modern child's version of an old scripture.

Once the home's principle duty was that of instruction. In it the children learned to work and to play constructively. Parents gave that necessary instruction for practical and useful living. Today if a girl wishes to learn to cook and to sew, or a boy wants to know how to plow and to plant, he or she must go to the public schools and college for that knowledge.

But more tragic than this is the fact that if the modern child wishes to learn of morals and religion he must seek it far from the home and hearthside.

God, the Source of the Christian's Wisdom

Unashamedly the ancients sought their knowledge of right and wrong from the

character and will of God. "The fear of God is the beginning of wisdom" they said. And he only is wise who seeks to know the will of God. He is like the man who builds his house on no more firm foundation than the shifting sands on the seashore. So said Jesus. And he was wise.

THE WEIGHT OF WORDS

By Rev. R. T. Hollingsworth

It is so much better for one to live over the result of kind words he has spoken than to be forced to grieve over the words he has uttered. "A soft answer turneth away wrath"—yes, that and more. It makes wrath almost impossible for a person ever regrets the harsh words he has not speak.

Of course the meaning and feeling of words depend largely on the condition in which they are spoken. One of the happiest expressions I have ever heard was said to me in irony. We were eating in the prep dormitory dining hall at M. College. Clarence Sledge was eating at the opposite side of the dining hall from me. He finished before I did—a lot of food—then he came straightway over to me. Stooping, he slapped me on the back of the head and said, "Holly, I don't think of you." There went a shock through my body, ecstatic and adoring, for I knew "Hunky" Sledge, as we called him, me, and the memory of him through the years has been a treasure house of joy.

When I think of the blessings of intended words my heart will hardly stop for joy.

Many months ago there appeared in the good Advocate, from the pen of one of our eminent preachers, a brief article on the luxury of forgiveness. In his glowing and pertinent words he made the gentle feel the luxury.

The use of kind words is a luxury. Too many of us use them far too sparingly.

May I close with a brief poem written by my mother, who was a school teacher in Chickasaw county, Miss., for more than forty years.

Did you ever think of the weight of words
Which falls into the heart like the wing
of a bird,
And gladdens the spring-time of life
and youth,
That garlands with cedar the banner
of truth.

Words are strong, they are mighty
and brave;

They rescue nations—empires save;
They close the gaps of bleeding hearts
Which sickness and sorrow severed.

They twine a wreath whose beauty
flowers,

When placed on memory's urn
Will, in the longest, gloomiest hour
To golden sunlight turn.

They form a chain whose every link
Is free from base alloy.
A stream where whosoever drink
Will find refreshing joy.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

TRAINING A PROPHET

Sometimes speculated on what I would have if I had a million dollars. Most of us who haven't a million enjoys the inexpensive amusement of this kind. I have fancied that if I had a million I would, among other things, endow the ablest-minded young preacher that I could find, and set him absolutely free from financial worries.

I would require him to spend three months in retirement every year, meditating, musing, studying. I would wish him to go to the woods, the seashore, mountains to commune with nature, God, and listen to the Divine voice. I would expect him to mingle with all kinds of people, the prosperous, the stricken, the disinherited and the poor.

I plan to send this prophet of mine into the pulpits of the churches, before luncheon clubs, chambers of commerce, and trades assemblies, bidding him as the Spirit gave him utterance to picture such a prophet according to his own vision, a veritable voice in the wilderness.

It sounds well and the idea has afforded me much entertainment. I am not so sure it will work as well as it sounds. I am sure that it is possible to produce a prophet without risk on his part, some one who is adventuring with everything he has at stake. In truth, I very much

believe that every man and woman respects and admires a prophet of mind on the part of a man, even when they disagree with his views.

Independent means in the Christian ministry may frequently use his independence with splendid results. I hope there is an increasing number of young men entering the ministry.

1940 by Religious News Service.

ALBERT AND AUTHOR

Rev. Vivian T. Pomeroy, D. D.

Upon a time there was a boy called Albert. He was fourteen and he had a hero who was a certain man who wrote books. Albert read every one of the books of his hero. Most of all, Albert longed to be like the author.

Often pictured to himself scenes in which he was able to be of service to his hero. He was a hero. Author trapped. Albert rescued. Albert modest, black and white, and with a few (not too painful) disclaiming virtue. Run-

away horse. Author clinging. Albert (who as a matter of fact knew nothing of horses) flinging himself at horse's head. Holding on. His hand being wrung by shaken author. Invitation to spend week-end at author's house in country. These and other dreams moved across the screen of Albert's glowing mind.

Nothing of the kind ever did happen. But it turned out that Albert met the author at a friend's house; and—alas! is so often the case after rich dreams of action—Albert was shy and could think of nothing to say. The author himself was magnificent. His voice rolled out. He was witty, brilliant, full of stories of adventure and life. Albert adored him, and finally plunged boldly and talked to him of admiring his books. Authors, like other people, are often pleased by the feeblest praise. So was this one. He and Albert became friends. Albert went home in rapture.

And so it came to pass in that summer that the author asked Albert to go with him for a week's walking tour (this story, you observe, is not located in America) with rucksacks upon their backs. Out started Albert and author. Everything went well. The author was a hearty companion. He talked freely of splendid things. Good food and beer in inns made him sparkle. Sun made him glow.

Then there came rain—a whole day's rain. It did not clear up. Albert and author got very wet. The inn that night was not good. The food was bad—tough cold beef, a small quantity of bruised lettuce and two exceedingly hard beds.

"This," thought Albert, "is fun. How amusing he will be. I shall hear in his conversation the beginnings of one of his screamingly funny books—perhaps dedicated to me:—To Albert, my good companion on the open road."

But Albert was wrong. The author did not find excessive rain, poor inns, bad food, hard beds, at all amusing. He grew gloomier and gloomier, peevish, and, saddest of all to say, quite dull.

Albert tossed upon his hard bed, miserable and apprehensive, for the author said he would not get a wink of sleep, he knew. Albert dared not speak; but presently he heard the sound of long and regular snoring. That night Albert had no colored dreams.

In the morning the rain had not ceased. The author was up when Albert awoke—up and very cross. He had lost his collar stud. There is, however, an end to the blackest night, for the day grew lighter, the next inn was good, the author was himself again.

The week as a whole was a success, but Albert was not quite the same. He did not, of course, think that all authors are frauds, or life disappointing, or walking tours a mistake, or dreams foolish. Only he did come to the conclusion that the Great are just a little less than great if they fail to see fun when life produces clouds, rain, hard beds; and he suspected that perhaps the Very Great finally rise triumphant in a wrestle with collar studs—those enemies of mankind.

Did I say his name was Albert? I wish to be truthful in every detail of this story. His name was not the manly Albert. His initials were the same as mine.—Reprinted by special permission of the author and The Christian Leader.

CONFERENCE COURSES AND THE CORRESPONDENCE SCHOOL AT EMORY

A few facts about the present relation of those on trial and others doing work in the Conference Courses of Study:

First: At the Uniting Conference and again in the new Discipline (1940) provision is made for a new set-up regarding undergraduates in the Conferences courses. Also provision was made, doing away with the thesis requirement for graduates of recognized theological schools.

Second: At once I began to inquire as to the earliest date at which the new machinery and the new law would become operative and was assured that by no possibility could these changes be made before the conclusion of the 1940 Conferences and to go forward with the old courses and the old requirements until January, 1941. As the new commission on Courses of Study does not receive its appointment until October 8-9, 1940, it is clear that no other option is left us.

Third: I have urged that the Board of Christian Education and the Bishops of the Southeastern Jurisdiction unite in releasing all B. D. graduates from further thesis requirements at once, but my advice—due likely to pressure of reorganization—has not been acted upon; hence we are just where we were before the churches united.

Fourth: Accredited Supply Pastors are not being required to pursue Courses of Study by several of our Bishops until the new courses appear. Each candidate, however, had better consult his Bishop.

Fifth: The school has no relation to the Candler School of Theology at present except as follows: The faculty of the Theological School is my faculty, and the university contributes room, heat, light, janitor service and telephone service gratuitously, and further, pays the Director his salary. In return the faculty receives a small stipend for correcting papers.

Sixth: The school has been "in the red" since 1930 until last year, when by drastic cuts in operation, especially in ceasing to produce printing for new courses incident to the coming change, we have managed to come out of the red to relative security. Of course, the new courses with the great amount of printing (if the present system is continued) will again put us deeply in debt.

Seventh: I have been generous in allowing credits for undergraduates for college work, although every credit has cut our income \$2.00; and further, have accepted Dr. Garber's proposal to substitute one B. D. thesis in lieu of one Area thesis. However, in this case and with the arrangement already agreed upon by him and Dr. Thomas, my predecessor, I have been charging the usual \$5.00 fee.

At the present, no one knows the future of the school, least of all its Director. If the Church wants us to go on, co-ordinated with the School of Theology according to the new law, well and good. That will mean complete revision of our operating plans. If, on the other hand, the Church thinks the ministerial Conference Board can better serve its need, we can "fold up" at any moment, as we have no vested interests. But please make it clear that at present we operate under the old plan of the Board of Christian Education, and all complaints should lodge there or with this office—not with the Candler School of Theology, which bears no more relation to our work and our policies than does Duke.

HUGH H. HARRIS, Director.

DEDICATION OF DUNDEE CHURCH

Please announce in the New Orleans Christian Advocate that Bishop Hoyt M. Dobbs will dedicate the Dundee Methodist Church, Sunday, October 13, at eleven o'clock, a. m.

All former pastors and presiding elders are cordially invited to attend this service.

W. T. PHILLIPS, P. C.

HARRISVILLE CHARGE—EXTRA

Dear Dr. Duren: Just a line about our work. Work on the charge is progressing fine. We have had a good meeting in every church and prospects are for a good close-out for the conference year.

We wish to announce the arrival of a son, William R. Irving III, on August 28. He weighed seven pounds and twelve ounces, and both he and his mother are doing fine.

REV. AND MRS. W. R. IRVING.

WOMEN OF NORTH MISSISSIPPI CONFERENCE TO MEET AT WINONA SEPTEMBER 23

Women from all of the local churches of the North Mississippi Conference are expected to gather in the Methodist church at Winona, Monday, September 23, at 9:30 a. m. Bishop Hoyt M. Dobbs will be present to convene the meeting and perfect the organization of the Conference Woman's Society of Christian Service. Dr. W. B. Selah, pastor of St. Johns Methodist Church, Memphis, Tenn., will be the featured speaker. The consecration service will be conducted by Mrs. B. M. Lipscomb, of Lexington, Miss. The pastor-host, Rev. R. G. Lord, will conduct the afternoon devotional service.

Lunch will be served at a nominal price to all who come, by the ladies of the local church. Those who expect to attend are requested to notify Mrs. J. W. Conger, Winona, Miss.

REVIVAL AT GREENWOOD, LA.

We have just concluded our eleven-day revival meeting here at Greenwood, with the help of Miss Daisy Davies, of Atlanta, Ga., who did the preaching. Her messages were very heart-searching, thoroughly logical, deeply convicting and full of the power of the Spirit of God. Her delivery was unusually impressive and well received by all. All the services were well attended and the people responded well, listening with intense interest and being moved greatly at times.

I feel that this congregation and community have been greatly uplifted and many have expressed determination to live more consecrated lives. We received twelve by profession of faith and four by certificate.

Miss Davies goes next to give a series of addresses to the preachers of the Missouri Conference, meeting at Cameron, Mo.

FRANK C. COLLINS.

YOUTH CRUSADE WEEK AT FRANKLIN, LA.

The week of August 18th was set aside by the young people of the Franklin Methodist church as Youth Crusade Week. The guest speakers for the evening meetings were pastors from adjoining churches.

On Monday night, Rev. Virgil Morris, of Lafayette, brought the young people a mes-

sage on "Our Personal Relationship with Christ."

On Tuesday evening, Rev. Fred Flurry, of Jeanerette, presented the message of "Sharing Christ with Others."

Rev. W. E. Trice, of Second church, in New Orleans, gave the young people a message on Wednesday evening on "Living Christian Principles in Our Daily Lives and Making Our Christian Purposes Felt by Those about Us."

Rev. Oakley Lee, of Houma Heights church, in Houma, brought a message on the "Crises of Life and the Way in Which Christian Young People Can Meet These Crises," on Thursday evening.

The services were concluded on Friday night with a lovely and inspirational consecration service, which was led by Rev. J. T. Harris, pastor of the Franklin church.

After the services each night an open forum was held in which everyone participated by asking and discussing different problems that were presented. The young people enjoyed entering into the discussions and these open forum sessions proved very beneficial.



REV. VIRGIL D. MORRIS, Lafayette, La. He is a winner both as pastor and district leader.

At the close of the open forum sessions all the young people joined in the singing of folk songs, rounds, action songs and Negro spirituals. Each evening meeting was closed by singing "Taps."

The week was one of great spiritual blessing and fellowship for all the young people and from this week each young person received a clearer idea what it means to live a Christian life. Everyone is looking forward to another Youth Crusade Week next summer.

REPORTER.

VACATION SCHOOL AT START. LOUISIANA

We had one of the best Daily Vacation Bible Schools here we ever had. Our school opened July 22 and closed July 27, with an enrollment of 60 and a general average of 56.

Rev. A. M. Wynne and Mrs. Mitchell had charge of the school. Our theme song was, "More About Jesus." Beginning at 8 o'clock, the program included twenty minutes of worship, thirty minutes of story demonstration by Bro. Wynne, thirty minutes of Bible study, twenty minutes of play, fifteen min-

utes for music and forty-five minutes of handwork.

The teacher of the Cradle Roll department was Mrs. Gladys Robinson, assisted by Mrs. W. S. Mitchell. They had pictures of birds, animals, flowers and of the Bible and scripture readings. Handwork consisted of making mats and Indian caps with colored feathers.

The Primary teacher was Mrs. Wynne, assisted by Mrs. Jimmie Robinson. The work was a study of Jesus. The handwork consisted of making Indian tents and Japanese fans and lanterns.

Mrs. H. C. Cole, teacher for the Junior, made use of outline pictures and text studies about "The Land Where Jesus Lived." Handcraft consisted of door picture frames, bracelets and necklaces.

The Intermediates, under Mrs. White, studied "Children of Other Lands." They made their homes, games, etc., and Christmas cards for the Father of them all. They had also the story of Mark. They made flowers of crepe paper and purses of cloth.

We learned new songs—"I Will Follow Thee," "The Bible is the Best Book," "Bring the Best My Hands Can Do," and several others. A little crippled lady, Dorothy Letlow, in a wheelchair taught the children to make the flowers.

On Wednesday, the 24th, we had a service of prayer in memory of dear Mr. Stamps. On Friday, a picnic dinner was served, and all voted for another school year.

MRS. W. S. MITCHELL

REVIVAL AT HAZLEHURST

We have just closed the second revival held for the people of the Hazlehurst church. Our country-wide people's revival was held at Hazlehurst, Ga., in July, with the preaching by Rev. Nicholson, of Utica. Excessive rain hindered the cause greatly, but the preaching of Bro. Nicholson was of a high order and good was accomplished.

Our annual revival for the church began on Sunday, September 11, and closed the following Sunday night. The district superintendent, Rev. R. H. Porter, preached on the first Sunday night, after that Rev. Otto Porter, of Vicksburg, did the preaching, except one service by Bro. Dement, who led the song service throughout the revival.

These brethren were at their best, and the membership of the church and community showed their appreciation by their presence and interest. Contributions were large and interest was high. We were greatly favored by the presence of our brethren in the ministry, sixteen preachers being present at one of the services, fourteen of them by service. Eighteen persons have been received into the church following the revival, five adults and three children by profession, the other ten by certificate.

J. B.

BROOKLYN-BOND CHARGE UNION

The Brooklyn-Bond charge, composed of four churches, has a League Union of Women's Clubs of its own. At a recent meeting of the union, more than eighty young people were present. Maxie, Brooklyn, McLaurin and Bond churches were all represented. Doyce, of McLaurin church, is president, and Atchison, of Bond, vice-president. In addition to the business of the

October 12, 1940.

the Union is contributing much to a charge spirit. Rev. A. M. Ellison, pastor.

PELICAN CHARGE

Dr. Duren: If you will permit, I shall report of the Pelican charge. First of the year we had a Christian Training Course in the Pelican which was taught by our executive, Bro. Dameron. A number of our advantage of this course, which great deal in our church work last year. Later our Harmon people participated in the training school at and that has been a great help Harmon church. Revivals were well attended and good was manifested in each of them. Cochran, of Shawnee, Okla., as in the Pelican and Harmon reached of which was a ten-day meeting of messages were of an excellent fundamental teachings of the such subjects as Stewardship, Salvation, Sin, etc., being lifted up. Cochran is a unique evangelist, and requiring the services of an evangelist will do a permanent piece of do well to secure his services. open dates for the fall months be reached at 923 North Hobson Shawnee, Okla.

Other two revivals, at Naborton, the pastor did the preaching, assisted in the song services by Fultz at Naborton, and by Bro. Benson. point toward being able to show at Conference, substantial in membership, Golden Cross and subscription quotas in full, and finances in full. Other encouraging are increased salary, complete installed in the parsonage, and movements which we shall not take to indicate. We are grateful for, and we hope we may continue in the service of the Master he would have us labor.

G. H. CORRY, Pastor.

ATION OFFERED AT THE RURAL CEREMONY OF HONORABLE SAM HOUS-JONES, IN BATON ROUGE, LA., MAY 14, 1940

Rev. Benjamin F. Rogers

God, our Heavenly Father, who source of all life and wisdom, grace we would acknowledge Thee as Ruler of the universe, our and Preserver. On this glad but occasion we would humbly submit to Thee, earnestly beseeching Thou wouldst enable us to see

the path of wisdom and give to us the courage to walk therein.

We thank Thee, O Lord, for the innumerable evidences of Thy divine grace and favor; for our great country with all of its vast natural resources and material wealth; for the civil and religious heritages which is ours; for the wisdom and courage which Thou didst give to our forefathers when they sought to establish here a form of government under which men might be free to carve out their own destinies in keeping with the principles of honor, justice, righteousness and truth. Today when a large portion of the world is engaged in a terrible war because of age-old hatreds, recent persecutions and aggressions and to satisfy the insatiable desire for power on the part of wicked and designing men who have turned their backs upon Thee, we are doubly thankful for the land in which we live. Help us, our Heavenly Father, to hold aloft the banner of righteousness, liberty and justice and to keep a proper sense of values in the midst of a confused and confusing world.

We pray for the president of the United States of America. Guard and guide him and his associates who are charged with such heavy responsibilities at this hour, to the end that peace and the ideals of our



REV. W. T. GRAY, Indian Bayou, La.
Difficulty does not daunt him.

great democracy may be preserved.

Most earnestly, our Father, we would invoke Thy blessings upon the Commonwealth of Louisiana and all of her people. Grant that the ideals and principles of the meek and lowly Nazarene and of the prophets of old may be enshrined in the hearts of us all. While we would recognize that it has ever been true that "the way of the transgressor is hard" and that "whatsoever a man soweth that shall he also reap," we pray that we may once more have a united people living together in harmony and peace, each being concerned about the health, happiness and prosperity of the other. May this vast concourse of citizens realize afresh the great and eternal spiritual values of life.

Grant, we beseech Thee, to our friend who today takes the oath of office of Chief Executive of our state, a double portion of Thy Spirit. We thank Thee for his life and character and the noble motives of his heart and soul. May he ever keep his mind and heart open to the promptings of Thy Holy Spirit as he seeks to steer our ship of state through the turbulent waters of political cross current during the ensuing four years. Give him strength and health and an abundant supply of patience and wisdom as he performs the duties which shall be his. And may we who are gathered here today and all of our citizens who are listening in over the radio solemnly pledge ourselves to assist him and all of our public officials

in their task of giving to our people an administration of public affairs that will be most pleasing in Thy sight.

These blessings we ask in the name of the Prince of Peace. AMEN.

A CHALLENGE TO LOUISIANA METHODISM

Dear Dr. Duren: I desire to address this message to the Board of Missions and Church Extension, district superintendents and pastors of the Louisiana Conference.

In east Louisiana, West Carroll parish, on Bouef River, there is an outstanding challenge to Methodism to do some constructive missionary work.

It was my good fortune and great opportunity to assist Rev. J. C. Price, pastor at Pioneer, La., in a meeting in Goodwill community, for ten days. In this community there are some six hundred families who have come from Arkansas, Texas, Louisiana, Mississippi, Georgia, Tennessee and Alabama, all of whom are good people who moved from their native home into this community to begin life anew.

The Baptist church, through its Board of Missions, has a church already established and pastored by Rev. Mr. Cantwell, a consecrated man with college degrees, who is on the field (we held our meeting in his church), and no finer man have I met in many days. He has about one hundred members now.

Five years ago, there was not a field cleared in this whole section. Today there is a home on almost every forty acres, a road on every section line, a public school with 350 pupils last year and a possibility of 450 this year. Electric light facilities are available to everyone.

Rev. J. C. Price, the pastor of our Methodist church, began work in this community early this year, and through his unselfish and untiring efforts we were able to organize a new Methodist church with 25 members, also to secure one acre of land upon which to build a church. He has made an appeal to the E. L. Bruce Lumber Co., Memphis, Tenn., to assist him in the building of the church, also he has sent out a letter to many sections of the state, to men of influence and ability, to consider this wonderful missionary opportunity.

May I make this appeal to the district superintendents and Board of Missions and Church Extension to look into this matter? If we are going to spend money for missionary work, here we have a golden opportunity.

We quarrel and complain about other churches taking the rural sections and, instead of our going into the highways and byways, we fail to place our money where it will accomplish the greatest good. Bro. Price is giving his time, using his car and

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getting only a pittance from the Mission Board. It is a shame and we must answer at the Judgment for our indifference to the need in this and other sections. It is a real Macedonian cry. Sixty per cent of the settlers in this area are Mississippi Methodists, good folks who have gone in there to try and get another start. Will Methodism let our own people cry for help, and not go to their aid? Will they let their children drift into other churches and other communions when we have the money, the men and the ability to establish this work and maintain it?

We need in this community a church building with at least a seating capacity of two hundred and fifty, eight or ten Sunday school rooms, lights and other equipment to serve and accommodate this teeming group of youths and children.

For further details concerning this all-important field, write Rev. W. L. Doss, Jr., superintendent of the Monroe District of the Methodist Church, or Rev. J. C. Price, pastor, Pioneer, La.

May the spirit of the Lord move upon us to aid in this great field, and in so doing establish a church here for these good folk.

Respectfully,

J. F. DRING

Evangelist.

ESTELLE ZEPPERLICK CONNOR

Whereas, God, in His infinite wisdom, ended our earthly association with our dear friend and faithful missionary member, Estelle Zeppernick Connor, and has left us fond memories of her cheerful and loving disposition, her untiring service to her society, and her sweet devotion and loyalty to her friends; therefore be it resolved,

That the memory of her happy Christian character will always be an inspiration to us, and that her presence in our meetings will be greatly missed; and

That we extend our deepest sympathy to her bereaved family; and

That a copy of these resolutions be sent to the family, our county paper, the Christian Advocate, and recorded in the minutes of the Missionary Society.

MRS. R. L. RHYMES,
MRS. S. W. HARKINS.

MISS JOYEE BURTON

Miss Joyee Burton passed away at the family residence in Montrose, last Wednesday, August 28, after a prolonged illness.

Miss Joyee was always one of the most dependable workers with the children of the church until her health made her give up her work. She united with the Methodist Church early in her life and was a most faithful member until her death. She was continually sending flowers or some other gift to those whom she knew to be ill, fully portraying her name, Joyee.

Miss Joyee was a teacher by profession and was well loved by her pupils and the mothers of the little ones whom she taught. She had taught in schools at Homewood, Montrose, Norfield, Collins and other places.

Her father, the late Prof. L. L. Burton, was a teacher in the Conference Training School here at Montrose.

Miss Joyee is survived by her mother, Mrs. L. L. Burton, Montrose; two sisters, Mrs. C. F. Neill, Jr., Montrose, and Mrs. S. N. Boyd, Ripley, Miss.; and one brother, M. L. Burton, Indianola, Miss.

Funeral services were conducted from the Montrose Methodist church, August 29. Rev. J. H. Cameron, pastor, was assisted by the

Revs. W. L. Blackwell, Geo. H. Jones, H. E. Raley and L. E. Lightsey.

J. H. CAMERON.

BOOKS

(Continued from page 5)

history of the great religions of the world is illuminating indeed. This is especially true of what the author calls the "creative" phase. The vividness of his treatment is seen in his study of decadent religions which he describes as "timid," "uncertain," "weak," "inert" and "helpless" with "ecclesiastical flunkies," "parasitic monks," and dispensers of "hocus pocus" for ministers—men who live upon rather than for their people. All of these terms do not appear in any one place and they are used with reference to religion in general.

Among the very striking and suggestive passages, we would mention the description of the present world situation as "evil liquidating itself," the plea for a world-minded religion, and the intimation that the appeals of politicians to religion are really defeatist wails intended to bolster a failing cause rather than expressions of faith and personal commitment. Equally impressive is the suggestion that defection from dying religions begins simultaneously with the intellectuals and the labor groups, the poles of culture, and that such religions lose the support of even their own colleges.

A Faith to Affirm, by James Gordon Gilkey, D. D., LL. D., Litt. D. The Macmillan Company, New York, pp. 170, price \$1.75.

This book is a restatement of the speculative theories of the so-called liberal group of Christians. To ask an orthodox Christian, not a crank, to believe that Jesus was not divine, but human like all the rest of us, that the miracles attributed to Him were mere legends, that His death had no atoning significance, and instead of the Resurrection and immortality to substitute a question mark, we think is nothing less than asking him to become an infidel. The chapter, "Does God Intervene?" cuts away the very foundation from prayer by making it a kind of interior exercise by which we turn ourselves into the groove of God's inflexible purpose. The chapter on "Sin and Sinners" repudiates the scriptural and theological teaching in toto and explains it as a taint remaining from our "animal forbears"—ape, monkey, tiger, or what have you. The author plainly holds that we shall come to perfection by a slow process of evolution in which we largely hold the power as to its direction. Death is described as an "imminent and inevitable adventure," and the future a long evolutionary process. "What will that new world be like? We confess we do not know." Personally, we cannot feel that this book will do much to stabilize faith.

THE RADIANT FACE

By Rev. James M. Lewis

We are told that some psychologists can read a person's character by looking at his face. The face reveals what the person is. That is largely true in reference to Christian people.

There is something about Jesus Christ that puts a glow in the heart of His children which is reflected in their faces. Now, to get that radiant glow in the heart is no easy matter. It comes only when everything has been surrendered unconditionally to our God through Jesus Christ. The heart must

be pure, must be Holy, and perfect must dominate the heart before this glow of Jesus Christ can shine on the face. The one who has it is unconscious of the fact that it is shining in his face. The thing he knows is that there is a burning, happy feeling in his heart, and Jesus is dominating there.

I think the older a Christian grows, the happier he should become. He should have a grateful and happy disposition. He should praise the Lord every day for what He has done for him. I know that some Christians have a harder time than others, but they should only drive them closer to the Lord. Some preachers have served very long and have often been disappointed in their appointments. We are all guilty of this, we might as well admit it. Some of us, though, have let that disappointment build up in us, and we have become, some, a very sour disposition, and it is pressed in their faces. Something has happened to their experience in Christ. Has become of that glowing experience? joy in the Lord they once had? We should be the happiest mortals on earth, and our radiance should be shining with a glow in our faces at all times.

"Even down to old age, all My people shall prove"

My sov'reign, eternal, unchanging
And when hoary hairs, shall their
adorn,

Like lambs they shall still in My
be borne."

McComb, Miss.

LOUISIANA CONFERENCE

New Orleans District—Fourth Round

Lockport, at Lockport, Sept. 22, 3 p.m.
Golden Meadow, Sept. 22, 7 p.m.
Parker Memorial, Sept. 25, 7:30 p.m.
Slidell, Sept. 29, 11 a.m.
Carrollton Ave., Sept. 30, 7:30 p.m.
Munholland Memorial, Oct. 1, 7:30 p.m.
McDonoughville, Oct. 4, 7:30 p.m.
Morgan City, Oct. 6, 11 a.m.
Houma Heights and French Mission, Oct. 8, 7:30 p.m.
Houma, First Church, Oct. 8, 7:30 p.m.
Covington, at Fitzgerald, Oct. 13, 11 a.m.
Pearl River, at Lacombe, Oct. 13, 4 p.m.
Chalmette, Oct. 14, 7:30 p.m.
First Church, Oct. 16, 7:30 p.m.
Second Church, Oct. 17, 7:30 p.m.
Aldersgate, Oct. 18, 7:30 p.m.
Franklin, Oct. 20, 11 a.m.
Gentilly, Oct. 20, 7:30 p.m.
Canal Street, Oct. 23, 7:30 p.m.
Eighth Street, Oct. 24, 7:30 p.m.
Felicity, Oct. 25, 7:30 p.m.
Donaldsonville, Oct. 27, 11 a.m.
Lutcher, at Lutcher, Oct. 27, 3 p.m.
Napoleon Avenue, Oct. 30, 7:30 p.m.
St. Marks, Nov. 3, 11 a.m.
Church of the Redeemer, Nov. 3, 4 p.m.
Rayne Memorial, Nov. 4, 7:30 p.m.
Port Sulphur—Date not set.
Pointe-a-la-Hache, Nov. 10, 11 a.m.
Algiers, Nov. 10, 7:30 p.m.
There will be a "Check-Up and Planning" at First Church, New Orleans, Monday, Oct. 10 a.m. to 3 p.m. All pastors and laymen from each charge are expected to attend. Several new and important phases of the Methodist program will be discussed and budgets for next year will be talked over. Please be ready at your fourth Conference report IN FULL on the Golden Cross account this year.

ELMER C. GUNN

The word "discouragement" is not found in the dictionary of the King James Heaven.—Melinda Rankin.

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CHRISTIAN ADVOCATE

Jesus Christ---Image of God

Jesus Christ is the brightness of God's glory, and the express image of His Person. Men may dispute on this point and on that in the region of our holy faith, and perhaps they will go on disputing to the end of time; but nobody ever argues about the character of Jesus Christ, this character which reflects the character of God as a still pool reflects the sky. We see Him in the Gospels, this Son of Man, so simple that the smallest child can understand and love Him; so great that while His feet are on the earth His head is above the stars, and all the love of this poor world of ours is only a little broken echo of the beating of His heart. We see Him stretching His arms wide to the whole human race, shutting out of His love, His fellowship, His understanding sympathy, nothing that breathes the breath of life or wears the form of man. We see always the strong, kind elder brother of the weakest woman, the most sinful man, the smallest child; always at home with all men, always accessible, always the servant of all; never patronizing anybody, never assuming a condescending air, never conscious of any barrier built by education, class, or birth, never treating even social outcasts with contempt. This is the revelation of the character of God. And it is correspondence with this character which is the test of the reality of our Christian profession both in our social order and in our ideals of state and empire, and in our personal and private life. (From Frederic L. Deane's "Followers of God" in "British Preachers," Third Series, edited by Sir James Marchant.)

—Zions Herald.

No. 38.

NEW ORLEANS, LA.

WEDNESDAY, SEPTEMBER 26, 1940



WALLET OF THE WEEK



MR. ROGER BABSON, candidate of the Prohibition Party for President, is quoted as saying that of families in America, not on relief, four out of five have no members of the family who drink, and of families on relief four out of five have members of the family who do drink. These words coming from the world's best-known statistician are entitled to serious consideration. Some of our so-called statesmen might profit by a little reflection on the comparison of liquor revenues with mounting public charities and our growing mendicancy.

* * *

SILVER CHLORIDE has been found to be a remarkably effective agent for the purification of water, according to Dr. Alexander Goetz, of California Institute of Technology. Dr. Goetz thinks that it may soon replace chlorine in the treatment of water. He says that from two to four dollars worth of silver would be sufficient to purify a million gallons of water, and although silver is a very poisonous metal, he thinks a person might get enough to turn his skin black, but never enough to kill him.

* * *

GROUPS PRAYING FOR PEACE are reported to have assembled all over the country. In the state of Wisconsin it is said that eighty-three thousand persons were in attendance at four gatherings—fifty thousand in one, twenty thousand in another, seven thousand in a third and six thousand in a fourth meeting. Whatever else these immense gatherings may indicate, they certainly give impressive emphasis to the fact of the will to peace on the part of the American people.

* * *

AN ORGANIZATION OF THE JOBLESS was proposed by the American Security Conference meeting in Chicago in the middle of August, and it is said that President Roosevelt promised his protection to an organization of unemployed and WPA workers. What advantage there may be in an organization to "adequately present" the viewpoint of the unemployed and the people who live on a WPA dole is not clear, but it is clear to any thinking person that it would mean the organization of another political factor in American life.

* * *

It is announced from Rome, according to the Associated Press, that a search for the grave of St. Peter has been instituted upon the order of Pope Pius. Just what value there may be in exhuming remains which tradition says have been twice removed already is not clear to us, nor is it more clear as to what means of identification may be used after these two thousand years. Perhaps the faithful seek in the case of Peter's grave what Jehovah refused in the case of Moses' burial place. It furnishes an opportunity for another story like that of Helena's discovery and identification of the crosses in Jerusalem.

BOULDER DAM is said to create the largest man-made lake in the world, Lake Mead. The lake has a storage capacity of 32,359,274 acre-feet—enough water to irrigate lower Colorado farms and run the enormous turbines at the dam for a whole year if the source of the Colorado River should dry up completely. This principle and method have been employed in the valley of the Nile to save Egypt from the disastrous famines which resulted when the waters failed.

* * *

TO PREVENT FREE TEXT BOOKS in parochial schools in Mississippi, a suit has been instituted by a group of lawyers composed of Messrs. Forrest Jackson, Luther Smith, Lee D. Hall and H. P. Farish. The matter is due to come up before Chancellor Stricker in Harrison County in September. Of course the general ground of the suit is the constitutional separation of church and state, coupled with the fact that the parochial schools are not public schools and no state supervision or control is exercised in their regulation.

* * *

"SILENT DOG WHISTLE" was a sign which appeared in the shop window of a silversmith near Charing Cross Station in London some years ago. It referred neither to a dumb dog nor a soundless whistle. The secret, however, was that dogs hear noises which are pitched too high for human ears to distinguish. The whistles had the virtue of attracting the attention of the dog without disturbing the people who might be within the range of the ordinary whistle or dog call. Since that day the principle has been retained in a perfected whistle.

* * *

JAPANESE SCRAP IRON PURCHASES are still being made, despite the supposed American embargo, says the **Scottish Rite News Bureau**. The statement alleges further that the merchant marine was taxed to find vessels enough to transport the shipments of scrap iron licensed for export to Japan during the last two weeks of August. During last year, it is said that eighty-nine per cent of the more than two million tons of scrap iron imported by Japan was from the United States. In case of war with that country, America may meet a ring of steel of its own forging.

* * *

TOYOHICO KAGAWA is reported to have been arrested on the charge of violating the military code. The arrest of Kagawa and his chief assistant, Rev. Kiyosada Ogawa, is said to have occurred on August 25, but was kept secret until September 4. It appears that the occasion of his apprehension was found in articles submitted to various American periodicals and that speeches made by him are also being examined by the Japanese authorities. This, it appears to us, was to be expected at the hands of a government that subverts everything to its ruthless rule of iron.

New Orleans CHRISTIAN ADVOCATE

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JOHN D. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

BISHOP CHITAMBAR'S DEATH

Methodism around the world was saddened by the announcement of the unexpected death of Bishop Jashwant Chitambar of India. His death occurred on September 5, 1930, following a brief illness. He was born at Allahabad, India, on September 5, 1879, and was the son of a high-caste Brahman who had been converted to Christianity. He was educated at Lucknow Christian College and at the Theological Seminary, and he held honorary degrees from several American colleges. He was well and widely known in American Methodist circles. He visited New Orleans shortly before his return to India. At the time of his election to the episcopacy in 1930, he was president of Lucknow Christian College, which is one of the oldest institutions of its kind in India, and he has long been an able and worthy leader of the Indian Church.

METHODIST ORPHANAGE REMEMBERED

Mississippi Methodists are very happy and grateful for the bequest of \$50,000 made by Mr. Arthur Montgomery, of Atlanta, Georgia, to the Mississippi Methodist Orphans Home at Jackson, Miss. Mr. Montgomery, a native of Madison, Miss., had accumulated quite a substantial fortune as a leading organizer and owner of the Coca-Cola Bottling Co. Several years ago he gave to the Methodists of Madison a beautiful church as a memorial to his mother, and he has made contributions to its support since. He had reached a very advanced age and at his death a few days ago it was found that he had left a bequest of \$50,000 to the Methodist Orphanage, and he had also left an additional \$20,000 to the Methodist church at Madison. We have not learned the details, but we congratulate the Methodists of Mississippi upon the generosity and the loyalty of such a friend. Mr. Montgomery had no children of his own, only an adopted son, but by his splendid bequest, he makes dependent children of his own. We state his own. Bro. Montgomery was a member of the St. Mark Methodist church, Atlanta, and we knew him and his excellent wife who died a few years ago.

HARVEST DAY

According to a well-established Methodist custom, the Harvest Day work in Louisiana is supported mainly by two collections made, one at Easter and the other in October, each year. This year the Easter collection did not quite reach the figure that had been hoped for. It was about the same amount as was contributed the year before, but not enough to take care of the normal expenses of the Home, and to make possible some necessary repairs and the payment of the quadrennial insurance on the

buildings. As a result of the failure to secure the needed advance, the management will be faced on October 1, with a deficit of something like fifteen hundred dollars.

Letters have been sent to every pastor and Church School in Louisiana calling attention to Harvest Day and urging increased liberality so that this deficit may be met and the institution be saved from even temporary debt. Bro. White, the superintendent, has the problem which confronts every family on account of the gradually increasing prices of all articles of food and clothing, except that his problem is multiplied many times over. We hope that Louisiana Methodists will not disappoint these children and those who carry constantly the burden of their care.

A PLACE OF PRAYER

Wesley's Chapel Magazine for July carries a brief but interesting article on the silent ministry of this historic shrine in City Road, London, in these days of war activity and struggle. In the early months of the year, its lovely flowers made it a kind of oasis of beauty in the waste and drabness created by the necessity and the preoccupations of the war. As such it revived in the soul of the weary passer-by reflections upon the peace and happiness of the yesterday preceding the conflict which now holds the metropolis in its iron grip.

Far more important, however, is the use which is being made of this Methodist chapel as a place of prayer. Day by day it is being used as a rendezvous for devout souls of every class and order who enter its hallowed precincts to plead with their Heavenly Father for themselves and their country in these days of strife and fearful foreboding. Among the pilgrims are many who are unknown to the place in normal times and under ordinary conditions. Over such a ministry, one can imagine that the spirit of the immortal founder broods with ecstatic joy.

A POLITICAL OLIGARCHY

The lamented death of the late Speaker William B. Bankhead furnishes another revealing incident concerning trends in American political life. We note from the press dispatches that Mrs. Bankhead is scheduled to inherit the place occupied by her late distinguished husband. As to Mrs. Bankhead's fitness and ability, we raise no question whatever. Our objection is to the assumption of the right by any group of political or party leaders to discharge the responsibility of the electorate in filling any representative office. That such is the case will be denied, but under the prevailing party system it is nothing less than that. This is no isolated instance, but it is a thing which is becoming so common as to suggest a fam-

ily succession and the setting up of a political oligarchy by public acquiescence. As we view it, it is an unwholesome drift and it means the creation of a centralized control of the people and their destinies. There is no respect of the electorate in filling any place by the decision of political dictators. It deliberately ignores the rights of the rank and file of the citizens.

As we see the practice, it is the principle of purging with a benevolent and an emotional garnishing, and it is no less an insult to the intelligence and the self-respect of the public. By the same process, it is proposed to dictate to the electors as to how they shall vote in elections of other benevolently-styled public servants. We refuse to concede to any person or party the right to conscript our allegiance. To us an oligarchy is an aggravated form of dictatorship. Few people seem to be able to overcome the temptations of power. They hoodwink the public with their zealous attacks upon the machine only to repeat the iniquities of their predecessors. Power-worship is one of the infirmities of the race, and one wonders if it might not be well to limit the tenure of all officers. By so doing, the training ground for political service would not be maintained at public expense and the efficiency of administration might not be hampered by a wretched policy of trial and error, as is now the case. It would also contribute to the practical and the workable aspects of democracy.

KEEP EVERY DOOR AJAR

A number of years ago, a young man just out of college confided to us that he was undecided as to whether he would accept the modest role of pastoral service, or would try to make a great preacher. We told him that we did not believe that it was necessary to make such a choice, but if we had it to do, we would choose the humbler way. Many times since we have met variations of the same problem and, after nearly forty years of personal experience, we know of no valid reason for reversing the judgment which we expressed to our young minister friend.

Only a few days ago, we had a communication from a young minister in which he said with manifest assurance, "I don't make a personal canvass for any cause." We offer no criticism whatever upon his motive, but we feel certain that in such a decision he is closing to himself some very valuable doors of opportunity. One of the best friends we have in the world was made through the presentation of a cause. From the beginning, it has been an unwritten law of our ministry to share in any necessary service, from that of being janitor up. We feel that there is more honor in shining at a menial task than in filling the place of a gilded statue at the most brilliant function. The minister, who starts out by fixing "deadlines" for his service, thereby establishes a rule which will make permanent every failure by muting the voice of experience, the best teacher one ever had. He also blocks the way to the discovery of unsuspected resources.

COLLECTIONS LAGGING

Since our editorial of last week in which we expressed apprehension as to the benevolent collections, we have received a letter from the treasurer of the North Mississippi Conference which abundantly justifies the fears which we expressed. The truth is that amazingly little has been turned in to the treasurer up to the present

time, as compared with collections of the same date year. When this statement reaches our readers the session of the North Mississippi Conference will be five weeks away, and unless something heroic is done the benevolent interests of the church are going to a serious situation.

To make this appear in a still more deplorable light is pointed out that while there has been a steady increase in all salaries there has been a steady recession in benevolent acceptances. We have in type an article dealing with this very matter, which we were not able to get this week's issue. We must not let our benevolent collections go down in this tragic day of world affairs. We believe our boards should practice the most rigid economy that our churches should respond liberally that there may be no recession in our battle line.

Editorial Miscellany

By Dr. H. T. Carley

FALL FISHING

The best time to fish is when the fish will bite. It would be a great convenience to fishermen generally if some spokesman for the finny tribe would arrange to broadcast over some powerful radio station the news, "We are ready—come and get us." The sportsman would thus be saved many laborious bait-getting expeditions and many fruitless trips to lake and stream.

Lacking this co-operation on the part of the fish, the only thing left to do is to keep trying until a favorable concatenation of conditions brings success—and then keep on fishing till luck changes. And then keep on fishing till they start biting again.

Some fishermen, however, go by signs altogether, wasting no time, as they say, on useless experimentation. If the signs are right, the fish will bite, and if they are not right, you might as well stay at home and attend to your business. Thus, some fishermen would as soon plant cotton in September as to try to catch fish during a full moon; and so eminent authority as Izaak Walton opens the introductory discourse to "The Compleat Angler" with the fervent wish that the east wind may never blow when an honest angler goes a-fishing. Other experts consult the barometer and the thermometer, while others look up the almanac to get the zodiacal layout.

Me, I go fishing whenever I can. The spring is a good time; so is summer; so is the fall; so also is winter. In other words, I consult my own convenience—not that of the fish. Even under the most unfavorable conditions there are likely to be a few simple-minded fish that haven't kept up with the signs—and they furnish as good sport and are as good eating as the wisest of them.

So I tried my luck the other afternoon. The moon wasn't right, the wind wasn't right, and the weather wasn't right—but I went anyhow. The first few casts were fruitless; and then, bang!—I had a two-pounder. A few more casts and I had another, and another, and another, and another. And so on till I had eight.

I think I could have caught some more; but I had been fishing 50 minutes, it was getting late, I had to drive about eight miles to get home, I had had some fine sport, and I had plenty of fish. So I quit.

The best way to succeed in anything is to follow the "signs" and "luck," and go to work.

WORLD-WIDE COMMUNION, SUNDAY, OCTOBER 6, 1940

Written by John S. Chadwick
General Commission on Evangelism

Day of world bewilderment and despair, the Church of Jesus has a message of "Peace on earth and good will to all men" for those who are of the communion of the Prince of Peace. And for those who are of the communion of searching of soul as we face whether we have been faithful in living the message the Head Church has given us to declare to the world that we cannot put aside the indictment which the Church has failed of its duty, of its privilege, through the year gone. We have been faithful always in proclaiming the truth, in living His ideal of human brotherhood, would world humanity today be heavy burdens war has brought? The message to all the churches of our world declares: "In our shattered world, wounded by war, and by force, it is our high privilege to declare the unity of all followers of Christ at His Table, and to point out the hope of our humanity, the power of the love of which the Holy Communion is a reminder."

The call to the churches is that on Sunday, October 6, there be a world-wide observance of the Holy Communion. It is our duty to the forces of organized hate that not only the peace and security of the world but challenge our Christian principles. What better time for a better expression of our loyalty to Christ than the coming together at the Lord's Table on the same day of all who thus witness their unfellowship in Christ.

One of the objectives is that each local church of every evangelical denomination throughout the world will seek to have every member present at its own table on this day. Those members unable to attend because of illness or age, should have the Holy Communion taken to them. No one should be excluded. Each minister and local conference should so plan that every member participate in this sacred service.

There shall be fellowship with all followers of Christ about "His Table of Remembrance." In order to secure the presence of the entire local church on October 6, it is suggested that on Sunday afternoon, September 30, every member of the congregation request his presence on the following day. This observance is being sponsored by the Federal Council of the Churches of Christ in America, New York, and the World Council of Churches, Geneva, Switzerland. Our Conference of 1940 gave its pledge of cooperation in this program, and called on all Christians of every land to use the opportunity of World-Wide Communion Sunday to all the followers of our Lord.

The General Commission on Evangelism, Church headquarters, Doctor's Building, Nashville, Tenn., urges each church to observe this World-Wide Communion Sunday. Any pastor desires special literature for Sunday please write to the Department of Evangelism, Federal Council of the Churches of Christ, 297 Fourth Avenue, New York City.

This is more than a call to Methodist churches to have part in a service of one day. It is upon the Fall campaign in all our churches, this offers opportunity to every church to launch the program of the next

several months with increased numbers in attendance, and our people having part in an impressive service that will bring to them the challenge of their Lord to a re-dedication of their lives to His service. Some of the emphases of World-Wide Communion Sunday are:

A Day of Fellowship With All Believers. Methodism is not alone in declaring the unity of believers in Christ; none of our name and faith would make such claim. But if faithful to our commission, if willing to go "Back to Wesley," we are in the world today to preach and to live the gospel of human brotherhood. And the world moved by racial and national hatreds needs to hear the message, "All ye are brethren." At His Table we have communion with One who is alive forevermore, and communion with all who bear His name.

A Call to Repentance. With confusion of our sins, our failure to have some larger share in the work of our Lord, we come to



E. W. DAY, Morgan City, leader in the New Orleans District Advocate campaign. After he had secured the quota assigned him, he secured twelve subscriptions in three hours—ten of them new.

His Table. United Methodism has resources that give occasion for boasting of our numbers and our wealth. This is no day for boasting, rather a day for confession of our failures to use what God has given to each of us for service in His name. The greater day for Methodism is ahead—if only we are "willing in the day of His power." Confession of our failures, of our sins, must go before the day of greater achievements. As we kneel at the altar, what better prayer than the petition of one of old: "Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy way; and sinners shall be converted unto Thee."

Prayer for a Spiritual Awakening in the Church. May World-Wide Communion Sunday be a day of united prayer on the part of God's people for the coming of the revival. Many have prayed for its coming even while the day of a great spiritual awakening has been delayed. We have failed to give first place to the things of first importance. As Methodists our right to claim some large share in the building of the Kingdom here is in our loyalty to the program and the principles that gave Methodism to the world. When we cease to feel "a passion for the souls of men," we have denied our original faith. There are signs the day of awakening is near at hand, we

are beginning to see that "evangelism is the first task of the living Church."

As we come to His Table, our prayers joined with the petition of other millions, we will face this testing of our souls—are we willing to pay the price of a great spiritual awakening? One of our Methodist historians has said: "A conforming Methodism is just one among many denominations. . . . But whenever the moment comes that Methodism is ready to break the trammels of convention, to forget the trodden paths, to mount again for a new circuit through some new wilderness, or along some new border, then Methodism becomes aflame once more, and there burns again before the eyes of men that pillar of fire which John Wesley dreamed that the movement which he founded should ever be."

MAY WORLD-WIDE COMMUNION SUNDAY SEE THE BEGINNING OF THE WORLD-WIDE REVIVAL!

CASH FOR CHARITIES AVAILABLE TO CHURCHES UNDER NEW PLAN

As turning leaves warn of the approach of winter, churches of any denomination or sect all over the country are being offered a plan whereby their members can help to raise money to lighten the burden of charities and other activities which always grow heavier as the end of the year draws near. A large national advertiser is offering cash to churches in return for box-tops, labels, and wrappers from some of its most widely-used products.

From September 16 to December 2, 1940, Procter & Gamble will redeem Camay Soap wrappers, Ivory Flakes box-tops and one-pound Crisco labels at one-half cent each, and three-pound Crisco labels at two cents each, when they are submitted by recognized churches in combined total quantities of 200 or more. A slight change will be made in the offer for the Southern states of Arkansas, Tennessee, Georgia, North Carolina, Virginia, Louisiana, Mississippi, Alabama, and Florida, to include Oxydol instead of Ivory Flakes. In these states, Oxydol box-tops will be redeemable at one cent each. Checks made out to churches directly will be mailed about four weeks after receipt.

The sponsor suggests that churches wishing to cooperate in the plan, which has received the support of many religious leaders, make sure that all members are familiar with its provisions, and appoint a committee to handle the details of collections.

Procter & Gamble has chosen this way in which to contribute to the important work which churches are doing, especially as the winter season approaches. It is pointed out by the sponsor that funds collected under this plan can be turned over to the Red Cross or any similar organization engaged in war relief work, but that application for such funds must be made by a church, under the terms of the offer.

REVIVAL MEETING AT DURANT

The 5th Sunday morning in September will be the opening day of our annual revival meeting here. Our congregations throughout the summer have held up better than usual and the interest is fine. Bro. E. C. Driskell, of Vaiden, is coming to do the preaching during the revival. He is good help in a meeting and our people are looking forward to his coming with great pleasure. He is in great demand as a helper in these revival campaigns. He is very much liked by his people at Vaiden and West, and our people will hear him gladly.

E. S. LEWIS

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ON BEING FORTY

By Dr. F. W. Boreham

Life moves along so smoothly with most of us that there seems to be very little difference between one birthday and another; but to this rule there is one brilliant and outstanding exception. There is one birthday on which a man should certainly take a holiday, go for a quiet stroll, and indulge in a little serious stock-taking. That birthday is, of course, his fortieth. A man's fortieth birthday is one of the really great days in life's little story, and he must make the most of it.

If I were asked to preach a special sermon to men and women of forty I should have no difficulty as to a text. For, at forty, a man enters upon middle life. What could be more helpful to him, then, than a short, inspiring homily on such a text as Habakkuk's prayer: O Lord, revive Thy work in the midst of the years make Thyself known!

Middle-age is an isolated and distinctive phase of human experience. It is out of touch both with youth and with old age. It has a temper of its own; a mood of its own; a method of its own; and, therefore, a peril of its own. Forty is a particularly dangerous age. I have been recalling this morning some painful memories. In my time I have several times known that peculiarly poignant species of anguish that comes to us when we discover a cherished idol in ruins. Men, some of them ministers, upon whose integrity I would cheerfully have staked everything I possessed, suddenly whelmed themselves in shame and staggered out into the dark. It is an experience that makes a man feel that the very earth is rocking beneath him; nothing seems secure. But the thing that has profoundly impressed me as I have sadly counted such names upon my fingers is the fact that, without an exception these men were all in the forties, most of them in the early forties. Youth, of course, often sins, and sins grievously; but youth recovers itself and frequently emerges chastened and ennobled by the bitter experience; but I can recall no instance of a man who fell in the forties who ever regained his former standing. Men of forty tend to become self-reliant: they regard themselves as being beyond the danger-zone; they throw caution to the winds. Wherefore let him that thinketh he standeth take heed lest he fall!

The Age of Prose

The outstanding tendency of middle-age

is towards prosiness. Young people write poetry and get sentimental; so do old people. But middle-aged people seldom betray such frailties. A middle-aged man would as soon be suspected of picking his neighbor's pocket as of writing an ode or a sonnet. He would rather be seen walking down the street without collar or neck-tie than be seen shedding tears. The romance of youth has worn off; the romance of age has not yet arrived. He is between the poetry of the dawn and the poetry of the twilight.

* * *

And, midway between sunrise and sunset, comes the panting perspiration of noon. Youth is wildly romantic; middle-age is severely practical. Youth is impulsive; middle-age is cautious. Youth is capable of passionate enthusiasms and counts the cost too little; middle-age is stolid, cannot be swept off its feet, and counts the cost too long. Schiller argued from all this that man becomes less spiritual in the central span of life. The animal nature, he maintained, dominates the more generous qualities, and the least excellent ingredients of our humanity prevail. Newman held nearly the same view. In early life, he pointed out, a man finds it easy to be unselfish and will, under the spell of some vehement excitement, fling the whole world away and count that world well lost. But in middle life, he said, "material interests inevitably submerge a man's entire nature into selfish indifference towards all with which self is not concerned unless those interests are subdued by high religious and moral principle." Here, then, according to an army of authorities, are the stern and unalluring facts. What is the explanation of them? Why should the texture of a man's being harden and grow coarse in middle life?

What Shall We Drop?

The reason is not far to seek. When a man gets into the forties he feels that he must drop something. Having been all his life accumulating, he has become seriously overloaded. He has maintained his interest in all the things that occupied his attention in youth; while, all the way along the road, fresh claims have been made upon him. His position in the world is a much more responsible one; it makes a greater drain upon his thought and energy. He has married, too, and children have come into his home. There has been struggle and sickness and anxiety. Interests have multiplied and life has increased in seriousness. And the inevitable danger is that, becoming more serious, it will consequently become more sordid.

* * *

A man's life is like a garden. There is a limit to the things that it will grow. You cannot pack plants in a garden as you pack sardines in a tin. That is why the farmer thins out the turnips, and orchardist prunes his trees, and the husbandman pinches the grapebuds off the trailing vines. Life has to be treated similarly. By the time a man enters middle life he realizes that his garden is getting overcrowded. It contains all the flowers that he planted in his sentimental youth and all the vegetables that he set there in his prosaic manhood. It is too much. There must be a thinning out. And, unless he is extremely careful, he will find that the thinning-out process will automati-

cally consist of the sacrifice of all pansies and the retention of all the potatoes.

Potatoes or Pansies?

Now when I address my congregation people who are celebrating their fortieth birthday, I shall make a most fervent appeal on behalf of the pansies. Potatoes are excellent things, and the garden becomes distinctly wealthier when, in the twenties and thirties, a man begins to moderate his passion for pansies and to plant a few potatoes. But a time comes when he must make a stand on behalf of the pansies; he will have no soul for anything but potatoes. Round his potato beds he will jealously retain a border of his finest pansies; and, depend upon it, when he enters into the fifties and the sixties, he will be glad that, all through life, he remained true to the first fondnesses of youth.

* * *

A great divorce judge once declared that more tragedies occur in the eighth year of marriage than in any other. And Sir Philip Gibbs has written a novel entitled "The Eighth Year" in which he makes the heroine declare that in marriage, the eighth year is the worst year. "It's a psychological fact," says Madge. "I word it out in this way. In the first and second years a wife is absorbed in the experiment of marriage and in the sentimental phase of love. In the third and fourth years she begins to study her husband and to find him out. In the fifth and sixth years, having found him out completely, she makes a working compromise with life and tries to make the best of it. In the seventh and eighth years she begins to turn on herself. Life has become prosaic. Her husband has become a cage to her. In the eighth year she must find a way of escape—anywhere. And in the eighth year the great question is in what direction to turn. There are many ways of escape." And then comes the disaster.

* * *

All this seems to show that the eighth year of marriage is like the fortieth year of life. It is the year in which husbands and wives are called to make their supreme choice on behalf of the pansies. And suppose they do it! Suppose that they make their minds that everything shall be sacrificed to potatoes, what follows? In "Angel in the House"—the classic of young husbands and young wives—Constance Patmore says that the years that follow the eighth are the sweetest and the fullest of all. What, he asks,

What

For sweetness like the ten years' love
Whose customary love is not
Her passion, or her play, but life?
With beauties so maturely fair,
Affecting mild and manifold,
May girlish charms no more compare
Than apples green with apples gold.
Ah, still unpraised, Honoria, Heaven
When you into my arms it gave,
Left nought hereafter to be given
But grace to feel the good I have!

Here then, is the crisis reached; the stand successfully made on behalf of the pansies; and all life fuller and richer ever afterwards in consequence. Every man and woman at forty is called upon to make a similar chivalrous effort. At forty we come the knights of the pansies, and, if we let them go, we shall find that, at fifty, it will be difficult to find even a sprig of heartsease anywhere.

(Continued on page 10)

CONFERENCE NEWS AND PERSONALS

Mr. B. Stubbs places us in her debt as a reader of our paper and for her expression of appreciation.

L. Tomlinson, of Starkville, Miss., says that his family enjoys reading the Advocate and he wishes to keep it coming.

S. Boase, M. S. degree, Purdue University, is the new dean of Wood Junior College, Mathiston, Miss. Formerly he was in the Science Department of Wood.

Rev. W. C. Newman will welcome his Sunday school notes again and is glad to know that he is on the road to recovery.

Frances Bradshaw, Benton, Miss., says that she always enjoys reading the Advocate.

I. B. Shearer says that Mrs. C. B. Shearer is the charge lay leader at Silver Lake, Miss., and that she is a leader in her church as well as by her official position.

C. C. Clark, whose work as a pastor is a model of systematic planning, is winding up the year's work and preparing for next year at Columbia, Miss.

Mrs. J. H. Felts, Fulton, Ky., spent some time in the Delta section of Mississippi prior to the meeting of the Mississippi Conference, which they will attend.

H. Jolly writes that he is expecting a successful conclusion of his year's work at Natchez, Miss., and from reports reaching him we feel sure that he will make a fine report.

Rev. A. M. Ellison reports that on August 21, of Mr. J. E. Stanford, Maxie, Miss. Bro. Stanford was 75 years old and had been a steward 40 years. He is survived by his wife.

R. L. Weldon, pastor at Welsh, La., was a welcome caller at the Advocate office a few days ago. We appreciate Bro. Weldon's visit and also his interest in the Advocate.

Pierce Cline, of Centenary College, says that the prospects for the enrollment this year are very encouraging. He will make a statement concerning the enrollment a little later.

The daughters of Mrs. L. W. McLaurin, Bayou La Batre, La., have taken the place of their splendid mother as subscribers to the New Orleans Christian Advocate. Their mother passed away last August a year ago.

G. W. Wyatt, of Escatawpa, Miss., says that the Advocate has been in her home so long that it seems like a member of the family. We wish that it might be so in every home of the Conference.

T. L. Owen, of Aberdeen, Miss., says that he has been sick all the year and is in bad shape. We regret to have this and hope that he may soon be greatly improved.

H. P. Lewis says that he is on the "stretch" at Byhalia, where he has had good revivals, has received twenty-two members by vows, and expects to make a fine report.

H. J. Roberts, retired member of the Mississippi Conference, has purchased

a little home six miles from Brandon, and close by the Greenfield church which he served thirty-one years ago. Bro. Roberts' address will be Brandon, Route 2.

Rev. Albert A. Collins, who has been serving a charge at Wylie, Texas, in connection with his work at Southern Methodist University, expects to return to the Louisiana Conference at the approaching session.

Rev. O. S. Lewis continues his activity at Philadelphia, where he plans a Bible conference October 6-9, under the leadership of Prof. H. M. Bullock, Millsaps College, and a Youths' Crusade revival October 20-25, with preaching by Rev. Eual A. Samples.



E. L. LEDBETTER, Grace Church, Jackson. A triumphant campaigner.

Mrs. Lee Rush, of Lake, Miss., an old-time Methodist, says that she longs for the privilege of attending a revival such as was reported by Bro. A. W. Bailey, at Holcomb, Miss., a feeling which no doubt a great number of people throughout the country will share.

Rev. Hal S. Spragins, Whitehaven, Tenn., formerly of the North Mississippi Conference, writes that he has just returned from a visit to his brother Charles, in Sherman, Texas. His brother is confined to his room and to the bed, but seems to be on the upturn.

Rev. Andrew J. Boyles is rounding out a great program on church improvement at Bay St. Louis, Miss. In the four years of his pastorate he has reworked every piece of church property from roof to foundation and inside and out at a cost of \$2,150. This is certainly a worthy achievement for that charge and a great credit to the pastor.

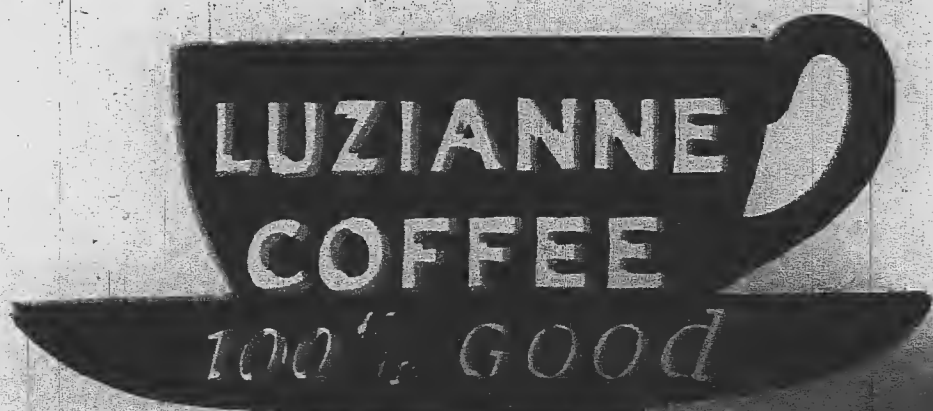
Rev. W. M. Sullivan, pastor at Benton, Miss., writes that he is closing up his fifty-second year in the itinerant ministry and that he has notified his people and his district superintendent that he will retire at the approaching session of the Mississippi Conference. In that decision the Mississippi Conference will lose from its active rolls a real leader and a man whose loyalty to his church and its every interest has always been above reproach.

A new \$20,000 gymnasium was completed on the campus of Wood Junior College, Mathiston, Miss., during the summer months. The building is 132 feet long and 71 feet wide. It is of brick and steel construction, and is modern in every sense of the word. The college was also the recent recipient of a new Vitaphone Moving Picture Projector and a new Hammond Electric Organ for its auditorium. The student enrollment at Wood this year is 25 per cent higher than it has ever been in previous years.

A letter from Rev. Ashley T. Law says that Mrs. J. R. Abels, a member of the church at Ponchatoula, is building a house which will be completed by the Annual Conference, and this house she designs to be a home for superannuate preachers and their wives, tax and rent free. This magnificent gift of a worthy woman will be appreciated both by those who enjoy the home and by the church in which these veterans have served. The property is to be deeded to the trustees of Ponchatoula church and they will have a voice in deciding its tenancy.

NEWTON CHURCH TO CELEBRATE DIAMOND JUBILEE

Newton Methodist church will celebrate its "Diamond Jubilee" during the week of October 13-20. October 16, when Bishop Hoyt M. Dobbs is scheduled to be present, is expected to be a high day in the celebration. The church recently concluded the payment of a large paving debt which has embarrassed its work since 1928. All former pastors and presiding elders are invited to have part in the celebration some time during the week.



FIRST METHODIST CHURCH, GREENWOOD, MISS.

There was a Methodist organization in Greenwood before the Civil War. Richard T. Jones, Sr., rode a circuit from old Richland, seventy miles around.

The first church building in Greenwood was a union church between Methodists and Presbyterians, U. S. A., with a Masonic lodge upstairs. This lasted until 1887, when the Methodists sold out to the Presbyterians and built a one-room building during the pastorate of Rev. T. W. Lewis. This first building was dedicated by Bishop Charles B. Galloway. Bishop Hendrix conducted one district conference in it.

In 1897 the congregation had grown so extensively that a larger building was needed. The next year, under the leadership of Rev. J. H. Mitchell, the congregation built an up-to-date brick building with a large auditorium, pastor's study, ladies parlor, and a number of class rooms to take care of the fast growing Sunday school. A Sunday school auditorium was also a part of this building, designed to seat three hundred and fifty, with folding doors making it possible to increase the size of the main church auditorium for special services. A splendid pipe organ was installed shortly after the church was finished, also a hot air heating plant. The building was dedicated by Bishop Charles B. Galloway.

In 1923 the church needed still more Sunday school rooms, so in 1924, under the administration of Dr. V. C. Curtis a commodious three-story educational building, with ample room for all of the departments of the Sunday school, was built. The Men's Bible Class room in the educational building is equipped with 250 opera chairs, insuring comfort for those who attend. The Men's Bible Class has been very active through the years.

Greenwood first appears in the minutes in 1849, with William Hines as pastor; 1850-51, Richard T. Jones; 1852, Lorenzo Ercanbrack; 1853, James Carlisle; 1854-55, Edwin Mortimer; 1856, Wiley P. Dickinson; 1857, Burrell B. Whittington; 1858-59, No pastor named; 1860-61, Lewis Kendall; 1862, Parmenus Howard; 1864, Lewis Kendall; 1865, Edwin A. Garrison; 1866, P. Howard; 1867-68, no pastor named; 1869-70, Humphrey Williamson; 1871, Jacob D. Briggs (supply); 1872, no pastor named; 1873, L. D. Worsham; 1874, J. H. Mitchell; 1875-76, Q. A. Oats; 1877-78, T. C. Parrish; 1879, E. Johnson; 1880, J. D. Newsom; 1881-82, No pastor named; 1883, Q. A. Oats; 1884, W. W. Hoskins; 1885-88, T. W. Lewis; 1889-91, T. B. Hargrove; 1892-94, W. S. Shipman; 1895-96, J. W. Price; 1897-98, J. H. Mitchell; 1899-1900, R. A. Burroughs (W. L. Duren); 1901-02, J. E. Thomas; 1903, J. H. Mitchell; 1904-07, J. C. Park; 1908-11, H. S. Spragins; 1912-14, J. E. Cunningham; 1915-18, J. A. Hall; 1919, R. A. Tucker; 1920-23, V. C. Curtis; 1924-27, J. H. Felts; 1928-31, A. T. McIlwain; 1932-33, E. H. Cunningham; 1934-35, J. M. Bradley (W. L. Robinson); 1936, S. H. Caffey. (Dates are the years in which Conferences were held.)

According to Mr. R. T. Jones, a local layman, R. A. Jones, G. W. Gordon, and J. S. Carlton were pastors of the church, but for some reason their names do not appear in the General Minutes.

The church has had some strong leaders among its laymen through the years. Some of those who have now passed on to their reward were W. T. Johnson, Rowan Thayer, J. R. Bew, S. T. East, W. A. Gillespie and many others whose names and memories are honored by the people of the church

and community. Among those whose love, loyalty, fine cooperation and zealous support to be found today are R. T. Jones, who was a member of the church when it became a station in 1886; R. V. Pollard, who served the church twenty years as chairman of the board of stewards; H. T. Odom, the present chairman; P. L. Deloach, who has served as chairman of the Finance Committee for over twenty years; Mrs. C. L. Lomax, Choir Director; Mrs. J. H. Petty, organist; M. F. Pierce, District Lay Leader; Mrs. M. F. Pierce, who has served as president of the Missionary Society; Nelson E. Taylor, who has been superintendent of the Church School for sixteen years; and

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

many others who are making a definite contribution to the program and activities of the church. No church has a more loyal group of faithful men and women than the First Methodist Church of Greenwood.



REV. SHEDD HILL CAFFEY, Pastor.

The present membership of the church is 1,325.

The total budget of the church is \$12,500, and the church will raise for all purposes this year approximately \$18,000. During the current year extensive repairs have been made upon the buildings representing expenditures of nearly \$2,500, which have been paid for on a cash basis.

The church property is valued at \$100,000.

During the present conference year sixty have been received into the church, twenty of these on profession of faith.

The church has never failed to take care of all financial obligations for pastor, presiding elder, district and conference work since it became a station in 1886. Methodism has an excellent future in Greenwood.

One of the meanest things in the world is to despise a man for his poverty; and the next meanest thing is to despise him because he is rich!—The Voice.

The friend of Harmodius bit off her tongue and spat it into the faces of her torturers rather than betray him; fierce resolution is the only safeguard of liberty.

—The Voice.

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THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: There are a few charges that have not yet reported a Laymen's Day service, but we trust that each pastor will provide for such service and that the Charge Lay Leader will report it to the District Lay Leader. The subject for discussion this year being CHRISTIAN STEWARDSHIP, it would seem to be a most appropriate topic on which pastor and lay officials could unite in bringing to the congregation an inspiring message on leadership, loyalty and liberality. At the organization session of the General Board of Lay Activities held at Chicago in July, it was decided to fix the last Sunday of February as Laymen's Day.

I am giving herewith the report of payments on Benevolences to September 1st, and if any pastor observes that the figures for his charge do not agree with his record, he is urged to communicate at once with the Conference Treasurer, Mr. F. Y. Whitfield, Meridian, Miss. You will note that sixty charges have no report on benevolences.

Brookhaven District—Total, \$2,053.25.—Adams, \$120.75; Bogue Chitto, \$60.56; Crystal Springs, \$100; Gallman, \$53.30; Hazlehurst, \$500; Magnolia, \$200; McComb, Centenary, \$180; McComb, LaBranch Street, \$16; McComb, Pearl River Avenue, \$134.14; Meadville and Bude, \$149.91; Monticello, \$37.25; Nebo, \$46.50; Osyka and Fernwood, \$5; Prentiss, \$205.69; Scotland, \$20; Silver Creek, \$52.15; Summit and Topisaw, \$75; Utica, \$22; Wesson, \$75.

Hattiesburg District—Total, \$2,417.59.—Bonhomie, \$27; Bucatunna, \$38; Clara Circuit, \$46.75; Collins, \$50; Ellisville, \$171.75; Hattiesburg, Broad Street, \$225; Hattiesburg Circuit, \$54.11; Hattiesburg, Court Street, \$300; Hattiesburg, Main Street, \$216.40; Heidelberg, \$26.65; Laurel, First Church, \$400; Laurel, Kingston, \$75; West Laurel, \$61.43; Magee, \$165; Moselle, \$21.65; Mount Olive, \$50; New Augusta, \$80.76; Ovette Circuit, \$32.92; Richton, \$50; Sumrall, \$37.72; Taylorsville, \$8.50; Waynesboro, \$200; Waynesboro Circuit, \$52.10; Williamsburg, \$26.85.

Jackson District—Total, \$3,301.93.—Benton, \$300; Bolton and Raymond, \$175; Brandon, \$115; Canton, First Church, \$200; Carthage Station, \$40; Carthage Circuit, \$2.45; Clinton and Ridgeland, \$3; Fannin, \$34; Florence, \$63.50; Forest, \$150; Greenfield and Richland, \$81.41; Jackson, Galloway Memorial, \$1,250; Glendale, \$58; Jackson, Grace, \$350; Madison and Pocahontas, \$135; Mendenhall, \$105; Morton, \$90; Shiloh, \$54; Vaughan, \$40; Walnut Grove, \$55.57.

Meridian District—Total, \$2,010.36.—Binnsville, \$6.35; Chunky, \$51.10; DeSoto, \$76; Hope, \$39.75; Marion, \$8; Matherville, \$2; Meridian, Central, \$200; Meridian, East End, \$400; Meridian, Fifth Street, \$205; Meridian, Hawkins Memorial, \$75; Poplar Springs, \$30; Pachuta, \$65.45; Philadelphia, \$225; Philadelphia Circuit, \$20; Porterville, \$22.10; Quitman, \$230; Rose Hill, \$26; Scooba and Electric Mills, \$77.50; Shubuta, \$130; Union, \$87.85; Vimville, \$33.76.

Seashore District—Total, \$1,026.07.—Americus, \$47.30; Bay St. Louis, \$20; Epworth-Wesley, \$50; Brooklyn and Bond, \$44; Columbia, \$250; Escatawpa, \$52.44;

Handsboro, \$66.93; Kreole, \$101.26; Leakesville, \$39.30; Long Beach, \$51.07; Lucedale, \$10; Moss Point, \$100; Picayune, \$70.47; Saucier, \$68.30; Vancleave, \$55.

Vicksburg District—Total, \$1,775.16.—Anguilla, \$87; Centerville and Liberty, \$110; Edwards, \$113.52; Fayette, \$25; Hermanville, \$11.50; Louise and Holly Bluff, \$106.95; Natchez, \$325; Port Gibson, \$156; Rolling Fork and Cary, \$22.59; Roxie, \$31.50; Satartia, \$103.10; Silver City, \$18; Vicksburg, Crawford Street, \$450; Vicksburg, Gibson Memorial, \$100; Woodville, \$15; Yazoo City, \$100.

Grand Total—\$12,584.86.

J. M. SULLIVAN.

ON BEING FORTY

(Continued from page 6)

The trouble is that prosiness may develop into pessimism. And when prosiness curdles into pessimism, the case of the patient is



D. T. RIDGEWAY, Kingston, Laurel. Made a perfect score.

very grave. I heard a young fellow in his teens telling a much older man of his implicit faith in the Providence of God. "Yes," said the senior with a sardonic smile, "I used to talk like that when I was your age!" I heard a young girl telling a woman, old enough to be her mother, of the rapture of her soul's experience. "Ah!" replied the elder lady, "you won't talk like that when you have seen as much of the world as I have!" Here lies the supreme tragedy that threatens us in the forties.

Growing Cold

There is another question. Are middle-aged men unsympathetic? The charge has been definitely laid.

Ah, pause and weigh this bitter truth:
That middle-age grown cold
No comprehension has of youth,
No pity for the old.

* * *

The question revives George Eliot's story of Dr. Kenn and Maggie Tulliver in "The Mill on the Floss." Maggie was young and the perplexities of life were too much for her. Dr. Kenn was arrested by the expres-

sion of anguish in her beautiful eyes. Dr. Kenn himself was middle-aged, and Maggie felt a child-like, instinctive relief when she saw that it was Dr. Kenn's face that was looking into hers. "That plain middle-aged face, with a grave, penetrating kindness, it, seeming to tell of a human being who had reached a firm, safe strand, but looking with helpful pity towards the strugglers still tossed by the waves, had an effect on Maggie that was afterwards remembered by her as if it had been a promise. And then George Eliot makes an arresting and significant remark. "The middle-aged she says, "should surely be a sort of natural priesthood, whom life has disciplined, consecrated to be the refuge and rescuer of early stumblers and victims of self-deception. Most of us, at some moment in our lives, would have welcomed a priest of natural order, in any sort of canonicals, uncanonicals, but alas, we had to scramble upwards into all the difficulties of life entirely without such aid."

* * *

The man of forty rests, therefore, under at least three imperative obligations. He must make up his mind that the arrival of middle-age has not closed against him the door of enterprise; he must resolve in the maturer years of his life, he must cherish some of the more amiable elements that inspired his impressionable youth; and he must regard himself as a natural protector of those who are battling fiercely and bravely with the forces through which, not without scars, he has himself passed. In spite of everything, middle-age may then be made sublime.

* * *

I began by saying that, if I had to preach to a congregation of men of forty, I should take as my text Habakkuk's prayer for revival in the midst of the years. Towards the close of my address, I felt I had failed to reach the hearts of my hearers, I should have another text—a text from the New Testament—up my sleeve concerning the very first apostolic miracle, which is expressly and significantly told of the man who was above forty years old when this miracle of healing was wrought.

* * *

Above forty years old! I cannot imagine why that particular is added unless to assure all men and women of forty that they are not beyond the ambit of the eternal. They have not outlived the promise of the miraculous. Men are not old at forty to experience all the awe and the wonder of the heavenly realm.

—The Christian Worker

THE CHURCH

The church may well, as one of its activities, promote discussion of current problems, but no church justifies itself by becoming a forum. Indeed, I should further. While I have a great respect for what has sometimes been called "theism" in its nobler form, I do not think the church, at any rate the Christian church, has any particular significance for society except as it has something to say about the universe and its relation to it. That is to say about metaphysics, or more concretely, theology. To minister a social conscience and a humanitarian enthusiasm are no substitutes for a living message about a God in love and power he has found not only in his own peace, or his own escape from the world, but also his ground of hope in the victory of the Kingdom of God and for all mankind.—Norman Thomas

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The organizational meeting of the Conference Society of Christian Service will be held in First Church, Alexandria, October 1st and 2nd. The Conference Provisional Committee, made up of women from the Methodist Episcopal, Methodist Protestant and Southern Methodist Churches is in charge and making the arrangements for this eventful occasion.

The Conference will open on Wednesday morning at two p. m., and close at the same hour on the third. Bishop A. Frank will be the convener and guest speaker. A charter dinner will be held in the hall of the church at six o'clock on the evening of the second. The Entertainment Committee, headed by Mrs. Mark Sayre, is providing homes for the night and food for the delegated body. Only the members of the new Society of Christian Service or their alternates are delegates to the organizational meeting, and the sessions will be strictly business ones. The members of the new Conference Society will be elected at this time. Bishop Smith will preside at the evening service. "Lest we forget," each president must bring with her a charter certificate of her society signed by the pastor, or if not able to attend mail the Conference Secretary, in order that her society may be counted as a charter society of the Louisiana Conference.

* * *

The conference team, composed of Mrs. G. Dameron, Mrs. D. C. Metcalf, Mrs. Guy and Mrs. J. B. Pollard, held a Day of Prayer and Cultivation for the Woman's Society of Christian Service in each district of the Conference. The team started its work in Alexandria, then proceeded to Lake Charles, Baton Rouge and New Orleans the next week. After a refreshing week-end the work was resumed and meetings were held in Gretna, Ruston and Monroe. The sessions were opened with devotion by the district secretaries and general talks along special lines of service were given. At the afternoon sessions the group meetings were held: "Organizational Plans for the Woman's Society of Christian Service," led by Mrs. Pollard; "Study 'Uprooted Americans,'" led by Mrs. Dameron; "Christian Social Relations and Local Church Activities," led by Mrs. Metcalf; "Spiritual Life and Bible Study," led by Mrs. Hicks. The closing devotion each day were led by Mrs. Hicks.

* * *

Charter Meetings!—Charter Meetings!—Word has been received from many of these throughout the state. We wish space permitted to tell of the inspiring historical occasions. All agreed the beautiful ritual service written especially for this occasion. Cannot you see the long lines of Christian women waiting their turn to sign the roster of members? Not only of this Conference but all over this great country of

off to our faithful pastors for the important job they have done in carrying out the plans and holding the charter

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Pelahatchie—With the pastor, Rev. G. P. McKeown, presiding, the Woman's Society of Christian Service was organized in the Pelahatchie church. Miss Mary Thornton Lindsey was in charge of the music and Mrs. Ola S. McLaurin of the register. The Charter Meeting program was followed in detail and 46 women enrolled. Mrs. J. S. Munsterman was elected president, with a full corps of officers to assist her, and Mrs. H. H. Spann was elected alternate delegate to the conference organizational meeting. A beautiful incident of this meeting was the presentation of a Life Membership to little Jo Frances Edwards by her grandmother, Mrs. T. A. Rives. A social hour followed.

* * *

Vaughan—Mrs. H. E. Frizell arranged a unique program for closing the final chapter of the Woman's Missionary Society and ushering in the new day of the Woman's Society of Christian Service. The church was attractive with cut flowers, and seated at a table within the chancel were six of the charter members of the first organization in 1902: Mesdames J. T. Brister, Clara Cagle, Bettie Deason, Ethel Ewing, J. S. Henderson, of Vaughan, and Mrs. O. F. Daniels, now of Jackson. Mrs. Mannie Exum was unable to be present. Mrs. Henderson, a former secretary, read excerpts from minutes of the past and informal reminiscing showed how the work has gone forward during the past 38 years.

As the book of yesteryear closed, the new day was ushered in with the Charter Meeting program, followed in detail. The first women to sign the roll being the six charter members of the former organization. Thirty-one women enrolled and Mrs. H. E. Frizell was elected president.

* * *

Meridian—The Charter Meeting of the Woman's Society of Christian Service was held at Central Church, with Dr. Roy H. Kleiser presiding. The auditorium was beautiful with late summer flowers and pews were marked for the circles of the former Woman's Missionary Society. One hundred and thirty-six women took the vows, placed their offering upon the altar and signed the register, while the vested choir sang. The secretary for the meeting, Mrs. Herman Shields, is a niece of Mrs. Sallie Smylie Ferguson, one of the charter members of the 1879 organization. One of the charter members of this organization, Mrs. S. E. Wilson, was present. Mrs. Jesse H. Graham was elected president and Mrs. W. G. Edwards alternate to the conference meeting.

* * *

Ridgeland—Zone 3, Jackson District, held its third quarterly meeting at Ridgeland, with every church in the zone represented. Miss Louise Tucker presided and the program, "The Old Order Changeth," as outlined by the conference secretary, was presented. Mrs. Charles Birdsong, the district secretary, was present and gave helpful information from the Lake Junaluska School of Missions.

* * *

Tylertown—At the eleven o'clock hour on Sunday morning, the Charter Meeting of the Tylertown Methodist women was held, with Rev. C. A. Schultz presiding. The auditorium

was bright with lovely flowers and the center pews were reserved for the 52 women. Mrs. Van Miller was named temporary secretary. The ritualistic service was followed, and each group, after taking the vow, knelt at the altar for a few moments of silent prayer. Mrs. W. C. Wharton was elected president of the new Woman's Society of Christian Service, and Mrs. C. A. Schultz alternate delegate to the conference meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Society for Christian Service

Approximately seventy-five ladies attended the organization of the Woman's Society of Christian Service of the Louisville Methodist Church.

Mrs. T. J. Lee, president of the Woman's Missionary Society, presented Rev. V. C. Curtis, who explained the purpose of the meeting, stating that in the work of the united church women take a very decided part in its functioning. He urged that all of us inform ourselves concerning the church and be conscientious in its service.

Mrs. L. H. Reed was unanimously elected temporary secretary of the meeting.

Mrs. Fred Mitchell gave "The New Day." After singing the doxology the assembly said a beautiful prayer in unison.

At this time the signing of the Pledge by the members was in order. Rev. Mr. Curtis read this beautiful pledge and the charter members of the old Missionary Society registered for the new Society.

Mrs. S. M. Jordan was asked to be leader during the enrollment ceremony. There were seven groups accepting the pledge and as each group came forward to sign Mrs. Jordan gave excerpts from the ritual. During this time beautiful music was given by Mrs. W. C. Galceran, Mrs. J. M. Pearson and Mrs. F. L. Reich. Mrs. L. H. Reed read from the guide the statement of the purpose and plan of the organization.

At the conclusion of this impressive ceremony refreshments were served. After this intermission a business session was held and the following officers were elected: President, Mrs. T. J. Lee; Vice-President, Mrs. H. D. McKay; Recording Secretary, Mrs. L. H. Reed; Corresponding Secretary, Mrs. G. S. Skidmore; Treasurer, Mrs. T. M. Yarbrough; Secretary of Missionary Education and Service, Mrs. Shelby Woodward; Secretary of Christian Social Relations, Mrs. Charley Townsend; Secretary of Local Work, Mrs. Jamie Clark; Secretary of Young Women and Girls, Mrs. W. H. Hindman; Secretary of Children's Work, Mrs. Earl Ferguson.

Mrs. Lee then named her several committees to serve throughout the year.

Mrs. W. C. Galceran was elected alternate delegate to attend Conference in September, at Winona, Miss.

Mrs. Lee gave a beautiful charge to the charter members of the Woman's Society of Christian Service, after which Mrs. Alice Bennet dismissed the meeting with prayer.

Much credit was due the Decorating Committee for their most effective use of fall flowers in preparing a fitting setting for this historic meeting.

MRS. SHIRRL FOX,

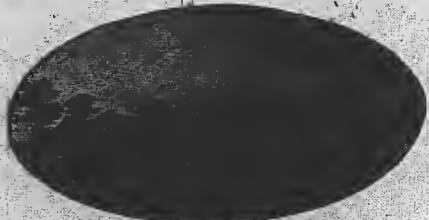
Publicity Chairman.

* * *

Malvina

Sunday at eleven o'clock Miss Mavis Shinn, the rural worker, held her first re-

(Continued on page 15)



Old Centenary College

CHURCH SCHOOL LESSON SEPTEMBER 29, 1940

By Rev. W. C. Newman

THE USE AND ABUSE OF WEALTH

Lesson Text: Prov. 11:24-31; Luke 16:11-13
Golden Text: Lay up for yourselves treasures in heaven.—Matt. 6:20.

Communism is a theory about how to acquire and use the money of other people. Christianity is a principle to guide us in the use of such riches as we, ourselves, may come to possess. Christianity asserts the truth that money is nothing in itself, but is potential good or potential evil according to the way in which it is used.

Jesus had no grudge against the rich. He did not look upon men as either rich or poor. Wealth simply made no difference in His attitude toward any man. But with that clear perception which He showed in all spiritual matters, He saw the "deceitfulness of riches," and the grave danger with which it threatened men of wealth.

You Can't "Pay Your Way"

One of the fallacies about wealth is the idea that money is the power to secure anything a man could want. There is no doubt but that many good things are denied to people who are poor. Educational advantages, proper medical attention, nutritious foods for growing children, inspiring books, travel, all these and more can be had mostly by those who are financially successful.

But there are things of infinitely more value that no amount of money can secure. Happiness, a good conscience, the joy of sacrificial service, companionship with God both now and forever—these are things that can be acquired only with the "exchange of the Kingdom of God."

You Can't Put Money Above Men

The trouble with many rich men is that they demand powers all out of proportion to their own worth to humankind. A rich man invests his money in a factory and rightly expects to receive profit from his investment. Poor men, laborers, invest their lives in the same factory. But the rich man demands the right to take all the profits for himself, while keeping the worker's wages at the lowest level within his power. But which is the larger investment, money or human life? The eternal class struggle between employer and employe can never be resolved until men's lives are given at least an equal value with invested capital.

In the same chapter from which these verses from Luke are taken, Jesus told the famous story of the rich man and Lazarus. The thing for which the rich man was condemned to hell was not his possession of money, but his disregard for Lazarus, the beggar. He put his money ahead of a man, and for that he was consigned to everlasting punishment.

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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

You Can't Use Genius for Yourself Alone

The ability to make money is really no different from the ability to write poetry, to compose music, to sing, to invent and discover, or to preach greatly. All of these unusual capacities are gifts of God. The poet cannot tell how he writes poetry. No one can explain why one man has the genius of music, or why another becomes wonderfully skilled in surgery. It is as mysterious as life and death.

But the genius for making money is the only one of all man's unusual abilities which the world allows a man to use for his own benefit alone. If a great surgeon were to claim that right, and refuse to

with Christian compassion you will your money in the name of God to reach human souls from destruction.

There is no escaping the truth of the statements. Jesus Himself said it—"You cannot love God and mammon."

"You Can't Take It With You"

"Shrouds have no pockets." That adage has all the weakness of any overly simple pronouncement in generalities. But that does not lessen its truth. Men are so utterly foolish as to spend their lives getting riches upon earth, and then themselves continually to keep from losing their riches by bank failures, financial depression, fraud and robbery, or by the scheming of covetous people, something within the very family circle of the man himself, only to come at last to death and eternity where dollars have absolutely no value whatsoever.

Against such folly Jesus urged men to lay up treasures in heaven which cannot be taken away by any means.



J. B. CAIN, Hazlehurst, consistent and faithful.

operate upon anyone in the world except his own family, men would be quick to condemn him. That would be unChristian, even criminal. Even so it is unChristian and criminal for a man who has been blessed with that rare gift of financial genius to use it only for himself. Like the poet and the preacher, God expects him to consecrate that ability completely.

You Can't Love God and Money

I believe it to be absolutely impossible for a man to be both Christian and wealthy in a world like ours. With so much human need and suffering among millions of people; with so great a scarcity of hospitals, schools, churches, even food and clothing in tremendous areas of the world; with unlimited opportunities for using money to enable young men and women to secure an education, to open up new and wonderful agencies for good among men, to make possible the discovery of remedies for diseases, and to save human life and relieve human misery, that man who does not respond to the limit of his ability is not a Christian.

You cannot be a Christian unless you love men, your neighbor, as yourself. You cannot love men without being moved with compassion at all the agony existing in the world today. And if you are really moved

REVIVAL AT MINERAL SPRING CHURCH

Have just returned from a ten days revival campaign beginning September 4th and ending through the 13th, at Mineral Spring church on the Summerfield circuit, and am glad to report a successful revival meeting.

Rev. G. C. Bailey, of Wilmar, Arkansas, and a member of the Little Rock Conference, came down and he and the pastor, the preaching. We believe the church is now on the upward march, as we have a wonderful manifestation of the Holy Spirit among the people. We are rejoicing over the victory won. As a result there were many that accepted Christ and joined the church, took the vows of the church, and were renewed.

We are very thankful that God can save them that diligently seek Him. Brethren, pray for us.

B. H. SIMMS, Pastor

WESTERN UNION

The ten churches along the Spanish Trail, including Lockport, Donaldsonville, Houma, Chauvin, Dulac, Houma Heights, First Church; Morgan City, Berwick, Franklin, united in April to form a Western Union. The name of it is "Western Union." The officers are: President, Bea Picou; Vice President, Gene Gorman; Secretary, C. Hunter; Treasurer, Grace Brassel; Publicity Superintendent, Vera Duplantier. The council meets every two months at a formal dinner and the business meeting held the following month. Watch for Western Union.

PUBLICITY SUPERINTENDENT
WESTERN UNION

CHURCH PEWS FOR SALE

We are building a new church. We have solid oak circular seats enough to take a congregation of 250. We will sell them for one-third original price. Seats in good repair. Have also two large hand round stoves. Sell them for one-third original price.

REV. E. G. MOHLER, Euport, La.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones
ROADSIDE CHURCH

vacation and come Sunday I decided to attend services at a country church, on the roadside, some five miles distant. I had been there by it many times and it looked inviting.

The congregation, numbering just under a hundred, interested me greatly. Farmers and small businessmen from nearby towns, their women and children predominated. They were wholesome people and for the most part, attired in their best.

The singing attracted me and the communion service. The minister, a young man, was interested by this country church does not play organ or piano, believing them to be impractical. The result of this attitude is that every member is expected to sing and sing they did, the half dozen of myself included, joining joyously. The sermon especially impressed me, because it was preached by a layman—a farmer. He spoke from the pulpit, was earnest and helpful. Let me outline the sermon here.

The subject was "Satisfied," and it was divided into three ways, to wit: 1. Satisfied; 2. Dissatisfied; 3. Unsatisfied. The speaker said the way of faith in God and obedience to Him as set forth in the Bible was the only satisfying way of life, but that no one could expect to be completely satisfied in this world.

The farmer-preacher further held that dissatisfaction with life, complaining and going against one's lot, is a sin, and being unsatisfied with one's spiritual condition, a constant endeavor to improve it, our bounden duty.

The sermon points were buttressed with biblical passages well chosen and appropriate. I have heard in my time sermons by ordained ministers which fell short of this by a plain, earnest and intelligent

sermon long enough to give the speaker a word of appreciation and a word of appreciation. I came away builded up in the hope and mindful of the many who are faithful in sequestered and obscure

of the opinion that what the New Town Meeting was to our political life, so such services as here described are to the religious life of America. Copyright 1940 by Religious News Service.

ON A LITTLE HILL

By Rev. Vivian T. Pomeroy, D. D.
off the road between our Town and God, there stands a little hill. Once it grew upon its slopes some small trees; and in the spring new shoots came up, and two specially strong ones thrust their smooth spikes towards the sun. The spikes looked almost the same; they indeed grew from the same roots; the tree from which they came was one tree. They were very different, the one from



Mr. Jones

The first shoot was happy, gay and eager—perhaps even a little reckless. The second was cautious, more silent and very suspicious of things around. The first shoot would tremble with delight when birds swung on his slender stem; he would praise their color, their song, their clever ways. The second would say: "I don't believe in being too enthusiastic about birds till you know them. You never can tell. They might turn round and eat your young leaves." The first shoot would laugh in the rain and cry out: "Welcome!" The second would say: "I don't believe in being too welcoming. Rain is a queer fellow. He may have a storm in his pocket and break one in pieces."

And it was always like that all the sum-



SAM E. ASHMORE, Kosciusko, maintains a good record.

mer long, as they grew together on the little hill.

When the warm sun came in the early days, the first shoot cried: "Oh! How good! How lovely! I am happy. I love being alive." The second would grunt: "Don't be too sure. The sun will go down and leave a painful frost."

But through the long, happy, hot summer the branches shot up, the same sap running high within them.

And September came. One morning the first shoot cried out: "I am so joyful! What a happy time I have had! I suppose we shall die soon. I would like to do something to show what a marvelous life I have had. I think I shall turn red, as red as the sunset, to show everybody what a lovely thing life can be."

"You fool!" said the second shoot. "You'll only draw attention to yourself. There isn't any red around. You'll be conspicuous, and everybody will laugh at you."

"I don't mind," answered the first shoot. "I've had lots of laughter. Why shouldn't I give a little?" And he put all his strength into turning red.

Soon after, two people walked that way. They were heavy-hearted and sad, for they had lost almost all they had ever owned, and life was hard. But as they came near the root of the old tree, the woman's face lit

up, and she cried: "Look! That scarlet branch. It is a sign. It is there alone to tell us that life is still beautiful and good. Let us take it to our almost empty house, and it will glow."

So the man gathered the scarlet branch; and, as the two people walked away, there came back laughter.

"There now!" said the second branch. "What did I tell you? He has gone off to die—foolish fellow! It all comes of being too eager. Why couldn't he be quiet and decent and respectable and keep himself to himself?"

Then the hill spoke. "I am proud of that branch," the hill said. "He did what he could. He gave himself freely, and he was a blessing to those poor people."

"Yes, but I remain here," said the second branch. "I shall stay with you, and I shall slowly turn brown. I am still alive."

"Oh, are you?" said the hill. "Well, while we are on the subject, I may say that I suspect you are only half alive. I am not in the least proud of you. The truth is—I have always found you exceedingly dull."

"But I have always been decent and upright and cautious and minded my own business," said the second branch, piously.

"Yes, I know it," replied the hill. "But there is more than that to life." Reprinted by special permission of the author and the Christian Register.

CAMP BREWER YOUNG PEOPLE'S ASSEMBLY

Another wonderful week of Christian training, cultural development, meditation and recreation has been spent at the 1940 State Assembly at Camp Brewer. On August 10th through August 17th, 219 of the Louisiana Methodist young people participated in a well planned program of study, worship and fun. Such a week of fellowship inspires every one to go out in the world with a better understanding of how to live, "in times like these."

New conference officers were elected, and plans for the approaching year were made, both in groups and individually. Old friends were reunited and new friends were made.

Camp Brewer stands as a living monument for the training of Methodist leadership. Twenty-five acres were donated by Mr. Hull Brewer, and sixteen additional acres were bought by the 1940 assembly. The Louisiana young people are doing all in their power to further the development. The Louisiana adults have not let us down either.

Thanks to everyone who has helped it grow. Camp Brewer is a wonderful place. Its large combination dining room and dormitory, the tower with the lighted cross, the twenty little white cabins, the swimming pool (unfinished), "vesper point"—all serve to characterize a place that will soon be known as one of the best "refueling stations" for Louisiana Methodism.

To the young people of the state: "You haven't lived until you've been to Camp Brewer."

PUBLICITY SUPT.,
YOUNG PEOPLE.

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CHANGE OF ADDRESS

To let you know that after September 18, 1940, my address will be changed from 1818 Chestnut Street, New Orleans, La., to 925 Independence Street, New Orleans, La., telephone Franklin 1970. All who have business with the Conference Director of the Golden Cross and New Orleans Methodist Hospital Chaplain can find me at the above address.

J. A. ALFORD.

S. E. EMANUEL PASSES

Mr. S. E. Emanuel, of Lorman, Miss., died on September 9, following a long period of illness. His health failed about seven years ago and he gradually declined until release by death brought him to the gates of the morning where neither pain nor death are known. Many pastors with whom he labored will be saddened at the news of his going.

REVIVAL AT CEDAR GROVE, SHREVEPORT

Dear Dr. Duren: When you have an opportunity, I would appreciate your noting our revival report. This was an unusual meeting and I think it worth mentioning.

I had Bro. C. K. Smith as the minister. Bro. Smith was my pastor when I was sixteen years old, and it was under his leadership I decided for the ministry a few years later. He has done many fine things in relation to my family, such as bury Dad, and I have always remembered him with the greatest appreciation. Those things in the past made the week most delightful. But in addition to that, the people of my church were anxious for just such preaching as he would do, and their response was splendid. I have twenty-one stewards, and there was an average of seventeen each night; and the last night of the series we had to place chairs in the aisles, which means a large congregation, because our new church has a rather large seating capacity.

We received fourteen into the church, six on profession of faith and the others by certificate, and there will be many latent members brought to life through the influence it had on our church. The series made many friends for the church, and I believe we will draw from the power generated this week for a long time to come.

JOLLY B. HARPER, Pastor.

REPORT FLOOD CONTRIBUTIONS

I am submitting herewith a list of the contributors to the flood relief fund we are undertaking to raise for the flood stricken churches of this district. The list does not include the contributions made from the Baton Rouge District, since they have assumed a very generous portion of the relief and are directing to a special case. Any other church or contributor whose name does not appear, will please notify me so that proper credit may be given in a subsequent acknowledgement.

Rev. J. B. Williams, Many, La., \$5; Rev. J. B. McCann, \$5; Anonymous, Keatchie, La., \$6; Rev. J. A. Alford, \$3; Dr. M. F. Wilson, New Orleans, La., \$5; Dr. W. L. Duren, \$5; Mrs. Lizzie Ditch, Morgan City, \$2; Many Church, \$37; Miss Leta Warner, Ponchatoula, La., \$25; Colfax Church, \$5.17; Rev. R. S. Walton, \$1; Miss Mamie Guinn, New Augusta, Miss., \$3; Mr. and Mrs. W. H. Fursman, Lafayette, \$10; Donaldsonville Church, \$2.50; Mrs. J. W. Tanner, Baton Rouge, \$3; Miss Camilla Withers, Tunica, Miss., \$25; First Church, Monroe, \$101.40;

Elizabeth Church, \$13; Mer Rouge Church, \$16.49; Vivian Church, \$14.75; Jonesboro Church, \$8; Dr. D. B. Raulins, Ruston, La., \$10; Dr. A. M. Serex, Shreveport, La., \$10; Berwick Church, \$8.70; Jena Church, \$51; West Monroe Church, \$23.30; Hornbeck Church, \$4; Noel Memorial Church, \$37; Bastrop Church, \$15; Coushatta Church, \$7; Second Church, New Orleans, \$5; Lake Providence Church, \$8.50; Logansport Church, \$12.62; DeQuincey Church, \$50; Kinder and Oberlin, \$8.25; Simpson Church, Lake Charles, \$14; Delhi Church, \$12.32.

Total to September 13, 1940: \$572.

On behalf of the distressed churches, I wish to thank all who have so generously responded to our call and to those whose contributions have not yet reached us. Much more aid may be wisely extended to this faithful people.

B. H. ANDREWS,
District Superintendent,
Lake Charles District.



J. W. FAULK, Plain Dealing. True and dependable ever.

ORPHANAGE HARVEST DAY

Dear Brother: It is again necessary for me to appeal to you for your help: Sunday, October 13, is "Harvest Day" for the Orphanage. I hardly know how to state my appeal in order to make clear to you our needs at this time. I am sure you already realize that our entire support depends upon the offering on "Harvest Day" and that received on Easter Sunday. We have no other means of support, and should our churches and church schools fail on either of these days we could not possibly carry on. We will soon be facing a hard winter; our treasury is already exhausted, in fact we will have a \$1,500 deficit by October 1.

Realizing that the pastor is the "key man" for the Orphanage cause, I trust you will do your best in securing the offering at this time. The usual supply of envelopes will be mailed to you, also to your church school superintendent. Please place them in the hands of your people at least one Sunday in advance.

We have had a good year; our children have enjoyed excellent health. We had a splendid school year, with five graduating from high school and three from college. We will begin a new school year next week. The Home is crowded at present—with room for three boys, but no girls. The enrollment remains around 172.

No one doubts the seriousness of the times. The day in which we live is a tragic one. Unless special efforts are put forth the Orphanage will suffer. Our crops are under normal, and yet the cost of living is mounting daily.

The Easter offering was not as large as we had expected. We had the regular quadrennial insurance premiums of \$11,000 to pay this year; we also did a number of repairs and purchased some new furniture. This leaves our treasury completely depleted.

Thanking you for your help, and asking God to bless you in your work, and with best wishes, I am

C. B. WHITE,
Superintendent, Louisiana Meth. Orphanage.

DEDICATION SERVICES—RODESSA, LA.

On Sunday, Sept. 29, 1940, there will be a dedication of the new Methodist church at Rodessa, La.

Bishop Hoyt M. Dobbs, of Mississippi, will be present and will conduct the services.

Presentation will be made by the chairman of the Board of Trustees.

All donors, members, former pastors and friends of the church are urged to attend and are invited to enjoy lunch, which will be served by the church body.

The lunch will be served in the Main Hall of Rodessa, which is near the church. Prepare to be there.

TRANSYLVANIA, LA.

Dear Dr. Duren: Some of the brethren will be interested in Transylvania. The Transylvania project of the Agricultural Department was given me as a part of my charge as an afternoon appointment at the last Conference. Miss Shiela Nuttall has been on the project as a Rural Deaconess a few months previously. Miss Nuttall has been a tireless worker and has made many visits of the clients on the project, and located and contacted all the Methodist contingent there. The Rosenwald school has been given us for use in our church. We cannot buy it outright. We have a Sunday school and a missionary society there Sunday afternoons, and cottage meetings in different sections of the project. These are all under Miss Nuttall's supervision, with such small help as we can give.

September 1st to 8th.—We conducted Vacation Church School from 6:30 to 8:00 p. m. each day. This was well attended, well managed and well taught. At 8:00 p. m. each evening we conducted a series of evangelistic meetings, and a church of 37 members was organized. Several Methodist families are on the project. We will probably join the new congregation. We have put seats and electricity in the building, and we have good prospects of a growing congregation in this locality. Earlier in the year a Standard Training Class was conducted, with Rev. G. Dameron as teacher.

On Sunday, September 15th, the Women's Society of Christian Service was formed out of the members of the Missionary Society. The officers will be installed on Monday, September 22nd.

Transylvania is about ten miles south of Lake Providence.

This work was started last year by S. A. Seegers.

H. N. BROWN.

ROSE HILL CHARGE

Dr. Duren: Midsummer has past and autumn brings to our minds the many opportunities of development for Christian work as we come into the final quarter of our year's work on the Rose Hill charge. Our work as laymen and lay women is just what it should have been in every way. Have we expressed our best efforts, or are we short of them? We have a chance in these last weeks to redeem ourselves, or maybe surpass our best efforts as we go.

Rev. Hilary S. Westbrook, with the efficient help of the visiting preachers, conducted four revivals on the charge during summer, and all these revivals met with high success and great good was accomplished, with additions to the churches made.

The people at Paulding have installed a piano in their church, and the Home-people have put a new roof on their church, and all of this is paid for.

Rev. Irl H. Sells, Executive Secretary of the Conference Board of Education, with us in a Christian Workers' Training School (short course) at Rose Hill September 1-4, 1940. We had a good time, and several took credits for work.

The last charge-wide stewards meeting was held at the parsonage, Thursday morning 10 o'clock, September 5, 1940. Bro. Brook read from the first epistle of chapter one, and delivered a helpful sermon thereon, after which Bro. C. Marvin, our efficient charge lay leader, took charge of the meeting. The roll was called, twenty were noted as being present. Good talks were made by some of the stewards. The stewards looked carefully at the business matters that came before them. Some of the reports would indicate that we have made some progress in our work of last year at this same time in our work for the Kingdom. They hope to have the year's work in good shape.

The ladies of the Rose Hill Woman's Missionary Society, with the help of Mrs. Westbrook, served a bountiful, appetizing dinner for the officials and visitors in the spacious room of the parsonage at the mid-summer, which was appreciated and enjoyed by all who were present at this sumptuous repast.

The third quarterly conference for Rose Hill charge was held at Hopewell church, September 8. Rev. W. B. Jones, district superintendent, was present and delivered a good sermon at the 11 o'clock service, and he held the business session immediately following the morning worship service. We had a good conference, and all the reports rendered were encouraging.

Rev. Hilary S. Westbrook has made the most successful pastor this year. His character is an inspiration and example to all who know and come in contact with him.

We are now entering upon the "homecoming" with a full program before us, and confidently expect to carry a full report to the Annual Conference in November.

Sincerely yours,
MRS. T. F. GRAHAM,
Secretary for Board.

Philippine Islands are on the other side of the world, but in one respect they have been thoroughly Americanized. You can buy anything from a fountain pen to a dollar down and a dollar every year thereafter.—Selected.



REV. AND MRS. LEONARD WESLEY CAIN, who recently celebrated their golden wedding anniversary with a reception at their home in Denham Springs, Louisiana.

Rev. Mr. Cain has served forty years in the ministry. Mrs. Cain has the distinction of having had no other pastors than her father, her husband or her son.

MY DAD

By Rubine Coleman

When I was but a little lad
I saw so many faces sad.
Some would come to our door
Who had been there oft before.
They knew my dad would give them bread
And a clean place to lay their head.
One day a lad so fine and strong,
Who had never done anything wrong,
After eating of our meager fare,
Pulled from his pocket a book so rare;
"Nine houses have I stopped for bread,
None gave to me, but gruffly said:
'Go on you beggar, you deserve no bread.'
As I entered your front gate
I vowed my mother's Bible to hate
If from a door I was turned once more.
Not only my hunger have you appeased,
My soul as well you have given ease.
I am no beggar by trade—
Just out of luck; by you I was saved
From unbelief and shame
And disgracing my mother's name."

Cordova, Alabama.

How forcible are right words!—Job.

NORTH MISSISSIPPI W. M. S.

(Continued from page 11)

religious services at the Malvina Community House. Sixty-two interested persons responded to this first invitation. Among them were nearly twenty-nine junior age children. Miss Shinn, for this first service, talked with this junior group as they were assembled on the side porch. In the church auditorium Mrs. Schooler taught the adults and young people. When the assembly hour came Miss Shinn led in a short devotional and announcements were made concerning the program of the Center. The night service was largely attended by the teen-age group who came to sing.

The first social is a Silver Tea, to which all church groups nearby have been invited and all persons who have made this Center possible. Mrs. Ratliff, Rev. Mr. Ward, the district superintendent, the Rose-dale pastors, and many business men are among those asked to attend this first formal opening. Short addresses and a musical program will feature the hours between two and four.

The prospects are as bright as
God.—Adoniram Judson.

MISSISSIPPI CONFERENCE

Seashore District—Fourth Round

Coalville and Saucier (Joint session at Palmer Creek), Sept. 29, 3 p.m.
 Purvis, Oct. 6, 11 a.m.
 Lumberton, Oct. 6, 3 p.m.
 Poplarville, Oct. 6, 7:30 p.m.
 Biloxi, Oct. 8, 7:30 p.m.
 Americus, at Salem, Oct. 12, 3 p.m.

Escatawpa, at Escatawpa, Oct. 13, 11 a.m.
 Moss Point, Oct. 13, 3 p.m.
 Kreole, at Orange Grove, Oct. 13, 7:30 p.m.
 Bay St. Louis, Oct. 16, 7:30 p.m.
 Vancleave, at New Prospect, Oct. 18, 3 p.m.
 Gulfport, Oct. 20, 11 a.m., preaching; Q. C. Nov. 4, 7:30 p.m.
 Lucedale, Oct. 20, 7:30 p.m.
 Wiggins, Oct. 23, 7:30 p.m.
 Leakesville, at Pine Grove, Oct. 27, 11 a.m.
 Ocean Springs, at Antioch, Oct. 27, 3 p.m.

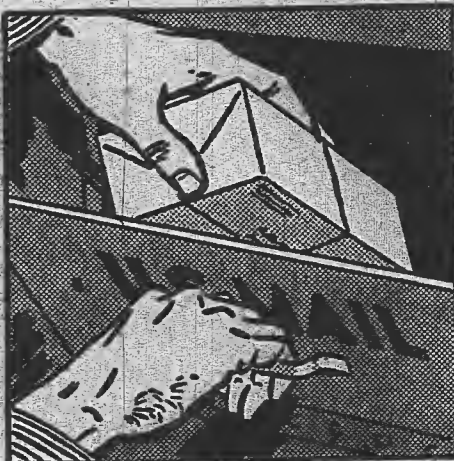
Epworth-Wesley, at Wesley, Oct. 27, 7:30 p.m.
 Long Beach, Oct. 30, 7:30 p.m.
 Oloh, at Oloh, Nov. 3, 11 a.m.
 Columbia, Nov. 3, 3 p.m.
 Brooklyn and Bond, at Brooklyn, Nov. 3, 7:30 p.m.
 Pascagoula, Nov. 5, 7:30 p.m.
 Handsboro, Nov. 6, 7:30 p.m.
 Carriere, at Wesley, Nov. 10, 11 a.m.
 Picayune, Nov. 10, 3 p.m.
 Logtown, Nov. 10, 7:30 p.m.
 J. F. CAMPBELL



READ HOW TO GET CASH FOR YOUR CHURCH!



Save your Camay wrappers, Oxydol box tops and Crisco labels. Get other members of your church to do the same. Procter and Gamble will pay cash for them. Start now to make money for your church.



Get everyone in your church collecting these wrappers, box tops and labels. Get the collections of all your church members together. Send them in bundles of 200 or more before Dec. 2, 1940.



Your church will receive a check from Procter and Gamble as described below. This generous offer is open to churches of all religious denominations. Start saving wrappers, labels and box tops now.

HERE'S ALL YOU DO! Right now there's a wonderful opportunity for you to assist your church in raising money for its charities. Procter & Gamble is ready to give away thousands of dollars. How much will your church get? It depends on you!

Procter & Gamble will give cash to any church sending in a bundle containing a combined total of 200 or more Camay wrappers, Oxydol box tops or Crisco labels before Dec. 2, 1940. These famous brands have long been favorites in countless American homes. And now Procter & Gamble will give 1¢ each for Oxydol box tops, ½¢ each for Camay wrappers and labels from 1 lb. cans of Crisco, and 2¢ each for labels from 3 lb. cans of Crisco.

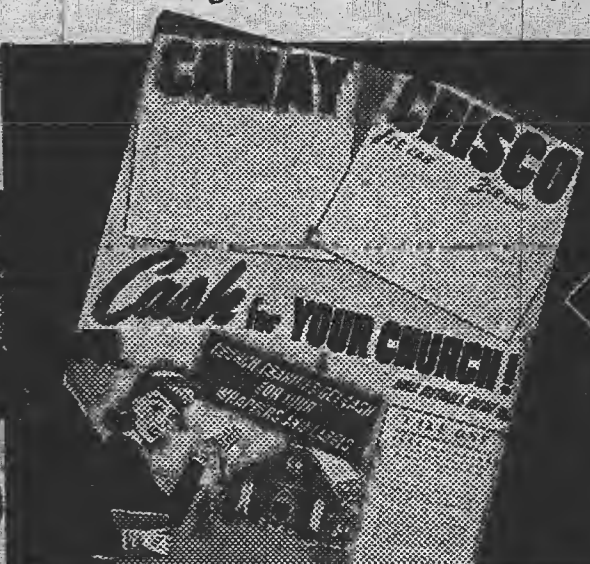
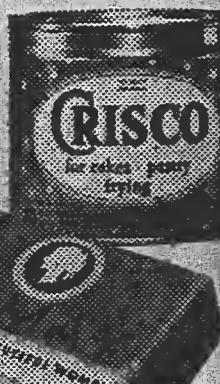
Help your church by putting this generous plan into execution. You can by doing these two things:

1. Bring this advertisement to the attention of your church leaders or church committees.
2. See that this plan is described to all members of the congregation and that they are urged to bring in their Camay wrappers, Oxydol box tops and Crisco labels before Dec. 2, 1940. (They must be sent in by your church. Checks will not be made payable to individuals.)

You will find complete details of this plan at your dealer's. Or, if he doesn't have them yet write Church Plan, Box 599, Cincinnati. But act now! Get your fellow church members busy to roll up a grand record of cash for your church.



**SAVE THESE
LABELS AND
BOX TOPS!**

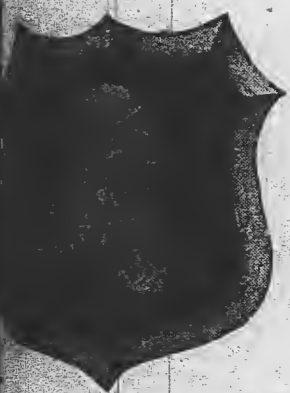


**LOOK
FOR THIS
SIGN
AT YOUR
DEALER'S**

THIS OFFER GOOD ONLY in Arkansas, Tennessee, Georgia, N. Carolina, S. Carolina, Virginia, Louisiana, Mississippi, Alabama and Florida. In other states the offer varies slightly. Ask your dealer for complete details or write Church Plan, Box 599, Cincinnati, O. Offer limited to U. S. A.

New Orleans

CHRISTIAN ADVOCATE



no opportunity of declar-
ing to all men that the Methodists
are people in all the world,
and that it is their full determina-
tion to continue."—John Wes-
ley to Ezekiel Cooper, Feb.
1791.

THE LIVING CHURCH

Almighty, Thou whose hands
and victory give;
though tyrants tread their lands,
and of nations live;
do not turn Thy face away
from those who work Thy will,
and Thy peace on hearts that pray,
and guard Thy people still.
—Sir Henry Newbolt.

THE PRAYER-ROOM TODAY

But I am ashamed when I think
of Thy light can have reached
through me, and how little they
are in me of Thy transforming pow-
er. Give me for times when I have
done Thy work without first waiting
for strength and direction; for-
give me for the times when I have even
spoken for Thee without hav-
ing looked into Thy face and listened
to Thy voice. Forgive me for the neglect
of prayer, through which I have so
often been defeated when I might have
been victorious, and so often have failed
to do for others what I might have been
able to do. Forgive me, and make me
yet to be numbered among those
whose hearts are at home in the secret of
Thy presence. Amen.

—Methodist Recorder.

Life's Lesson

By Clyde Edwin Tuck

My Soul, expanding with advancing years,
Sighs not for its lost springtime long ago,
But journeys toward the sunset's fading glow,
Forgetful of its yesterdays of tears,
Forgetful, too, of all its foolish fears,
Well knowing that life's aim is but to grow,
That nothing matters but Christ's love to know,
The love that evermore sustains and cheers.

My soul has learned life's lesson, and is calm;
It seeks the needs of others to supply,
A word of hope it gives to those who fall,
For others' wounds it tries to find a balm,
And urges those who fail again to try—
God's boundless goodness is for each and all.



WALLET OF THE WEEK



REFUGEE CAMPS AT SHANGHAI have been filled with Chinese who have fled from the war-devastated areas. They are said to number "hundreds of thousands" who were made destitute by war, and their situation was greatly aggravated by floods, insect plagues and valueless money. Relief organizations have provided food, clothing and medical care for this vast army for the past three years. The inmates of one big camp were recently sent away to begin life anew—perhaps to starve.

* * *

THE HART MOUNTAIN ANTELOPE REFUGE, in the southeastern part of the state of Oregon, is a sanctuary which contains two hundred and fifteen thousand acres—approximately three hundred and thirty-six square miles of land. It was established four years ago as a preserve for the pronghorned antelope, but at least thirty-six other animals have taken advantage of the protection which it offers, and in addition one hundred and twenty kinds of birds have found a refuge there.

* * *

OLD SWEDES CHURCH and the adjoining property in Philadelphia is to be purchased for a national shrine if a bill now before Congress becomes a law. This historic church was built by Swedish Lutherans in 1700. In the proposed shrine will be included the church, the Sunday school and parish hall, the sexton's home, the museum, and the eighteenth century rectory. It is rather remarkable that a church plant of that period in American history should have survived so long, especially that it should have escaped the march of progress.

* * *

MR. PRESTON BARR, an Episcopal layman, is carrying the church services in sign language to deaf church members in a number of California cities. At San Bernardino he speaks in both oral and sign language at the same time, as some are totally deaf and others are only slightly hard of hearing. Mr. Barr says that the partially deaf are learning the sign language, and that "the services are building up a friendly feeling between the two groups." For many years a service for the deaf was conducted at St. Mark Church, Atlanta, Ga.

* * *

THE CATHOLIC CHURCH IN QUEBEC, Dominion of Canada, is reported to have a dominant influence over the entire Province. Its membership numbers 2,500,000; according to *The New Republic* it has holdings between five and six hundred million dollars in value and a yearly income of \$50,000,000. In 1876 the Supreme Court of Canada censured the clergy for their political activities. Infant mortality is nearly double that in the Province of Ontario, a Protestant Province. The expenditures for education are little more than half of that spent in Ontario, the percentage of illiterates twice as great, and the comparison of library facilities and use shows up no better, according to figures given by *Scottish Rite News Bureau*.

SIR KINGSLEY WOOD, Chancellor of the Exchequer in the British government, is a Methodist layman. His father was a Wesleyan minister. For eight years during his boyhood, Mr. Wood lived in Wesley's House, 47 Chiswick Road, he was a cabinet steward of Wesley's Chapel for many years, he was the senior treasurer of the renovation fund which raised \$100,000 for the restoration of the historic chapel, and both he and his wife have their membership in this famous shrine of Methodism.

* * *

THE CATHOLIC ORDER OF JESUITS, says the *Supreme Council Bulletin*, took over the publishing activities of the Vatican early in September, and the *L'Osservatore Romano* will be replaced by *Corriere Vaticano*. The publication which has been replaced had been in existence ninety-one years, and its suppression is said to have followed attacks by the Fascist Italian Government. The Jesuit publication seems to be more acceptable to Premier Mussolini. It is another evidence of the growing tendency to subordinate religion to the state.

* * *

A NEW CIRCULATORY SYSTEM has been discovered by Dr. Oscar V. Batson of the University of Pennsylvania Medical School, according to a report in the *Journal of the American Medical Association*. It is said to be a system of veins in the spinal column region which completely by-passes the heart and lungs. The discovery wrecks the theory of a unitary system for the circulation of the blood which has been held since the days of William Harvey. The particular effect or use of this independent system does not seem to be determined as yet.

* * *

EGYPT'S FAMOUS CAMEL CORPS is said to be no loosely knit band, as was once the case with such desert troopers, but is a highly trained military body, uniformed and drilled in such manner as to make it spectacular in appearance and effective as a desert patrol. In meeting an enemy the men dismount and run across the sands to firing positions. In addition to the equipment of the individual soldier, the patrol army has huge search lights mounted on small caterpillar carriages. The movement of the corps is silent and swift—valuable factors in its operations.

* * *

THE ALASKAN PRESS is making bitter complaint against the wanton dissipation of records which are the priceless heritage of that territory. It appears that merchants in manuscripts and historic material are getting possession of things which belong properly to the archives of Alaska. The records of the Greek Orthodox Church, the established Church of Russia, and many other priceless items of historic material are being carried away to public libraries and private collections throughout the States and only "Sourdough stories and poolroom chatter" are being left for the students of history in Alaska.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THEY ARE NOT THE ONLY SINNERS

Some weeks ago we wrote an editorial in which we referred to the statement of a Baptist layman who said some ministers that they "have nothing to say." An article, reprinted in the October Reader's Digest, carries the charge a step further. The author, Channing Pollock, argues that "the overwhelming majority (of ministers) have nothing to say and must say it twice every Sunday." He uses other descriptives which are not more complimentary, and he then says that in their dilemma they have taken refuge in "dangerous radicalism, suicidal selfishness, and the vision of an adolescent settlement-house worker."

Mr. Pollock, whose education and career do not seem to qualify him to speak authoritatively on church matters, says some things which we think are all too true, but he dramatizes his theme to such an extent as to distort the picture. He does not undertake to account for the facts which he names, and we think that such pulpit deficiencies cannot be understood apart from certain backgrounds. Some religious books being published today are doing much to destroy the influence of the pulpit by an insidious undermining of the faith of the people. Some of the so-called "study books" are often little more than timidly phrased denials of Christian belief. It is no wonder that the average congregation is a religious question mark. Many self-respecting ministers, realizing their difficulty, have turned to current social activities in the vain hope of recovering their lost prestige. Others cling to ritualistic ceremonies and thereby lose the very substance of religion. The whole situation is further complicated by the action of those responsible for the arrangement and direction of the various types of educational and promotional work. They often name superficial thinkers, radically-minded and spiritually unleavened people to be heads of this responsible task—those who know more about slogans and projects than they do about God. We need to place an order of strong men upon the walls of Zion to proclaim with confidence the practical and workable reality of religion, the stabilizing effect of a holy partnership, and a passionate belief in God as the great creative force in the making of a life.

CITIZEN EINSTEIN'S PRESUMPTION

It is passing strange that a man, who has found in his country sanctuary and protection against the vengeance of his native land, should abuse its democratic spirit by stoning the faith of its people. It would seem that Mr. Einstein became a citizen of the United States, not because he accepted the doctrine of a "personal God," but because he had some apprehension as to the fact of a "personal" Devil. His appeal for the abandonment of the

"concept of a personal God" appears to us to be somewhat inconsistent to say the least. The stage setting in Germany was apparently more favorable to atheism than he will find it here, and in Russia he might have revealed to his heart's content with blood purges for a diversion.

Stranger even than his obtuseness in the failure to observe the common courtesy due, is his attack upon the religion and the history of the race to which he belongs. The very origin and the history of the Jews are indissolubly bound up with the "concept of a personal God," and the literature which secured for his people a place in the thought-life of the world is literally saturated with the idea of a personal God. So, in addition to his refugee status prior to his becoming a citizen of this country, he appears to have been a man without a religion and, in the best sense, a man without a race. It was certainly his race which caused him to be homeless in his old age. We cannot see how he expects to increase the number of his friends, or add to his fame by the course which he has chosen, resting as it does upon the mere opinion and dictum of a man whose inerrancy, even in science, no one would undertake to establish. Even if his statement were supported by citations of fact, it would be indelicate and unwise and, as a gratuitous assumption, it may be benevolently ignored. We are sorry that he permitted his atheistical obsession to betray him into a wanton attack upon the fundamental "concept" of Christian America. When he, a scientist, presumes to invade the realm of religion as an authority he brings discredit upon himself even as a scientist.

A GREAT GATHERING OF WOMEN

The charter meeting of the Woman's Society for Christian Service, North Mississippi Conference, was held at Winona, on Monday of last week. It was in every way a remarkable gathering. There were probably five hundred women present representing every section and circuit of the Conference. All the chairs of the other churches were borrowed, as were the chairs from the undertaking establishments, and still there were not enough seats to accommodate the great throng. Outside the church were at least fifty preachers who could not even get inside.

A Negro passing that way saw every street in the neighborhood filled with parked cars, and he asked a man whom he knew: "Is anybody dead?" It fulfilled his idea of an occasion for an overflow crowd. He was told that instead of its being a funeral occasion it was due to the fact that there were those who are very much alive. It was no accidental interest. The women of the Methodist Church have spared no effort to make sure that their nation-wide organization for Christian service

should be set going with the greatest enrollment of charter members of any woman's organization in the world. And every indication is that the measure of success will exceed their fondest dreams.

If now this mighty organization of Christian women may be filled with the Spirit, who will dare to prophesy what it may accomplish for the uplift and the regeneration of the world. Surely this magnificent manifestation of interest augurs well for the Methodist Church and for American Christianity in the years ahead. It was one of the most heartening sights which we have witnessed in many a day. Their faces were filled with eagerness and expectancy and in such an atmosphere doubt and distrust could not survive. If the men of the Church will now join with their wives and sisters in this united conquest of the world for Christ another generation may well wonder that such an upsurge could have had its rise in a time of such strife and international desolation.

THE EMBARGO ON SCRAP IRON

For months past the Protestant churches of the United States have made protest after protest against shipments of scrap iron to Japan. The occasion for the protests was, of course, that it was being used by Japan to crush China in an undeclared and inhuman war. Most informed people, however, sensed the very situation which has now developed. In the editorial columns of this paper, we have said more than once that we were helping to make a situation with which we must ultimately reckon, forging ramparts of steel for our own soldiers to take.

After so long a time, an embargo was placed on No. 1 scrap. With reference to the effect of that embargo, we quote from an article by Eliot Janeway in the October issue of Asia, "Trade Currents":

"The prime dud of the month so far as Asia's trade is concerned has been the decision of the United States government to employ the embargo against Japan in such a way that, instead of declining, exports to Japan have risen.

"There are two reasons for this increase. The first is the fact that Japan placed as much business as the market would take during the short period of grace allowed before the new rules went into effect. The second is the way chosen to achieve the ends definitely indicated by the government's move."

The article goes on to say that the embargo was made practically ineffective by the facts that No. 1 scrap iron is almost undistinguishable from No. 2, particularly when mixed with No. 2. No. 1 is rarely traded as such, and No. 1 is not used for war work. The steel industries which make large use of domestic scrap complain that the export of scrap has had the effect of intensifying the shortage which always occurs when manufacturing operations are around capacity production, and at the very moment when the needs of the government are greatest. Japan further voided the embargo by buying semi-finished and finished steel which was scrap reworked in our own steel plants.

It is not our purpose to be severe, but we feel that the embargo invoked under the circumstances now existing, is rather late to have the force and effect that it might have had even a year ago. In view of the totalitarian consolidation in Europe and Asia during the past year, it seems to us that the taxing of the merchant marine

to its very capacity with shipments of scrap iron ultimately to be used against ourselves is hardly consistent with the defense program now being pressed. In the light of all the facts, the belated embargo is not very impressive to say the least of it.

CONFERENCE AROUND THE CORNER

There is a tang of autumn in the air and this should remind every pastor and every church that the Conference session is at hand. Many things are dependent upon the reports which will be turned in. Let us get busy, and bring a creditable report.

Editorial Miscellany

By Dr. H. T. Carley

MISTAKEN IDENTITY

An elder is growing just outside my window. The elder is an interesting shrub—more interesting than might appear at first mention. For example, it belongs to the honeysuckle family—who would have thought it? It has pinnate (look it up, as I did) leaves, clusters of white or pink flowers, and black or red drupes. The drupes are commonly called berries. To save the reader the trouble of consulting the dictionary again, I will explain that a drupe is "a fruit consisting of a pulpy, leather-like or fibrous outer covering and a woody or bony inner shell or stone, inclosing a single seed, as in the plum, cherry and peach." (Ain't knowledge wonderful!)

My earliest recollection of the elder is connected with popguns. The stalk, or trunk, or stem of the shrub is jointed, somewhat like sugar cane, with a center of pith characteristic of dicotyledonous (see the dictionary) plants. This pith can be pushed out, leaving a hole as smooth as a rifle barrel.

What popguns these hollowed-out elder joints make! Whittle a plunger of a convenient piece of wood, not quite as long as the joint, leaving a shoulder on it to keep it from going entirely through the hole. Then take a green china-berry and push it through the elder-joint until it lodges just inside the far end. Then insert another berry and begin pushing with the plunger. The compressed air will expel the berry in the far end with a resounding pop! An expert with this interesting device can aim it so that the expelled berry will hit a target within reasonable distance. Many an unsuspecting victim has heard the report and felt the impact of the pellet on the back of his neck with the instant conclusion that he has been fatally wounded by a .22 rifle!

(If green china-berries are hard to find, as they are at this season of the year, a resourceful urchin is likely to discover that properly masticated wads of paper will do very well for a substitute.)

What I started out to say, though, is that that elder growing just outside my window is the result of mistaken identity. Last spring a neighbor gave me a cutting of what we both thought was a sweet-shrub. I set it out and tended it carefully, and waited for the fragrant blooms. Look what I got!

With its pinnated leaves, though, its flowers, its drupes—and its popguns—the elder is a very nice bush.

If you don't get what you want, you can try to like what you have.

AN APPEAL

General Statement

United Methodism in its first General Conference not only declared its belief in a called ministry but it made definite plans for the young men who are to enter the itinerant ranks. "We urge our ministerial candidates to complete not only A. B. degrees, but their Bachelor of Divinity degrees." (Paragraph 333.) Again, the Board of Ministerial Training shall call all conference undergraduates to attend a school of theology approved by the University Senate and shall encourage and assist them in every practical way to complete the course leading to the Bachelor of Divinity degree." (Paragraph 344.) This action placed a larger responsibility on the Schools of Theology.

The Church has nine seminaries, six of which are east of the Mississippi River. The school at Dallas is the only special ministerial training center located within the bounds of the South Central Jurisdictional Conference. The service it has rendered is evidenced by some 1,000 ex-students ministering in the pulpits of Methodism. Of the five bishops of the Jurisdiction, two are ex-students of the seminary, one was a faculty member, another served some fifteen years as administrative officer of the University. The enrollment of the School of Theology for the past year was 222.

Financial Support of the Seminary

Education is or can be charged in the School of Theology. Ministerial students come to us after four years of college work. They are usually without funds and must receive assistance through loans or scholarships. The School is under the necessity of looking for its financial resources to the Church, to returns from a small endowment, and to gifts from friends. In the past support has come chiefly from the General Benevolences. The Southern Church allocated in its budget \$140,000 annually to two officially-established seminaries—Dallas and Southern Methodist University. The budget of the new Church nine years ago was to share in \$200,000. Any reduction less than 32 per cent on the General Benevolences during the present quadrennium will mean a reduction in the support of the School of Theology. According to the records of recent years it appears we shall face a loss of perhaps twenty per cent in our receipts. This threatens to seriously hamper the work of the seminary.

A General Endowment Campaign

Because of conditions at the University and in the various colleges within the Jurisdiction, there has not been a time in recent years when we could carry on a church-wide campaign for Theological Endowment. We do not contemplate such an effort at this time. However, we must keep in mind that at no distant date we must raise at least two million dollars for general endowment. The field is constantly being cultivated and individuals are being approached for contributions and especially for endowed scholarships. An annuity of \$50,000 was announced at the last meeting of the Board of Trustees.

Service Scholarships Authorized by the Jurisdictional Conference

A few of the church leaders knew what would likely come to some of the seminaries in the union of Methodism. Regarding all theories and arguments, any educational institution must in a large measure be locally and draw its support from

the area which it serves. Some eighty per cent of the students attending the average American college come from within a radius of 100 miles of the institution. The General Conference placed the final responsibility for the seminaries on the "Jurisdictional Conferences in which they are located and the Annual Conferences comprising the Jurisdiction."

The Jurisdictional Conference at Oklahoma City took the following action: "In our new Discipline, Methodism has definitely placed a large responsibility for a trained ministry upon the schools of theology. The seminary at Southern Methodist University is the only institution of its kind within the bounds of the South Central Jurisdictional Conference. It is owned and controlled by this Conference. Its success or failure will depend largely upon the loyalty and support of the Jurisdiction. . . . It would not be wise to undertake a campaign for endowment at this time, in that a number of the colleges within the Jurisdiction are



DR. A. M. SEREX, Shreveport. He never lets the Advocate down.

seeking to liquidate indebtednesses and increase their resources. We recommend that each Annual Conference of the South Central Jurisdiction provide annually at least one Service Scholarship to the amount of \$400.00, for the Theological School at Southern Methodist University. The Annual Conference Board of Ministerial Training is asked to cooperate with the institution in the selection of students from within the bounds of the Annual Conference for these Scholarships. Students granted this assistance shall be at the service of the Conference for the summer months.

Plan Before the Annual Conference of the Jurisdiction

Each Annual Conference is urged to cooperate in the Jurisdictional program by making an asking that will assure at least one Service Scholarship for each year of the present quadrennium. Some of the stronger Conferences will provide for a larger number. If the Annual Conferences of Missouri, Nebraska, Kansas, Arkansas, Oklahoma, New Mexico, Louisiana and Texas will each take care of one of their young men whose services during the summer months within the Conference should be worthy of the investment the Conferences will make, then our situation at the School of Theology will be greatly relieved.

The Shreveport District of the Louisiana Conference has taken a scholarship for the

year 1940-1941, and will use a young man in the district program during the summer months. First Church, Fort Worth, is asking for its own student-worker. There are other districts and churches which will not only share in the Annual Conference program but will desire to have their own representative in the student body of the School of Theology. Also there are some consecrated laymen who will provide these scholarships. The money raised is to be sent to the School of Theology and given to the students according to the regulations of the institution.

That our Bishops are giving their wholehearted support may be judged from the following: "I assure you that every possible effort will be made on my part to secure the proper presentation of the needs of the School of Theology. I think you know how interested I am in seeing that ample provision is made for this part of our work." "I am highly in accord with the plan to have each Annual Conference provide at least one Service Scholarship or its equivalent to aid ministerial students at the School of Theology of Southern Methodist University. The School at Southern Methodist University is making a fine contribution to the strengthening of the ministerial ranks of the South Central Jurisdiction. In these days of increasing educational advance in the pew, we must keep pace in the pulpit." "Until we succeed in securing adequate endowment for the School of Theology of Southern Methodist University we are dependent upon the generosity of interested churches and laymen to provide scholarships for ministerial students. It is my earnest hope that each of my Annual Conferences will do its best to help the School of Theology and our young preachers. To that end I am anxious to have the district superintendents give cooperation in every way possible." Again, "At your convenience please give me your suggestions as to how I may cooperate in the matter of Service Scholarships. It seems to me to be a wise plan you have developed."

This is the first appeal made by the School of Theology to the Annual Conferences, but the financial provisions of our reorganized Methodism make it necessary. We sincerely hope that your Conference will cooperate with the other Conferences of the South Central Jurisdiction in this plan for the training of the ministry of the Church.

UMPHREY LEE,

Pres., Southern Meth. University.

EUGENE B. HAWK,

Dean, School of Theology.

September 6, 1940.

LET THE CULPRIT ANSWER

Dear Editor:

In re: Your Associate.

Have I understood Dr. Carley?

In his recent "Fall Fishing" thesis I observe these statements: "I had a two-pounder! A few more casts and I had another, and another, and another, and another. And so on till I had eight."

Does he mean that each one was a two-pounder, sixteen pounds of fish in 50 minutes? Or is the name of the variety of fish he caught, two-pounder, having no reference to the official weight? Or is it all to be credited to Dr. Carley's ef-fish-ency in the piscatorial art or his skill in the description thereof?

Interestedly and excitedly,

D. B. RAULINS.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

CHANGE

(A Children's Sermon)

Text: Psalm lv. 19. "Because they have no changes, therefore they fear not God."

I think that most of us, when we are young, like changes. That is one of the joys of going away for a holiday. We live in a different place, we do different things, and because so much is new it is interesting. On the first morning of a seaside holiday in a place to which we have never been before we like to go wandering off to see what is round the headland, to climb among the rocks and find all sorts of interesting pools and crannies. All the while we are making new discoveries. Of course, if we have a long holiday, we get used to it and perhaps do not find it quite so exciting and interesting. We begin to take it for granted.

Now that is one of the great dangers of getting used to things. We do not value them or appreciate them so much. And so we are not as grateful for them as we should be. Sometimes it is not until we have lost a thing that we realize how much it is worth. Things that come to us regularly, even though we could not possibly live without them, we often take as a matter of course, and sometimes even forget to say thank you. The air we breathe, the light by which we see, the water we drink, all these are gifts of God. And yet, just because we have them regularly we take them for granted and are not grateful to God as we should be.

And you can get used to bad things as well as good ones. Things that seemed wrong to you, that you were ashamed to do, the very thought of which horrified you, you can get used to, if once you start to do wrong. Doing the same thing over and over again forms a habit which may be very hard to break.

When I was about eighteen years old, I worked for a while in the office of a big joinery works. Only a glass partition separated us from the rest of the works, and all day long there was a tremendous noise going on. The roar of machinery, of hammers and planes never ceased. Just outside the door a huge circular saw screamed its way through great logs, lorries were delivering or taking away loads of timber, and when I first went there I thought that I would never manage to work in such a din. But after a week or two I got used to it and hardly noticed the noise at all. If the noise stopped I should notice that at once.

Now that is one of the reasons why God sends us changes. Some of them are pleas-

ant to us, and some of them we may not like at all. But when they come they make us think and often they make us think of God. Many a man has turned to God in time of trouble and change. "In my distress I cried unto the Lord and He heard me." So if changes come to us, and we have to face new things and new conditions, let us always remember that our lives are in God's hands, and that if we trust and love Him He will guide us and guard us all the while, giving us new blessings, teaching us new lessons, and showing us more and more of His great love to us.

—Methodist Recorder.

A CHURCH HOMESTEAD PLAN

By Eugene Smathers

Our county is a part of the largest disadvantaged area in rural America, the southern mountains. The majority of our families have annual incomes of less than \$400. Our soil needs lime and phosphate. No farmer has adequate tools. We need more and better livestock. Many families whose roots have grown deep into the soil are being driven from the land. Those who are able to remain find it tremendously difficult to maintain their equity in the land. Our rural foundations are being shaken.

A living democracy must have its roots deep in the soil. Its rural population must have security of tenure and a reasonable opportunity for a good life, for it is these folk who will replenish the population of the future in increasing proportion. Ownership and care of the earth and its growing things creates an independence of spirit sadly needed in a day of dictatorships. There is a close relationship between life on the land and the deep insights of our prophetic-Christian faith. Can Christianity in the cities and industrial centers live without new life-blood flowing from the people of the soil? This new life-blood cannot be supplied by a rural folk who are insecure, economically and socially. This situation should be a major concern of the Protestant church.

We are not over-crowded as are some sections of the mountains. In fact we need more farms and farm families to build up our producing and marketing abilities and to strengthen our social institutions. Paradoxically, many of our best youth migrate to nearby mill towns and to the truck farms of Ohio. Our area is relatively new and there are large tracts of unsettled land suitable for farming. While the land is originally poor it responds remarkably to good farm practices. We are passing from a timber economy to one of agriculture and will probably remain an area of subsistent homesteads.

Seeing the disintegration of character in the thwarted youth and realizing that the future of the community depends upon keeping some of the best young people on the land and improving their opportunities, we searched for a practical solution. Inspired by the federal resettlement homesteads and by some of the efforts of the National Catholic Rural Life Conference, we decided to attempt a church homestead plan.

The general purpose is "to make avail-

able to young people the means of earning a living from the land in a manner where they may maintain their self-respect at the same time pursue those natural healthy and pleasant occupations of body and mind and heart which may be called the more abundant Christian life." To accomplish this purpose a fund, set up by the Board of National Missions by an interested friend, will be used to purchase tracts of land to be subdivided into sustaining farms and made available to proved persons under contracts which enable them to improve their holdings eventually to become owners. The yearly payments amount to no more than the rent for similar farms. The homestead is given every possible protection in the tract whereas the usual practice is to sell such advantage to the land-bank or some selling or lending agency. The homestead will be assisted to make the best use of his new farm in line with approved practices for our section.

Our homestead plan is in its infancy. We have three families on their farms and have re-financed two others. The enthusiasm and energy with which these young families have taken over the management and of their homesteads has been most encouraging. We have seen our belief justified that something happens to a family when it has a plot of land to call its own. We have enough land for four additional homesteads. Our original fund is large enough to make only this small beginning, but we hope the success of the plan will enable us to secure larger funds to do the full task.

Inspired by the accomplishments of the people in Nova Scotia, in much the same circumstances as our own people, we decided to try their study club technique. The basis of the study and cooperative idea is a study in the common man's ability to find a way out of his economic difficulties through united action. The study club has enabled us to make some valuable beginnings toward a more adequate income. We are using mixed fertilizer cooperatively at considerable savings. Out of our study has grown a Farmers Association which owns several items of farm machinery which no individual farmer could secure. We are building a community stock dipping vat. We are operating a community sawmill, a planing mill and a hammer mill. Our second hand tractor supplies power for the mills and enables us to do some farm work. We are buying a tractor disc. The tractor and mills were made possible by the gift of an interested friend. An interested men's Bible class in the east has contributed some bred livestock for breeding purposes.

The initial inspiration for these projects came from the church. Their continuing functioning demands a spiritual undergirding which the church alone can supply. The rural church should build itself into the life of the community by concerning itself with every problem of that community, and if no other agency is at work on these particular problems, it is the task of the rural church to initiate that organization or activity which a solution may be approached. The rural church and the rural pastor need to be ashamed—their task is of fundamental significance to the kingdom and to our democracy.—The Presbyterian Tribune.

"A churchless community, a community where men have abandoned and scorned or ignored their religious needs, is a community on the rapid down grade."

—Theodore Roosevelt

CONFERENCE NEWS AND PERSONALS

Mr. Irvin Oakes, a subscriber to the Advocate in West, Miss., reports a very poor condition in that section. In some localities it is almost a complete failure.

Rev. John L. Kilpatrick, Boling, Texas, assisting Rev. J. E. Reaves in a meeting at Chalmette. The meeting began on September 25, and is to run until October 4.

At the fourth quarterly conference for the Blue Mountain charge, Rev. J. N. Hinson, pastor, reported that sixty-five members had been received into the church, and still another revival to be held.

Rev. Heaton B. Crammer, appointed to Point-a-la-Hache some months ago, reports that he is much pleased with the Advocate and that its news columns have an especially informative value for him.

Bishop U. V. W. Darlington will begin a meeting at Greenville, Miss., Oct. 13, to run through the following Sunday. Bro. McCrain, the pastor, has already received a total of 123 members this year, 55 of them by baptism and vows.

Rev. W. C. McCay, pastor at Nettleton, La., says that the people in that section have been hard hit both this year and last by crop failures, but notwithstanding these difficulties he is still optimistic as to the outlook for the year.

Baine Knight, oldest daughter of Rev. Mrs. J. A. Knight, of Kinder, La., underwent an operation for appendicitis in a hospital at Ville Platte on September 12. She is making a rapid recovery and is now expected to be back at home.

Mrs. Ida M. Robertson, of Ellisville, Miss., is now seventy-seven years of age, and that she and her deceased husband, C. Robertson, became readers of the Advocate fifty years ago and that it now seems a necessity to her.

Rev. W. W. Brunner, who serves Macon, Ga., in the North Mississippi Conference, says that while crop conditions are distressing the people are faithful and he expects to close out a good year in every respect.

Rev. H. H. Wallace, now in his fourth year at Shelby, Miss., reports that he is bringing up the best of his four years service and that everything will be in full as usual when the Annual Conference meets on November 7.

A letter from the office of Dr. Samuel Dobbs, of Atlanta, Ga., brings the glad news that he is now making rapid progress toward recovery. He was expecting to leave the hospital on Friday of last week. There is probably no more valuable layman in Georgia than is he.

Herbert P. Coates, a leading business man and Christian of South America, died at his home in Montevideo, Uruguay, on August 25. He was an outstanding figure in the foreign colony and was largely connected with the missionary and educational interests of that field.

Mrs. J. A. Randolph and her daughter, Mrs. V. R. McDonald, who are affectionately remembered by a wide circle of friends in the North Mississippi Conference, are now back at their home, 2607 Oakland Avenue, Nashville, Tenn., after a delightful summer at Lake Junaluska.

The death of Rev. Melvin E. Trotter at his home near Holland, Mich., on September 11, removes one of the best known leaders of city mission work and evangelism in this country. He is said to have organized more than sixty-seven city missions in the United States.

Dr. George Buttrick, president of the Federal Council of Churches, and a leading Presbyterian minister of New York City, met with an automobile accident in Pennsylvania recently. He was returning from his vacation spent in Michigan and his condition was reported as serious.

The dedication of the educational building of the Winona Methodist church was indeed



A. T. LAW, Ponchatoula, La. A consistent winner.

a happy occasion. Bishop Hoyt M. Dobbs led in the dedicatory service and preached the sermon following the dedication. The editor of this paper was the preacher for the evening hour.

Rev. W. R. Lott, district superintendent, urges the fourth quarterly conferences, the Victor Rally, and the fifth quarterly conferences for circuits as dates for reporting the completion of salary and benevolence payments preparatory to the meeting of the Annual Conference on November 6.

Bro. J. H. Rogers, of Hazlehurst, whose illness was mentioned in these columns recently, passed away on Friday night, September 20, and was buried the following day from the Methodist church, in Hazlehurst,

of which he had been a member for fifty-six years and an official for nearly fifty years.

Bro. R. J. Fairchild, a faithful member of the Bethesda Methodist church on the Gallman charge, and a delegate to the forthcoming Annual Conference, died in the Baptist Hospital, at Jackson, on September 26. In his going the church has lost a good man and one who was loyal to its program of work.

The Executive Committee of the Board of Missions and Church Extension of the Methodist Church, in session in New York City, elected Miss Dorothy McConnell, daughter of Bishop and Mrs. Francis J. McConnell, of New York, woman editor of the World Outlook, to succeed the late Miss Sarah Estelle Haskin.

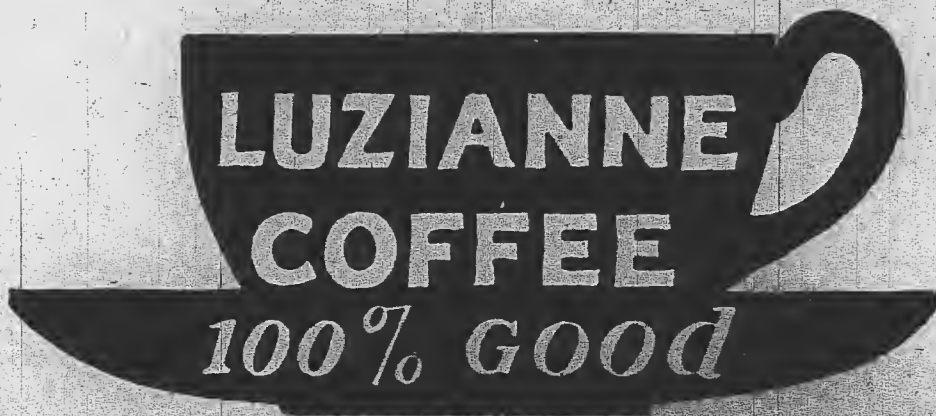
The Methodist Church at Rienzi, Miss., will be dedicated on Sunday, Oct. 20, at 11 a. m., at which time Rev. W. R. Lott, district superintendent, will preach the dedicatory sermon. Rev. W. R. Goudelock, pastor, and his people deserve very great credit for the erection of this beautiful brick church which was paid for as it was being constructed.

Bro. R. E. McInturff, retired railroad conductor, a Methodist, and a staunch friend of the Advocate, paid an appreciated call at the Advocate office on Thursday of last week. We are glad to note that Bro. McInturff is seemingly in good health and that he maintains the fine Christian spirit which has characterized him through the years.

Rev. Jesse F. Watson, well known in the North Mississippi Conference, and now pastor at Eunice, N. Mexico, continues to read the Advocate, and he writes interestingly of the outlook of the Church and the world in these difficult days. Bro. Watson is a good friend of the editor, and his wife is a native of Carroll county, Miss., our own home county.

Rev. C. D. Atkinson, pastor at Opelousas, was the preacher for the Homecoming Day on the Clay circuit, Sept. 29. The service was held at Prospect church, and it was from that charge that Bro. Atkinson received his local preacher's license fifty years ago, which was signed by Rev. Robert Randle, presiding elder, and J. M. T. Hancock, secretary.

Rev. H. B. Varner says that he has received into the churches of the St. Francisville charge, Louisiana Conference, thirty-three persons this year, most of them on profession of faith, and it is expected that the benevolent giving of his charge will



be increased sixty per cent over that of last year. This has been accomplished through the enlistment of his church membership for personal solicitation.

Friends of Mrs. P. B. McCullin, who has been making her home at Springhill, La., will be interested to learn that she has now moved to Athens, La., which will be her address for the future.

Rev. Carl Lueg, pastor at Hammond, La., is in a meeting assisted by Mr. James V. Reed, of Fort Worth. At the end of the first week Bro. Lueg reports a fine attendance, appealing messages, and three services daily. Bro. Reed goes from Hammond to begin a meeting at Ponchatoula at the end of this week.

A city-wide standard training school for New Orleans will be held at First Church beginning next Sunday afternoon. Eight courses will be offered and the teachers are to be: Drs. Foster Gamble, A. P. Hamilton, H. P. Pritchett, Joseph Lee, Aubry Walton, Miss Myrtle Charles, Mrs. W. A. Jenkins and Mrs. C. W. Kent.

A note from Rev. J. W. Leggett, Jr., pastor at Laurel, Miss., brings us the news of the death of Rev. J. T. Nicholson, a retired member of the Mississippi Conference. He died at his home in Laurel on Monday night, September 23, and was buried from the First Methodist church on Wednesday, the 25th. Services were conducted by Rev. J. W. Leggett, Jr., Rev. W. B. Alsworth, Rev. J. T. Leggett and Rev. W. J. Ferguson.

A note from Mrs. J. W. Raper says that they have moved from Paris, and are now located at 301 N. W. Court Street, Water Valley, Miss. Bro. Raper is much improved and is able to walk with a helper on each side to the table for his meals. Sister Raper desires to express to her friends her deep gratitude for their prayers and other manifestations of interest during Bro. Raper's illness. She mentions especially Bros. Nabors, Neblett and Moore.

Resolutions are being prepared, according to Dr. C. O. Ransford, of the Nashville Christian Advocate, to secure Conference action urging the President, the Secretaries of War and the Navy, and the Division of Aviation to "Immediately take measures if and when the young manhood of the nation should be assembled in training for either preparedness or war, that no alcoholic beverages shall be permitted on or near any fort, reservation, field or training camp where any military forces are assembled."

Rev. H. P. Wall, a local preacher, and vice-chairman of the Board of Stewards, Carrollton Avenue church, in New Orleans, has been elected by the class, which was organized and taught for so many years by the late W. H. Black, to be its new teacher. The class has designated Oct. 6, the first Sunday of the new Church School year, as Rally Day. Effort is being made to reach all of the 350 members and to have the largest attendance on that day that the class has enjoyed for many years.

Rev. E. D. Simpson, pastor at DeKalb, Miss., reports a year of activity on his charge in which he has been supported ably by Mrs. L. D. Calvert, district director of children's work; Mrs. J. M. McWilliams, Mrs. Guy Campbell, Misses Dorothy Simpson, Elizabeth Skipper, Deloris Shepherd, as well as a large number of helpers from his own church, in the holding of five vacation church schools. Bro. Simpson himself has taught five classes in worship, and Mrs. J. C. Burroughs, Mississippi Conference, direc-

tor of children's work, taught a class in the church at Dekalb.

Dr. J. B. Hutton, who died in Jackson, Miss., on Sunday, Sept. 22, was probably the best known and one of the ablest ministers of his denomination in the state. He was seventy-five years of age and had served as pastor of the First Presbyterian Church, Jackson, for more than forty years. He was stricken with an attack of ptomaine poisoning in Memphis and was brought home at his request, although he was gravely ill, and when a heart involvement developed every chance of recovery faded. Many outside Dr. Hutton's communion share the sorrow occasioned by his going from us.

An interesting letter from Dr. Walter McCullough, of Essex County Hospital, Cedar Grove, N. J., says that his mother, the widow of Rev. W. D. McCullough, late of the North Mississippi Conference, is now in her seventy-ninth year and retains all her mental faculties and an active interest in all current events, but that she is quite hard of hearing and her sight is seriously impaired on account of cataract which affects both eyes. She still reads the Advocate with the assistance of a reading glass and finds in it a revival of happy memories of days when she served in the North Mississippi Conference with her sainted husband.

A MESSAGE FROM BISHOP SMITH

No institution of Louisiana Methodism is nearer to the hearts of our people than is the Orphanage at Ruston, and none is doing a more Christ-like work. The Church takes great pride in the long and constructive ministry of Dr. and Mrs. R. W. Vaughan at the Orphanage, and in the splendid fashion in which Bro. and Mrs. C. B. White are carrying on in the same tradition. With the fearful destruction in manhood and physical property now going on in so large a part of the world, we are reminded anew of the responsibility resting upon America to rebuild the world in the days ahead, and especially of the fact that this responsibility will rest upon those who are children and youth today. Never has work among this group had greater possibilities than it has today, and never in its history has the Orphanage been more deserving of support than today. This has been a good average year at the Orphanage, but there have been extraordinary expenses in the form of repairs, quadrennial insurance payments, etc. Louisiana Methodism does not want to see a deficit at Ruston in any year, and certainly not in this first year of United Methodism. Let Harvest Day, October 13th, be observed in every church and church school in the Conference, and every need of the Orphanage will be abundantly met. That Louisiana Methodism will respond, no informed person can in the least doubt.

Faithfully,

A. FRANK SMITH.

CONCERNING MISSIONARY SUNDAY

At the request of the group meeting at Gallman, I wrote Dr. Cram concerning the offering to be taken on Missionary Sunday, October 20th. In reply he states that this offering will be for the general benevolent work of the church, will be sent to our Conference Treasurer, and will count on our apportionment for General and Conference Work.

J. B. CAIN.

NOTICE! LOUISIANA PREACHERS

Pastors' Annual Conference Statistical Report blanks will be mailed to each preacher in charge within a few days, without charge. You will be required to make your Statistical reports on these new blanks. No reports will be accepted on the old forms.

Please make a careful study of these new forms, and make your report as accurate as possible, and send direct to me your table 1 and 2 a week, or sooner, before the Conference convenes. Be sure to have your table 3 ready to hand in the first day of the Conference, so you will not hold up the important work of the Statistical Secretaries.

ROBT. W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

Ruston, La.

CORINTH DISTRICT VICTORY RALLY

All the pastors, stewards and charge leaders of the Corinth district are urged to attend the VICTORY RALLY at Gunter church, October 8. The program will begin at 10:30 a. m. This rally is designed to stimulate the local churches to make a complete report at Annual Conference, November 6, at Columbus, Miss.

W. R. LOTT, D. S.

OXFORD-HOLLY SPRINGS UNION MEETING

The Oxford-Holly Springs Young People's Union meeting was held in Holly Springs on September 12. There were forty-four present including four visitors from the North East Union. The program on "What Makes Life Abundant?" was led by Miss Elizabeth Cochran, of Holly Springs. Others taking part on the program were Misses Frances Moore, Mabel McClatchey, Ruby Sigman and Mr. John Maxey, all of Holly Springs. Lives of famous men in history were discussed, showing what they meant to the fellowman. The challenge was for all to live the abundant life, for that is the most valuable thing we can possess. The young people enjoyed a special number played by four members of the Holly Springs school band. Those who composed the quartet were Miss France Newsom, Miss Jean McClatchey, Mr. Billie Ragsdale and Mr. Keener Ragsdale. Games and contests were enjoyed under the able direction of Miss Elizabeth Kizer and Miss Mamie Vick. Mr. Keener Ragsdale and Mrs. Jesse Helms served delicious sandwiches, cakes, mince and hot chocolate.

A DISTRESS CALL

Dear Dr. Duren: I wish you would make a call in your next issue of the Advocate for clothes, shoes and anything that men, women and children can use.

The flood has left this country in a very serious condition. Some of the people have lost all of their crops. They have nothing left to buy winter clothing. Some of the teachers in our school tell me that many of their children will have to stop school when cold weather comes because they have no shoes or winter clothing.

Bro. B. H. Andrews, of Lake Charles, has sent several boxes of clothing with us the other day. They went like hot cakes. Send boxes to me at Indian Bayou, La., by Paul.

October 3, 1940.

and I will see that the people who
it most will get it.

is a DISTRESS CALL.

W. T. GRAY.

BOOKS

by Joseph R. Sizoo, D. D., minister of the Collegiate Church of St. Nicholas, New York City. The Macmillan Co., New York, pp. 99, price \$1.25.

latest volume from the graceful pen of Sizoo is in the easy and delightful style for which he is justly famous. But in thirteen chapters will be found much more than a pleasing and effective literary work. He gives an effective delineation of the church which has become "cosmetic" and as having made formalism a substitute for religion. He says that hymn-singing on Sunday and rent-hymn-singing on Monday, and the Church has lost the sense of reality and become the exponent of "doctrines of love" and of "traditions wrapped in a robe of debate he pictures totalitarianism creating interest through its doing nothing. In a day when civilization is reduced to a life of ease, he proposes a life filled with meaning and purpose. This conception of religion which makes place and makes room for all of us. Who can do most for the kingdom of God are not the intellectually clever, but the spiritually humble, not those who have thrust themselves through to an opinion, those upon whom the heavens have been granted a great experience. In the humblest of the humble can have that revelation can come through a maker like Paul; through a shoe clerk like George Fox, or through a soldier like Francis. It is a significant fact that the Christian faith has always grown through the ranks of the obscure." In the words of the author, "The real spirit and message of the book."

Evangelism as a Modern Problem, by John Paul, evangelist, etc. The Herald Press, Scranton, Ky., pp. 62, paper, price 25 cents.

This little booklet undertakes to evaluate the modern form of the problems and possibilities of evangelism with a view of proposing a forward movement in soul-winning. It is sane, conservative without being reactionary, gives a splendid analysis of the present state of evangelism, and makes a valuable estimate of evangelistic methods. It is in no sense a manual of methods, but is a study of evangelistic principles and the use of which one must fashion his own tools. Dr. Paul exhibits, without saying so, an effective use of Scripture in evangelistic method and work. Its insistence upon the element of divine qualification, and its presentation of the question as to the age and attitude of the evangelist is most convincing. Any minister who would lack knowledge of effective evangelism will be so wrong in purchasing this booklet.

Constant Beliefs, by Paul Simpson McCreary. The Abingdon Press, New York, pp. 110, paper, price 50 cents.

This is one of the many "study books" which have come from the press in recent years. Practically one-half of it is devoted to a study of historical matters relating to the Scriptures and Church history. The remainder is devoted to what might be called brief outline studies of Protestantism. On the whole the book does not

impress us as being either strong or convincing. It appears to be a rather superficial study of great themes, perhaps necessarily so because of the end it is designed to serve. It is written in popular style and avoids all technical terms. Its treatment of such questions as prayer, sin and salvation seems to us to be somewhat indefinite and not calculated to clarify the thinking of one who has any uncertainty touching such questions.

SPORT For the Fun of It, a handbook of information on twenty sports, including the official rules, by John R. Tunis, illustrated by Johan Bull. A. S. Barnes and Company, New York, pp. 340, price \$2.50.

The twenty sports covered in this volume include: Archery, Badminton, Bowling, Deck Tennis, Fencing, Golf, Handball, Horse-shoes, Lawn Bowls, Paddle Tennis, Roque, Shuffleboard, Skating, Skiing, Softball, Squash Raquets, Squash Tennis, Table Tennis, Tennis and Volley Ball. The study of each game is complete with rules, officials, scoring, drawings of courts, etc., and a list of the necessary equipment. At the end of each sport study will be found a splendid bibliography dealing with the game, and a general bibliography of sports is included at the end of the work. The book will be of interest and will be helpful to one interested in any of the sports studied, and it should be an invaluable asset to directors of playgrounds and recreation halls. We do not know any other volume which covers so fully or so effectively all the popular sports.



Let's Celebrate Christmas, Parties, Plays, Carols, Legends, Poetry, Stories, by Horace G. Gardner, illustrated by Enda Potter. A. S. Barnes and Company, New York, pp. 212, price \$2.50.

This remarkable book of Christmas entertainment and suggestion seems to cover every necessity for making interesting, instructive and joyous the Christmas season. The home, the school, the club, the church—any place where Christmas parties are planned—come within the scope of its appeal. It is all that the title indicates plus suggestions for Christmas decoration, Christmas menus and recipes for Christmas dishes.

It begins with the Christmas story as given in Luke ii. 1-20, then follow: Legends, symbols and customs of Christmas; Christmas today in Europe and South American countries; Christmas parties and games, including three age-group entertainments; fifteen Christmas carols; two Christmas plays; and seventeen selections of Christmas stories and poetry. It is a veritable treasure-chest of information concerning Christmas, a library of Christmas literature, with menus for Christmas cakes, cookies, pudding, salads, candies and beverages. It would make a valuable addition to any family library and it would be an appropriate gift book.



Can Religious Education Be Christian? by Harrison S. Elliott. The Macmillan Company, New York, pp. 338, price \$2.50.

In this book, Dr. Elliott, professor and head of the Department of Religious Education and Psychology at Union Theological Seminary, shows a remarkable independence of his own field and of the common approach in religious education. In his view Christian education is not simply a process for indoctrinating youth with any particular type of theology or denominational belief, but it is rather the adjustment of historic faith to the ever widening horizon of religious experience. It is the reinterpretation of faith in the light of personal experience so that it may become usable and one's own, not just worship forms which are answers in themselves, nor fixing in the mind a particular denominational bias. It is a process of charging experience with a sense of reality, no less as respects moral implications and social responsibilities than the relation to God. Whatever the age of the convert or the suddenness of change, Dr. Elliott holds that Christian education, beginning at that point, is a growth toward moral and social maturity. He opposes the emphasis of Barth and Brunner, who hold that sin is rebellion against the sovereign authority and reign of God, and who teach a salvation which relates wholly to eternal destiny without necessarily affecting present relationships. He then shows that Wesley, under the influence of the Moravians and with the background of corruption in eighteenth century England, aimed his message at real and practical targets, as well as at the heavenly destiny. Whether one agrees with all that Dr. Elliott says or not, he will find in the pages of this book informing and helpful interpretations of one of the most difficult fields of Christian endeavor.

SUCCESS

By Alonzo Newton Benn

Success is something many think
A thing that can't be done,
Yet someone comes along with grit
And does it on the run;
For he with confidence in self
To critics pays no heed,
But pushes past the doubting throng
And quickly does the deed.

5000 East End Avenue.
Chicago, Illinois.

LOUISIANA CONFERENCE

Alexandria District—Fourth Round

Alexandria, Nov. 6, p.m.; preaching, Nov. 3, a.m.
Ball Circuit, at Ball, Oct. 20, 3 p.m.
Boyce, Oct. 30, p.m.
Bunkle, Oct. 9, p.m.
Campi-Provencal, at Provencal, Oct. 16, p.m.
Clear Creek, at Dry Prong, Oct. 17, p.m.
Colfax, Oct. 18, p.m.
Ferriday, Oct. 6, p.m.
Flora, Oct. 10, p.m.
Glenmora, Oct. 20, a.m.
Jena-Olla, at Jena, Oct. 3, p.m.
Jonesville, Oct. 6, 5 p.m.
Lecompte, Nov. 4, p.m.
Marksville, at White's Chapel, Oct. 27, a.m.
Melder, at Fellowship, Oct. 27, p.m.
Melville, at Palmetto, Oct. 13, p.m.
Montgomery, Oct. 15, p.m.
Montrose, Oct. 28, 6 p.m.
Mt. Zion, at Mt. Zion, Nov. 9, p.m.
Natchitoches, Oct. 28, 7:30 p.m.
Oakdale, Nov. 10, p.m.
Opelousas, Oct. 13, a.m.
Palestine Court, at Palestine, Nov. 8, p.m.
Pineville, Nov. 5, p.m.
Pleasant Hill, at Pleasant Hill, Nov. 10, a.m.
Pollock, Oct. 8, p.m.
Rochelle-Tullos, at Tullos, Sept. 22, p.m.
Sicily Island, at Harrisonburg, Oct. 6, a.m.
Trout-Good Pine, Oct. 20, p.m.
Ward's Chapel, Oct. 31, p.m.
Winnfield, Nov. 3, 3 p.m.
Winnfield Ct., at South Winnfield, Nov. 3, 7:30 p.m.

H. H. HARPER, D. S.

THE CHURCH PEW

LAY LEADERSHIP IN THE METHODIST CHURCH

By B. F. Wentworth

A NEGLECTED SOURCE OF POWER

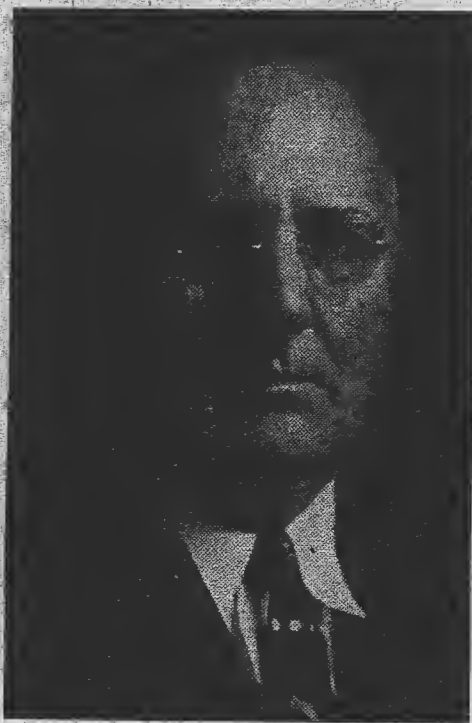
Methodism had its beginning through lay leadership. With the exception of John Wesley and his brother, Charles, lay leaders were the most important factor in the early growth of the church. Mr. Wesley called his first workers "assistants" and "helpers." With the exception of a few ministers from the Church of England, these "assistants" were laymen who were moved by the spirit to spread the good news. Thomas Maxfield, one of the young converts, offered himself to Mr. Wesley to help spread the gospel, and Mr. Wesley accepted him with some misgivings, for all his ecclesiastical background forbade allowing laymen to perform the offices of a minister. Maxfield was given a general leave to "exhort," but he couldn't keep from preaching. Wesley tells how others came, Thomas Richards and Thomas Westall. In this case it was a John that was the doubter, while the Thomas' walked in faith, so says Dr. Du Bose in his "Francis Asbury." Then came John Nelson, the Yorkshire stone-mason, whose testimony was accepted as gospel by his friends and neighbors. Wesley visited him and was obliged to confess that it was the leading of the Lord. So lay preaching began in Methodism, until three hundred lay preachers were doing work in the English conferences, all within the lifetime of Wesley.

The next chapter, in America, had similar beginnings. No one sent Robert Strawbridge and Philip Embury, two local preachers from Ireland, except the spirit of colonization and the spirit of God. These men and other laymen preached the gospel and began a Methodist following so that the English conferences had to send help. Francis Asbury, a sadler's apprentice, began his work as a local preacher around his home town. After about ten years he offered himself for service in the New World. He was not long on the field before he employed lay preachers as in England. St. George's Church, Philadelphia, became the center church of his parish. A number of preaching places were attached to the charge, again using the English system. So Methodism grew in the New World, guided by the full-time preacher with much help from the ordained layman.

In the town of Poland, Maine, Methodists came from New Gloucester, about 1750, and local preachers, Moses Emery and William Davis, started services. These services went on until Jesse Lee came to the community to preach, when a church was organized and a settled minister was employed. The local preachers then labored in other parts. William Davis went to Auburn and Lewiston, where he began class meetings which resulted in Methodist churches being organized there.

As Methodism grew away from the frontiers it let the laymen's end of the task slip. Had the laymen been represented in the Annual Conferences much earlier, would this have happened? For many years after the days of Francis Asbury, however, Methodism continued to grow on the foundations laid by the laymen. With the new settlers came the local preachers who started meetings in the homes.

So goes the story of the great service that laymen have rendered to the kingdom and the church. At present we have little use for the lay preacher and a charge that has one preaching point is the ideal kind of charge. Those ministers who have more than one church are thought of as inferior. The new legislation in the United Church shows that the leaders of the United Church are not acquainted with the two-point, or larger, charge. They call for a united quarterly conference, which can be only an ideal for some years to come, since we have kept the quarterly conference separate for many years. Let me suggest here that we are back to the days of the old frontiers again in rural America. Laymen must once more lead the way for Methodism and Protestantism if we are to see a rural America that remembers its heritage of religion.



F. J. McCoy, Lecompte, La. A staunch leader.

Where those local preachers of the early settlements labored came the fires of denominationalism that burned over the land and left skeletons of a religious life here and there. Churches have been abandoned or torn down, although many good people still live about them. Many of these people are descendants of the old pioneer families that gave to the church, ministers and local preachers in an astonishing number. The countryside has been left to indifference by the great denominations that pioneered it, or to be burned over by small sects that have no message for the intelligent and aggressive Americans that live in many of these areas. The denominations, including our own, have left because we have fallen back upon the full-time ministry as our only plan to service the churches. When Francis Asbury came to New York from England, he found Richard Boardman, the General Superintendent, and his men in the cities. Asbury could not stand this inertia and began to go out to the people, a policy which Boardman later adopted with enthusiasm.

The Methodist Church is now in that period of stagnation in which Asbury found it, staying in the cities and towns. The new challenge has been sounded for years, by our Board of Home Missions through its Rural Department, on somewhat deaf ears,

but now is made new again by one paragraph in Mott's book, "Methodism United for Action," when he says, "Methodist Church . . . is destined to a large part in this needy field (the rural field) in the years right before us. To this it should address itself to the working of a really masterly policy. . . and, in junction with other denominations, the development of larger model parishes." The writer of the study manual on the apparently is unacquainted with the meaning of these lines and so gives no more of the work that we are doing in parishes in the Methodist Church, in states. Many of our leaders do not know what a larger parish is, although many have been among the leaders in the movement for years.

It is time that we adopted a "really masterly policy" toward rural America. We cannot send full-time men into the country, on the one side, we can send lay preachers out to the centers under the guidance of our men at the centers, just as they did at St. George's Church, in Asbury's day. We can give to rural people a real, strong faith that can match the social and economic programs that they get from the Grange and Farm Bureau. We must bring ourselves to cooperate with other denominations in bringing the services of the church to these rural areas.

The opportunities are all around us. Think of a village of a hundred people that has a Sunday school, but no church. The Sunday school is not denominational and has no help from any church. The youth that should come to the church for life decisions have no church to join. Decisions are made. Within six miles are eight large Protestant churches, but no one's business to serve them. One point in our larger parish had a Sunday school for forty years with no church to join. The children grew up and became children, and in all those years there were no records to show that any of these children committed themselves to the church and joined a church. Consequently they weren't even able to raise up enough leaders to carry on that small Sunday school by themselves. Both of these villages need their leaders, in the olden days, to lead the churches at the centers. How can those churches have paid for that? Let us use our laymen and get once more that dynamic spirit that spoke the word of God to the peoples of our frontiers.

—Zions Herald

BEHOLD—

By Jessie Selser Sheppard

Across my kitchen window grew a vine
Its tiny tendrils caught inside the pane
And coral flowers bloomed there,
mine—

A vivid show of pink and olive green
And early in the mornings I would see
Beside the window sipping coffee,
A humming bird would fly close up to me
And thrust his bill into the flowers.

Bright hued racemes, gray bird and
dew,

A picture and a message meant for me
A special joy and sanctity I knew,
For those I loved I breathed an
plea!

O youth, why search for God in
high,
When He reveals Himself in things so
low.

Wisner, La.

The medical missionary is a man
and a half.—Robert Moffat.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
212 15th St., Meridian, Miss.

IMPORTANT—The name of the delegate to each newly elected Woman's Society of Christian Service (who is the newly elected president or her duly elected alter ego) who is to attend the organizational meeting of the conference Woman's Society of Christian Service, to be held in Natchez, Miss., October 9, 10, 1940, is to be sent to Mrs. J. B. Kaiser, Box 351, Natchez, Miss. Please state whether the delegate is going by car, and whether she will have the use of the car while in Natchez.

—The Jefferson Street church, which has been the scene of so many historic events in Mississippi Methodism, was the scene of another such event when the women of the church met for the charter meeting of the Woman's Society of Christian Service. Beautiful flowers added a decorative touch to the dignified and warm atmosphere of the auditorium, a vase of yellow chrysanthemums and flowers being sent by the Board of Christian Service as a token of their cooperation. The record of the charter meeting of the Woman's Missionary Society, organized 100 years ago, was read by Mrs. Chas. Head, the original minutes kept by her mother.

The pastor, Rev. J. L. Neill, presided. The ritualistic service was followed. Names were enrolled in a beautiful book originally belonging to Miss Janet Head and used by her while she served as business under the Woman's Missionary Society. It was presented to the Society by her brother, Mr. Charles Head. Descendants of the charter members of the 1884 organization signed the roll first.

T. H. Fore was elected to serve as president. A social hour followed the meeting, when members of the Washington church were special guests.

—The Woman's Society of Christian Service completed the study of "Up to the Mountains" in four lessons, one each afternoon of the same week. Mrs. Ruth Head, of Jackson, led the study which was with a "Migrant Luncheon," at which it was presented to Mrs. Daniels.

—With Rev. Wiley J. Ferguson, the pastor, presiding, the women of the Flora and Benton churches met in joint session to organize the Woman's Society of Christian Service. The impressive service prepared for the charter meeting was used. This was followed immediately by the installation of the officers. Pictures were taken of the group to be preserved with the records. A social hour was enjoyed.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

New Albany Charter Meeting

Following a call by the pastor, the Rev. R. Scott, the organization of the new Woman's Society of Christian Service as the successor of the W. M. S., was held at the Methodist church here Monday afternoon,

with ninety-three charter members.

Officers of the new Society elected Monday were Mrs. Jamie G. Houston, President; Mrs. Lanier Nesbit, Vice-President; Mrs. Luther Robbins, Recording Secretary; Mrs. D. H. Hall, Corresponding Secretary; Mrs. Gaston Hill, Treasurer; Mrs. Gazelle Rhea, Assistant Treasurer; Mrs. W. C. Smallwood, Secretary of Missionary Education and Service; Mrs. E. B. Hamer, Advisory Secretary; Mrs. W. C. Harrison, Secretary of Supplies; Mrs. Charley Johnson, Secretary of Student Work; Mrs. L. S. Rogers and Mrs. Annie Mae Rogers, Secretaries of Literature and Publications; Mrs. J. K. Robbins, Secretary of Baby Specials.

Chairmen of Standing Committees were: Mrs. George A. Busby and Mrs. Sam Bell, Spiritual Life Groups; Mrs. Lanier Nesbit, Program; Mrs. Cliff Davis, Finance; Mrs. Walter Rogers, Fellowship; Mrs. Laverne Rogers, Membership; Mrs. A. L. Rogers, Status of Women; and Mrs. O. A. Mattox, Publicity and Printing.

The meeting, called to order by Rev. Mr. Scott, opened with his explanation of the reasons for the reorganization of the woman's organization. After Mrs. Luther Robbins, who was named temporary chairman, led a period of worship and praise, she made a statement of the purpose and plan of the W. S. C. S.

Enrollment was led by Mrs. Robbins, who used the special ceremony planned for the occasion. Those enrolled were ushered forward in six groups, with each group being asked to sign the enrollment book after having heard the pledge of service for which enrollment in the new organization stands. Hymns to the accompaniment of Mrs. Jamie Houston at the piano were sung during the ceremony.

Present among those becoming charter members of the W. S. C. S., in the historic action of the life of the New Albany Methodist Church, was Mrs. Silas Williams, a charter member of the first Ladies Aid Society of the New Albany Methodist Church, South, and subsequently of the Woman's Missionary Society. Now she is a charter member of the W. S. C. S.

MRS. O. A. MATTOX.

Water Valley

The W. S. C. S., of the First Methodist Church, was delightfully entertained Monday with an evening program given by Mrs. Olivia Matthews and the members of her circle. Hymns played softly by Mrs. T. O. Gore brought a feeling of devotion. "The Oriental in American Life" was the topic of discussion by Miss Ruth Hunter, Mrs. I. J. Marrs, Mrs. C. T. Robinson and Mrs. J. A. Fair. The meditation was by Mrs. L. M. Faith. Mrs. J. G. Carpenter gave a reading, "My Hours of Memory in Song," which was illustrated by Mrs. J. M. Colson in song, accompanied by soft strains of organ music by Mrs. J. B. Cowan. Each song was pantomimed: "Mighty Like A Rose," by Fay Cox; "School Days," by Mim Carpenter and Bill West; "Love's Old Sweet Song," by Dorothy Colson and I. J. Marrs, Jr.; "Keep the Home Fires Burning," by I. J. Marrs, Jr.; "I Love You Truly," by Frances Groves; "Mother" and "Old Rugged Cross," by Mrs. K. R. Sissell; "Silver Threads Among the Gold," by Mrs. Matthews, concluding with "My Task." After a short busi-

ness session delicious spiced tea and sandwiches were served during the social half-hour.

MRS. J. B. COWAN,
Supt. of Publicity.

Water Valley, Miss.

IS THERE MISSIONARY TERRITORY ADJACENT TO YOUR CHARGE?

Dear Dr. Duren: I am indebted to you for publishing Rev. J. F. Dring's article explaining the missionary need on my work (Pioneer charge). Thank you Bro. Dring. All Bro. Dring has said is true and more can be said, as to the appalling need of this community. These people are folks that have come from many different sections of the country, as earnest home seekers, and settled here in Boeuf River bottom, a very fine section of the country. This section has made marvelous advances in the last four or five years. In fact all that is here has come about in that time.

We have suffered from torrential rains which have destroyed eighty per cent of the crops. The government is trying to provide food and clothes for these people, our school system is taking care of their education, their moral and religious care is left to the church, and we have laid down on our job. We hear the time worn question asked over and over again at district conference, "Is there any missionary territory adjacent to your charge?"

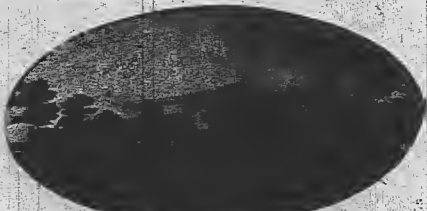
Yes is often the answer. This provokes oratory. Speeches and talks are made, with seeming enthusiasm, conference closes and nothing done about it until a year hence, and the question comes up again, and the flow of oratory is poured out again, and it is gone again. Let's put up or shut up. The Methodist people have the money and the men to do this work, and God will bless them who will kick in. Thank the Lord some are kicking in. I was in Oak Grove yesterday, and a man came across the street to where I was, and gave me five dollars to be applied on the building of this church, and today after a strenuous morning I was getting a little rest when someone knocked at the door. Mrs. Price answered the call, and Mrs. J. W. Waller, from Forest, had gotten out and gathered up chickens which were sold for six dollars and fifty cents cash. She gave this to Mrs. Price and said this is to help build Boeuf River Methodist church. I overheard her say one of our men said I am going to give them five dollars. I feel that this is money riding in on the wings of prayer. Ladies of our W. S. C. S., take a hint from the above and do likewise. I am not asking for myself. I have received for my services one dollar this year from this community. I am not complaining. I will gladly give my service and the use of my car to build this church. By the help of the good Lord, and the cooperation of the good people it shall be done.

Many letters have gone out (at my expense) asking for just a plate offering in your church, to be sent in to help in building the church. Brethren, don't throw my letter down and forget it. God's cause will suffer if you do. My faith clings to God that it will be done. "If God be for us, who can be against us?"

Sincerely yours,

J. C. PRICE.

We are the children of the converts of foreign missionaries, and fairness means that I must do unto others as men once did to me.—Maltbie D. Babcock.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 3, 1940

By Rev. W. C. Newman

THE GOSPEL OF LUKE

Lesson Text: Luke 1: 1-4; 2 Timothy 4:10;
Col. 4:14

The Gospel of Luke has been rightly called the most beautiful book in the world. Luke alone tells us the matchless stories of the Prodigal Son, The Lost Sheep, The Good Samaritan, The Rich Man and Lazarus, The Pharisee and the Publican. And he gives us the loveliest account of the Nativity of Jesus to be found anywhere in any language. Luke alone recorded those unsurpassable hymns, The Magnificat, Gloria In Excelsis, and Nunc Dimittis.

An Old-Time Doctor

But more than all this Luke carries us into the homes and hearts of the common people. Luke was a doctor. Who but a family physician knows the sufferings and sorrows, the hopes and desires, the needs and privations, the loneliness and hunger, the weaknesses and failures of us all? And who but a conscientious doctor has such compassion and pity, such eagerness to heal and minister?

Paul called Luke "The Beloved Physician," which leaves no doubt of his tenderness and concern for all who have need.

Friend of the Poor

You cannot read Luke's books without seeing that his greatest concern is for the underprivileged. While Matthew was primarily interested in theology, giving us the clearest report of the Sermon on the Mount, and other teachings of Jesus, Luke was interested in the poor, the lost, the widows, the lepers. And the burden of his message is the love of God and of Christ toward them. His pen portrait of Jesus might well be called "Friend of All Mankind."

A Gentleman and a Scholar

A discriminating reader cannot miss the fact that the writings of Luke are superior in literary style. Not that he wrote only for the scholars, but that he went deeper into the study of the life of Jesus than any other writer. His Gospel is unique in its historical accuracy.

As a physician and a Greek Luke had all the benefit of the highest culture in the world of his day, and the very best education that could be obtained. And to add to the value of his Gospel he tells us that he had read many books about Jesus, and had sought out eye witnesses in order to get the facts. He also tells us that his purpose in writing at all was to give a full and true account of "all that Jesus began both to do and to teach." Thus as a faithful biographer always does, Luke spent years in research and investigation that he might paint a true

picture of the Man about whom he wrote.

Loyal Friend

There is moving pathos in the last two lines contained in our lesson text today. In succinct words and with emphatic brevity is told the story of the tragic unfaithfulness of Demas, who deserted Paul when the going got hard. In equally simple language Paul tells of the loyalty and abiding friendship which Luke gave to him. He stood by Paul in all his troubles from the time Paul crossed the Aegean sea into Europe until the day of his death. In prison, in sickness, in persecution, in weariness of body and mind, Paul could always count on Luke, "the beloved physician," to bring comfort and encouragement as well as healing.

Zealous Evangelist

But it was not in either of the foregoing



J. B. GRAMBLING, Bogalusa, La. A good soldier.

fields that Luke really reached his greatest height. It is significant that in both his books Luke gives expression to the most eager desire of his life, to persuade men of the "certainty" of the religion of Jesus. Every chapter of his Gospel breathes an earnest appeal for men to love and follow Jesus. He calls upon them to return from the far country and live in the Father's home. He holds out the glorious promise of forgiveness and new life to sinful men and wicked women who will turn to the Saviour. He pleads the beauty and goodness of Jesus, and the wonderful works that He did for all kinds of people. He passionately tries to win Theophilus and all who read his books to love his lovely Christ.

NEW ORLEANS TRAINING SCHOOL, Oct. 6-11, 1940

The Methodist Church and Its Work: Dr. Foster K. Gamble, Editor, The Alabama Christian Advocate. Course for: Members of Boards of Stewards and all laymen interested in the work of the Church.

The Church Working With Young Adults:

Dr. A. P. Hamilton, professor at Mills College. Excellent in this field. All you adults.

Recreational Leadership: Miss My Charles, professor at Hendrix College. Course for: Leaders of recreation for youth and adults, and recreational leaders in local churches.

Understanding Adolescent Youth: Dr. P. Pritchett, head of the Department of Psychology at Southern Methodist University and specialist in the field of psychology. Course for: All workers with youth, 12 years. Also for parents. Church School teachers and counselors especially interested.

Course on the Bible, The Acts: Dr. D. Lee, assistant professor of Church History, Emory University. Course for: adults who have no position in the Church for which training could be secured in other courses.

Personal Religion: Dr. Walton, pastor, Texarkana, Ark. An outstanding leader of youth has been secured for this course. Young people only, ages 16-23.

A Study of Younger Children: Mrs. W. Jenkins, Birmingham, Ala. An instructor at Lake Junaluska and Mt. Sequoyah Training Schools. Course for: All teachers and workers with nursery and beginner children. Parents will also find this a valuable course. The Use of the Bible With Children: C. W. Kent, Waxahachie, Texas. Contributor to The Elementary Teacher, teaches regularly for General Board, and is instructor at Lake Junaluska and Mt. Sequoyah. Course for: All teachers and workers in the children's Division.

There is a course for every one! Complete prospectus for an attendance of 175 and ready indicated.

CEASE FIRING

For once in my life I have to advise preachers and laymen of the Baton Rouge District that I do not need any more money for the fund which we were raising for Rev. J. P. Bonnacarrere's salary. The response has been so fine that I must decline any more gifts for this purpose. There is any money which you want to give for the general relief of Southern Louisiana, you may send it to me and I will forward it to the proper authorities. I wish to take this opportunity of thanking every charge which helped so generously in this cause. Bro. Bonnacarrere adds words of appreciation also.

Amite, \$17; Bogalusa, \$12; Blacksville, \$10; Baker, \$15.60; Baton Rouge, \$344; Baton Rouge, Istrouma, \$45; Clinton, \$14; Denham Springs, \$5; Gonzales, \$11.27; Greensburg, \$5; Hammond, \$20; Lott, \$6.31; Natalbany, \$4; Plaquemine, \$4; Springfield, \$7; St. Francisville, \$18.43; Walker, \$9.25; Zachary, \$15.

Total, \$579.06.

If there is a mistake in listing your name, please call it to my attention for I will credit some money in the bank which is credited to any charge.

J. HENRY BOWDON,
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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

COLUMNIST'S TRIBUTE TO THE CHURCH

There is no place in a vast city where one is so pleasantly and sincerely welcomed as the average church. For this alone one would



Mr. Jones

they would be filled with a fresh clarity of vision about the church. Also, I like the proverbial "go to church again." Many are that way matters of the spirit

time when as never before have we bolstering of cherished beliefs."

McIntyre wrote these musings only while before his passing. He and his went out for an aimless stroll one Sunday evening in New York. They came to an ancient church, heard the strains of organ, entered and sat through the

the first time since his courting days, he said, he joined in a hymn. The text of the sermon was from Isaiah, "Thou wilt be perfect in peace whose mind is on Thee." Stripped of verbiage, it was another version of the aged sim-Trust in the Lord. "Yet it had a warmth that sparked an inner glow," according to McIntyre.

There is what the famed writer wrote in his column as regards church attendance: "Many reluctants I am continually finding inside a religious edifice, for perfect attendance. It requires only a little out of the week and there is no place where one may so satisfyingly find something surprising and almost unbelievable."

It is not, that O. O. McIntyre had a experience within a few weeks of his passing and wrote so beautifully of the church? Perhaps it was a premonition, possibly only a coincidence, but what was it is arresting.

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THE DEBTOR

Rev. Vivian T. Pomeroy, D. D.

My dear acquaintance, who, although not a genius in all other respects, has been able to reckon figures. She is an amusing person, and perhaps most amusing when she is trying to discover how seven and nine make sixteen or one. Her ideas about life and people, indeed everything under the sun, are invariably right. When I wish to

take really good advice, I cannot do better than ask her for it, indeed, I often do so. She is never too busy or too idle to do lovely and exciting things for others. She is never too tired to make one laugh or to laugh herself. But the fact remains—she cannot do sums.

Therefore, you can imagine her thrill and amazement when, some years ago, she was invited to meet a mathematical genius, an astonishing man, who could add or subtract at a glance any figures. Thousands, millions, billions—it was all as simple as two and two to him. My dear acquaintance was lost in wonder. She gazed at the strange little man with awe. For an hour he did those amazing sums, without writing anything, in his head. In a second, in what seemed less than a second, he did most difficult, enormous mathematical problems.

When the mathematical genius had finished his performance, my dear acquaint-



J. L. BEASLEY, Baker, La., sent 24 subscriptions from a circuit.

ance spoke to him. She was breathless with admiration, but she succeeded in speaking to him. She is above all a very human person, and she found out that, when you are a genius like that it is hard to make a living. So she invited him to dinner. He came. He was rather odd and seemed a trifle dull, when not doing sums. There is not much scope for reckoning in a dinner conversation, but the genius ate heartily.

Before he left, he had talked much about himself and his difficult life. My friend was very sympathetic. When the genius left the house, he had borrowed fifty dollars from her. She was quite glad to lend it. She is not rich, but she felt he needed it badly at the moment; besides he promised to pay it back at the end of the month. And to whom could it be safer to lend money than to a man who reckoned millions like lightning?

The mathematical genius went away, and months passed. Years passed, and the fifty dollars never came back. At last my dear acquaintance thought it very funny—and in a way it certainly was. When she told me about it, she said: "You see,

clever; and I can never reckon seven times nine." I laughed; but I said seriously: "No, you can't reckon; but I've never known you forget to pay back a single cent—or what amounts to the same thing—borrowed from another. You can't count; but everybody can count on you."

I call this a good story, even although it is a true one.—Reprinted by special permission of the author and the Christian Leader.

MT. SEQUOYAH CONFERENCE ON EVANGELISM

Dear Dr. Duren: I have been designated to report to the New Orleans Christian Advocate the proceedings of the Conference on Evangelism held at Mt. Sequoyah, September 1-6.

The Conference on Evangelism was a project of the Commission on Evangelism of the new Methodist Church, being planned and directed by Bishop C. C. Selecman, Chairman, and Dr. Harry Denman, Secretary of the Commission. Under their leadership 100 young preachers, representing every Conference in the South Central Jurisdiction, assembled "with one accord in one place" for a week of prayer, study and witnessing such inspiration and joy as had seldom been experienced by these young Methodist preachers. Like the disciples of old, these young men withdrew into the mountains to study and pray, and then went down into the valleys and into the byways and highways, the cities and the villages, to witness to the living Christ. Sometimes "two by two," more often in groups of nine or more, they preached in the jails, on the streets, in C. C. C. camps, canning factories, sawmills, theatres, hospitals and churches in and around Fayetteville, holding up Christ the hope of the world and the Savior of whomsoever would believe on Him. Every type of evangelism except educational evangelism was actually put into practice: Personal, Visitation, Case, Mass, etc. To many of the "boys" street preaching and witnessing to Christ in public places was a new and glorious experience. It was indeed a true "revival" of preachers which should spread as a great flame throughout Methodism and kindle many heart-warming fires wherever these reborn witnesses go, reforming this continent and spreading scriptural holiness throughout the land.

Dr. Denman brought messages daily on "How to do Personal Work"; Dr. Paul R. Horton, pastor of First Methodist Church, St. Petersburg, Florida, lectured on "The Promotion and Following-Up of the Revival"; and Bishop Selecman brought inspirational messages on "Methodism and Evangelism" each morning and evening.

The Louisiana Conference was represented by Rev. A. C. Lawton, Rev. Otis Spinks, Rev. Elwyn Chaney, Rev. Bill Reid and Rev. Al Brown. We are all deeply grateful for this Conference on Evangelism. We feel that a united and reborn Methodism has a great mission "for such an hour as this," but an opportunity which she will miss unless she becomes again a witnessing church.

ALFRED M. BROWN.

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WILLIAM NOAH DUNCAN

William Noah Duncan was born November 20, 1875, in Hardeman county, Tenn., some sixty miles east of Memphis. His parents were Andrew Jefferson and Frances Railey Duncan. Both father and mother were natives of Mississippi. His mother died in early life. She left to her young son the heritage of a sweet Christian character. The father lived to a ripe old age. He spent the last months of his life in the home of his presiding elder son, Bro. Duncan, in Columbus, Miss. In 1932 he passed to his reward from the Methodist Hospital in Memphis. For thirty-two years he was a devoted member of Union Avenue Methodist Church in Memphis. He had no small part in developing that church, having served it in three official capacities—as exhorter, steward and trustee. Thus we see that Rev. William Noah Duncan's fine background was prophetic of the useful life that he lived.

Bro. Duncan was educated in the public schools of Tennessee, in the Agricultural High School of Alcorn county, Miss., and in Millsaps College at Jackson, Miss. From the last named institution in 1905, he received the A. B. degree. In the college year of 1904-05 he was literary editor of *The Millsaps Collegian*, a magazine issued by the student body. In college Bro. Duncan was studious. He acquitted himself in the classroom and on the campus in a way that won for him the confidence of his professors and the esteem of his fellow students.

In 1905, Bro. Duncan was happily married to Miss Carrie Sue Foote, of Kosciusko and Tchula, Miss. Miss Foote was a college graduate, a good musician, and a lover of good books. She enjoyed the association of her friends. These accomplishments enabled her faithfully to stand by and courageously to support her husband in his work during the thirty-five years of their married life. To this union were born two daughters, Hester Frances and Dorothy Sue. The former, now Mrs. Lamar Maxwell, of Drew, Miss., is a graduate of Grenada College. The latter was called to her heavenly home in 1918. Bro. Duncan is survived by his wife, his daughter and her husband, his grandson, Lamar Maxwell, Jr., and a brother and a sister, Mr. Carl Duncan and Mrs. Helen Dawkins, both of Memphis.

Bro. Duncan was converted early in life. In July, 1897, he was licensed to preach. He was ordained local deacon in 1901, was admitted on trial into the North Mississippi Conference in 1905, and was ordained elder by Bishop Hendrix in 1906. He served the following appointments: Pickens circuit, 1905, 1906; Shaw and Boyle, 1907; Durant, 1908, 1909; Batesville, 1910, 1911; Senatobia, 1912, 1913; Holly Springs, 1914, 1915; Winona, 1916, 1917, 1918; Drew, 1919-1924, inclusive; Okolona, 1925; Macon, 1926, 1927, and part of 1928; Columbus District, 1928-1931, inclusive; Greenwood District, 1932-1934, inclusive; Tunica, 1935, 1936; Indianola, 1937; Ruleville and Doddsville, 1938. Here ended his active service in the ministry. Summing up his years of service, we find that he was eight years a local preacher, twenty-eight years a pastor, and seven years a presiding elder. He literally gave himself to his work. When he was in the local ranks attending school, his services as preacher were in demand, and after he joined the Conference they continued to be in demand as long as he was able to serve. Bro. Duncan was loved by the members of his Annual Conference. He was honored by being placed on a number of the important Conference Boards and Committees, and he served a long term of years as secretary of

a number of these boards. He was elected delegate to the General Conference which convened at Dallas, Texas, in 1930.

Bro. Duncan's interests were broad. His brotherhood loyalties were varied and strong. In his college days the activities incident to his leadership duties in the Kappa Sigma Fraternity added much joy to these buoyant days. Progressing as a citizen, all kinds of civic interests appealed to him. As a Rotarian he widened his circle of influence. He was a Scottish Rite Mason, a Knights Templar and a Shriner. In these fraternal organizations he formed close friendships with his brethren of every creed.

On the night of July 14, 1938, Bro. Duncan suffered a severe stroke of paralysis at his parsonage home in Ruleville. The fidelity of his Ruleville and Doddsville people was both touching and beautiful. Although it was then quite a while until Conference, they would not have any other



W. N. DUNCAN

pastor. They more than met his monthly salary. They did all in their power to bring him comfort and health. His presiding elder and neighboring pastors supplied his churches with morning services until the meeting of the Annual Conference. At this Conference, which met at New Albany, he was superannuated.

Prior to the meeting of the New Albany Conference, Bro. and Sister Duncan moved to the home of their daughter, in Drew, where he had served as pastor for six consecutive years. Few pastors have ever been more beloved by a people than Bro. Duncan was by the people of Drew, and he wholeheartedly and unstintingly reciprocated their love. So, when their former pastor returned to them a paralytic man, their hearts overflowed with a love and tenderness seldom seen. The good people of this splendid little city were daily at his bedside to comfort and to minister. For two long years their love never tired. It held out to the end. Bro. Duncan was their sick superannuate. Everything in their power to do for his comfort was done.

On the morning of July 22, 1940, he complained of a desperate headache—the fore-

runner of another stroke. He continued grow worse, and at 4:30 p. m., he passed into the great beyond. At 3:30 p. m., July 23, his funeral was held in the Methodist church at Drew, conducted by his pastor, Rev. W. I. Henley, who was assisted by other ministers. The honorary pall bearers were the stewards of the Drew, Ruleville and Doddsville churches, and the ministers present. The active pall bearers were young men—nephews and close relatives of the family.

At the close of this funeral service at the church, conducted so lovingly by brethren of the ministry whom he loved dearly, the Drew Masonic Lodge was in charge of the rites. At the cemetery he spoke the solemn, inspiring words of a Masonic ritual. All the business houses of Drew closed during Bro. Duncan's funeral. The wealth of floral offerings, the throng of friends who lined the streets, bore testimony to the love, the respect, the esteem cherished for him by those who had felt the ennobling influence of his selfless love and service.

From all over the Conference, friends far and wide, there came messages of sympathy to the bereaved family. Friends of Bro. Duncan, expressing their personal loss in the passing of this faithful servant of God. The following excerpt from one of these letters expresses well the feeling of all: "I regarded him as a minister of unusual gifts, great purity and much fullness. The Church has too few preachers like him. He lived to high purpose, worked well, and I doubt not that he has earned upon a rich reward."

Bro. Duncan was a great preacher. He had a gift of good language that came from his native ability, wide reading and study. His arguments were forceful, brought strength to the weak faith, brightened the hopes of the despairing, exhortations had an earnest and sympathetic appeal to the sinner to quit sin and his heart to God. He loved to preach prayer. He excelled in prayer. So, when he preached on this great theme he was on familiar ground. Yes, Bro. Duncan was a great preacher.

The following quotation is a fitting picture of Bro. Duncan: "He spoke with thought and there was no indirection in his nature. He was steadfast, honest and at times severe, though never without cause. He could not endure that anyone should deviate from the truth, and when he passed his own word he kept it fully and loyally. Though he did not excuse weakness or dishonesty in others, he kept a close watch over his knowledge of such frailties, when the public weal demanded that he made known. Then he did not fear to open and plainly so that none who could misunderstand his meaning."

We thank God for such a man as William Noah Duncan.

JAS. T. McCAFFERTY

WE NEED

"We need today inspiration, not coercion. We need education, not seduction. We need appreciation of the individual, that is, not an assumption that all are alike. We need research so that we may know more. We need respect, not cynicism. We need faith, not hopelessness. We need ability to make homes and keep them. We need expansion, not mere restoration of sources, so that more than the needs of our population may have been met. We need more things, more widely distributed, with good manners."—Owen B. Young

WITH FEDERAL COUNCIL ACTION

September 19th, the day before the meeting of the Executive Committee of the Federal Council of Churches on September 20th in New York, a conference was held in Washington by some temperance workers concerning the lack of any provision in the Conscription Act for the protection of men in the training camps from the evils of the liquor and the evils of the liquor and the evils of the liquor. With President Wilson's action in support of the 1917 Selective Draft Act and strong and effective provisions for the evils of intemperance and vice. At this conference a statement was made which was presented to the Executive Committee of the Federal Council on September 20th, and was unanimously adopted. It is as follows:

That in the Selective Service Draft Act of May 18, 1917, providing for the protection of the man power of the nation during the World War, provision was made in that Act to protect the men in the services of the country from the evils of intemperance and vice; and that the Congress of the United States recently, on September 16, 1940, in the Selective Draft Act providing for the protection of the man power of the nation during peace time of large numbers of citizens into the military service for the purpose of training; and that no adequate provision has been made in the Act for the protection of the physical and moral welfare of the men during the training; therefore be it

Resolved, that we respectfully urge the War and Naval authorities of the United States to promulgate such regulations as will adequately safeguard the moral and physical well-being of the men who during the training period are called for this service in our country.

That the great importance of the physical and moral welfare of the men involved in the above action of the Executive Committee of the Federal Council of Churches writing to the secular and religious authorities throughout the country. All religious, moral and welfare organizations, and all desiring to protect the physical and moral welfare of the men in the training, as was done in 1917, are urged to take this action of the Federal Council and to pass resolutions, or write letters, addressing the same in the same manner. Morris Sheppard, Senate Building, D. C., who will see that the same is transmitted promptly to the proper War and Naval authorities.

That the members are asked not only to print the action of the Federal Council, but also to write editorials urging the War and Naval departments to study very carefully the provisions of the Selective Draft Act of 1917, concerning intemperance and vice, which greatly aided in turning out the best, most physically fit army the world has ever seen. It is proper to say that General Pershing and Admiral Sims co-operated to render effective in every way these provisions of the Draft.

JAMES CANNON, JR.

DEATH OF MISS ESTELLE HASKIN

All Methodism will mourn the death of Miss Sara Estelle Haskin, late woman editor of the World Outlook. For nearly forty years she had been identified with Methodist missionary work and had recently been elected to the editorial staff of the reunited Methodist Church.

Miss Haskin's death occurred at 6 p. m., Tuesday, September 17, in New York City, where with other members of the staff of the Board of Missions and Church Extension, she was attending a series of meetings incidental to the removal of missionary headquarters to New York City. Her death, attributed to arterial thrombosis, came unexpectedly and with but little warning. She is survived by two sisters, Mrs. J. S. Hunter, of Hendersonville, N. C., and Miss Jane Haskin, of Gatlinburg, Tenn., and two nephews and a niece.

Funeral rites were conducted at 10:30



MISS ESTELLE HASKIN

a. m., Saturday, September 21, from Scarritt College. Dr. W. G. Cram, Dr. J. L. Cuninggim, Dr. A. El. Barnett and others took part in the service. Interment was in the missionary plot at Woodlawn Memorial Park, and her grave was made beside that of Miss Lochie Rankin, the first woman missionary of the Methodist Episcopal Church, South.

Miss Haskin entered home mission work of the Methodist Church in 1903, after completing her course at Scarritt Bible and Training School, then in Kansas City, Mo. Her first work was to organize a community Wesley House at Dallas, Texas. She was later sent to Louisville, Ky., to reorganize city mission work there; and in 1906 she became a member of the faculty of the Methodist Training School in Nashville, Tenn. While here she became interested in Negro work and the establishment and successful growth of the Bethlehem Center movement is attributed largely to her efforts.

She became secretary of literature of the Woman's Missionary Council in 1918, and last July was elected to a similar post to serve the reunited Methodist Church. An article written by her in the September World Outlook tells of the successful consummation of the merging of the missionary interests of Methodist women. In formulating the plans and policies for the Woman's Society of Christian Service, in the

reunited Methodist Church, successor organization of the Woman's Missionary Society, Miss Haskin played an important and constructive role.

SOME OBSERVATIONS

For 39 years we have been in the itinerancy, and have had every normal experience of a Methodist preacher, serving charges from the mission class to those paying better salaries. We have never complained about our appointments, but have taken them as from the Lord. We have always sought to build up every interest of the Kingdom on the charges we have served.

We have been able to educate our children and stay out of debt. During these years we have observed some things.

We have seen preachers classified on the basis of salaries received; and not altogether on merit and ability and basis of real accomplishments.

We have seen preachers transferred from Conference to Conference in order to keep them in the higher-salaried class.

We have seen preachers, just as capable, and doing in many cases more efficient work, kept in the smaller-salaried class because those filling the higher-salaried places had to be "taken care of," and to "demote" them would make them feel bad.

On the other hand, we have seen preachers given chances in the better salaried appointments; but, failing to make good, had to be let down.

We have seen preachers more interested in self and salary than the interests of the Kingdom. Some have boosted and padded their own salaries in order to appear in the better salaried class. Some have had the benevolences reduced in order to keep their salaries on a high level.

We have known missionary-minded pastors who have worked hard to develop a missionary conscience among the members and build up interest in the benevolences, to be followed by pastors who would have the benevolences reduced in order to increase or maintain their salaries.

Too often we have seen records of charges paying good salaries to the pastors and paying nothing or almost nothing on the benevolences.

We have watched with sorrow the fading interest in the great missionary work of the Church in our North Mississippi Conference. For instance: In three years the salaries of our six district superintendents were increased \$1,370, and that of the pastors \$21,361, while payments on benevolences fell off \$1,501. Over a period of 20 years the average salary of the pastors has increased from \$1,209 to \$1,380, and that of the district superintendents from \$3,100 to \$4,108, while payments on benevolences, the life-

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line of the Church, were reduced to the tune of \$22,502.

We have known one presiding elder to scale down his own salary in favor of the weaker charges because he thought it out of proportion to that received by the pastors of the district.

We have heard district superintendents give as a reason for their high salaries, their car expense. All our circuit preachers also have a car expense running from \$300 to \$500, and often on salaries of less than \$1,000.

We have observed congregations undertaking building enterprises beyond their ability to finance, and in order to get out of debt would reduce the pastor's salary and pay little or nothing on benevolences, thus forcing the pastor and the benevolent claims to help them pay their church debt.

We have seen young preachers enter the Conference under the pledge to abstain from the use of tobacco, and totally disregard their pledge. We have yet to find a layman, familiar with this rule, who is happy over seeing his pastor using tobacco. Such preachers have violated their word of honor.

As we have observed these things, we have been made to feel that many of our preachers have failed to catch the true spirit of the Itinerary, and the mission to which the Master has called us.

These times, while nations are in the toils of bitter wars, and governments are crumbling, call for men wholly dedicated to God, who will cry aloud and spare not, and will lift up their voice like a trumpet, and show the people their transgression and sins.

We need men, who, catching the spirit of Isaiah, when he saw the Lord high and lifted up in the temple, after being purged of his sins, cried, "Here am I, send me."

We need men who have been delivered from the self-seeking spirit of place and preferment and high salaries, have a passion for the souls of men and for the extension of the Kingdom to the utmost corners of the earth.

We need men who recognize that the benevolences represent the life-line the Church throws out to a lost world, and with a passion born of the spirit of the Master, will strive to awake such a spirit in the rank and file of the Church.

We need men to lead our people into a revival for a passion to help save a lost world.

May such a spirit be poured out on every preacher in our Conference!

H. P. LEWIS.

THE CONSCIENTIOUS OBJECTOR

To the Editor: The present controversy over the necessity of instituting military training in peace time, as provided for in the Burke-Wadsworth Bill now pending in Congress, has again raised the issue of the conscientious objector. While the American Civil Liberties Union sees no issue of civil liberty in conscription *per se*, it has concerned itself with the conscientious objector clause. Working with various religious groups and church leaders, the Union has proposed a definite procedure for dealing with conscientious objectors and a wider latitude for the term. The Union, in cooperation with other interested organizations, has proposed amendments to the pending legislation following very closely the methods which have proved so successful in Great Britain.

According to the plan suggested, all men who object to war or military service would

be allowed to register as conscientious objectors. The present narrow definition limiting exemptions to members of recognized religious groups with a historical stand against war would be widened to include men with personal religious scruples but who belong to denominations that have taken no official stand on the question. It would also take into consideration those men with no religious ties but with strong ethical and humanitarian objections to military service. These cases, according to the provisions to be substituted for the usual regulations, would be handled by local boards of civilians. It is pointed out that military men are hardly qualified to judge the problem involving a point of view so contrary to their training and experience. These civilian boards, after determining the validity and sincerity of the applicant's objections, would be empowered to assign him to definite categories of service based upon the special aspects of each case. For some there would be non-combatant work



J. W. ROBERTSON, Senatobia, Miss., exceeded quota, nearly all new.

under military authority. Other objectors would be utilized for civil work under the supervision of civilian agencies. Those with absolute objections to any cooperation in war would be granted complete exemption.

This effort to deal adequately and justly with all conscientious objectors has met with the approval of many religious leaders, Protestant, Catholic and Quaker, who have taken varying stands on the whole issue of conscription. Among those who have already testified before House and Senate committee hearings on the bill were Dr. Harry Emerson Fosdick, of the Riverside Baptist Church in New York City; Rt. Rev. W. Appleton Lawrence, the Protestant Episcopal Bishop of Western Mass.; James A. Crain, Executive Secretary, Department of Social Education and Social Action, Disciples of Christ; C. F. Boss, Jr., Executive Secretary of the General Conference Commission on World Peace, Methodist Episcopal Church; and Paul C. French, representing Friends General Conference.

Dr. Howard K. Beale, professor of American History at the University of North Carolina, who presented the views of the A. C. L. U., and other proponents of this approach to conscientious objectors, declared:

"You can not conquer Hitlerian let it conquer you in the process. If first step we destroy liberty of conscience you have already lost the battle for freedom. In Germany such freedom is impossible. In England it has been preserved in a draft law. I don't see America adopt Hitler's method. It to adopt the British and true method."

This contention that the United States in peacetime can not afford to be more liberal than Great Britain in the war, has impressed many people not concerned with the religious involved. A study of the results of the method of dealing with conscientious objectors of all types contradicts most of the argument that the scruples of an individual conscience must be disregarded in a national emergency for the sake of national safety. The record shows that only one in fifty has asked for exemption. The number of cases dismissed for unsatisfactory conduct is very small. It was also shown that, as the war increased in intensity and cowards could be expected to seek exemption, the number of men who actually decreased. Those who were in combatant service are not being sent to prison as in the last war; their contribution to the nation's war effort has been recognized. The morale of the army as a whole was certainly not weakened by this evidence of genuine democracy as part of a government that called on the citizen to protect freedom.

PROF. EDWARD A. ROSS,

Chairman, National Commission

REV. JOHN HAYNES HOLMES,

Chairman, Board of Directors

American Civil Liberties Union

IN MEMORY OF MRS. R. C. ALLEN

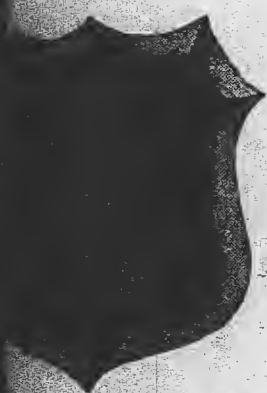
At 8:15 a. m., Saturday, September 1940, Mrs. R. C. Allen, known to her friends as Raye, closed her eyes and went to sleep to wake up in her Father's house. She had been ill for some time, during which time it was known that she be given blood transfusions. The number of people crowding the North Louisiana Sanitarium offering blood testified to the love the community bore for her. Flowers which were filled her sick room and had to be placed along the wall in the hall further testified to her friends. This was not due to her privilege, but due only to the fact she had lived such a beautiful and useful life.

Raye did not live a long life, being thirty-one when the end came, but she had other dimensions which are more important than length. Her life had been a life wide enough to take in the people she met. She had time to do what she could for everyone, and the people who knew her considered her a friend. It was her influence as a school teacher which has and will continue to guide many of our young people. Raye's life had height; it was high enough to reach to God. Not only did she have many friends among the children of the church but she had a very beautiful Christian life and loved the church very dearly. She is a great one to our church, but a great gain for those on the other side of the veil. So while her life, when measured in terms of a quantitative analysis does not seem a great show, but when we measure it in terms of a qualitative analysis it was magnificent.

JOLLY B. HARPER, Editor

New Orleans

CHRISTIAN ADVOCATE



an opportunity of declar-
ing men that the Methodists
people in all the world,
it is their full determina-
to continue."—John Wes-
to Ezekiel Cooper, Feb.

LIVING CHURCH

light out of darkness, not
light; He can bring thy
of winter, though thou have
now God comes to thee,
the dawning of the day, not as
of the spring, but as the Sun
illustrate all shadows, as the
harvest to fill all penuries.
invite His mercies, and all
His seasons.—John Donne.

PRAYER-ROOM TODAY

dwelleth in the secret place of
shall abide under the shad-
Almighty. I will say of the
my refuge and my fortress;
in whom I trust. For He will
from the snare of the fowler,
the deadly pestilence. He will
with His pinions, and under
thou take refuge.
—Psalm xci.

Religion and Life

"If a religious view of life and the world is ever to reconquer the thoughts and feelings of free-minded men and women, much that we are accustomed to associate with religion will have to be discarded. The first and greatest change that is required is to establish a morality of initiative, not a morality of submission, a morality of hope rather than of fear, of things to be done rather than things to be left undone. It is not the whole duty of man to slip through the world so as to escape the wrath of God. . . . The religious life that we must seek will be inspired with a vision of what life may be, and will be happy with the joy of creation, living in a large free world of initiative and hope. It will love mankind not for what they are to the outward eye, but for what imagination shows that they have it in them to become. It will not readily condemn, but it will give praise to positive achievement rather than negative sinlessness, to the joy of life, the quick affection, the creative insight, by which the world may grow young and beautiful and filled with vigour."

—Bertrand Russell, Principles of Social Reconstruction.



WALLET OF THE WEEK



AN EPISCOPAL CLERGYMAN, Rev. W. B. Lusk, of Ridgefield, Connecticut, heads a committee which has raised the money to purchase eighteen ambulances for Great Britain. In his own village of less than ten thousand population, he secured the money for five ambulances by personal solicitation. He reports that a Mrs. J. V. N. Dorr, of Westport, raised money by giving a "village fair" and purchased three ambulances. He says that people give money for the things which interest them.

* * *

AN AMBULANCE CORPS is a new venture undertaken by the Protestant Episcopal Cathedral, oldest Protestant church in Los Angeles, California. This new type of service will be stationed at the church and will respond in case of major disasters, epidemics, and civic emergencies, as well as for national defense, says Religious Telescope. The corps will consist of twenty-five men and women volunteers between the ages of twenty and forty, who will be trained for first aid and ambulance work by the American Red Cross.

* * *

THE GINKGO TREE, which has a "duck's-foot leaf," is reputed to be the oldest living tree, geologically speaking. It once flourished in all sections of the temperate zones but was largely wiped out by the ice sheet which swept over the land. Some years later, a blight almost completed the destruction of it. Centuries ago, some surviving ginkgo trees were discovered by some Buddhist monks who protected and cultivated them in their temple gardens. From these gardens the tree has been redistributed throughout the world.

* * *

THE LUTHERAN CHURCH, says the American Lutheran, is the most polyglot church in the world. One hundred languages are used in its widely distributed work, and Luther's Small Catechism has been translated into one hundred and sixty languages and dialects. The Church maintains twenty-nine welfare agencies in metropolitan New York, and their total disbursements for 1939 amounted to \$1,217,922. This is an impressive statement of the work being done by a body which is not well known in our section.

* * *

METHODIST OVERSEAS RELIEF exceeds one hundred and thirty thousand dollars, according to a report released by the Board of Missions. Of this sum, thirty thousand dollars was sent to China, eighteen thousand dollars to "unoccupied" France, five thousand dollars to the Methodist Church of Great Britain, twenty-four thousand dollars to stranded missionaries in Europe and Asia, seven thousand dollars for the rescue of refugees, four thousand dollars in Norway, three thousand dollars for Bibles given to soldiers, prisoners and refugees, and twenty-five thousand dollars for miscellaneous human need.

THE CATHOLIC BIRTH RATE is reported to be declining. According to recent studies of population vital statistics, the Catholic birth rate is shown to be declining faster than the Protestant. In view of the Catholic attitude toward birth control, it is held that the Roman Church is either losing control of its members, or Catholics are disregarding the will of the hierarchy. The distressing revelation is that both Catholic and Protestant birth rates are definitely declining.

* * *

THE BRITISH ADMIRALTY, on the week preceding August 22, gave out the statement that at the outbreak of the war, the nation had 15 battleships and battle cruisers of which she had lost only 1, as against Navy claims that 32 had been lost. Of 7 aircraft-carriers were lost, against Germany's claim that 10 had been lost. Of 62 cruisers, 2 were lost of the 83 reported by the enemy. Of 184 destroyers, 28 were lost, against 92 reported lost, and of 58 submarines, 13 had been lost, while Germany claimed that 25 had been destroyed.

* * *

DR. ROY L. SMITH, pastor of First Methodist church in Los Angeles, and editor-elect of the National Methodist Weekly soon to be launched, has declared himself as being "unalterably opposed to paying men more money working at bomb-proof jobs at home than is paid soldiers in the front lines." He would classify them according to military organizations and pay them according to rank. He announced further his opposition to compensation aid sent abroad, since men have no right to make millions of dollars at the expense of those who are bleeding for our benefit.

* * *

CHIEF ELEANORE L. HUTZEL, of the Police Woman's Division of the City of Detroit, says: "Our department is besieged with complaints every day about parents who are drinking and spending lots of time in beer gardens. The bulk of our complaints come from neighbors who get tired of hearing children crying and call police to report that the father is working and the mother has left a house full of children and gone to a nearby tavern. Also the basis of many neglect and brutality charges is an outgrowth of the mother being too intoxicated to know what she was doing."

* * *

THE PROPOSAL TO COLONIZE ALASKA with foreign peoples brought down upon the head of Mr. Ickes a violent storm of opposition. It is suggested that the proposal of subsidized corporations to unload upon Alaska "their sabotage artists and propaganda peddlers." Mr. Ickes is characterized as "only a marionette doing the stuff from puppet strings," as the "unthinking friend of 'industrial tycoons,'" and as a man incapable of a "creative" idea. Aside from the severe castigation of Mr. Ickes a good case is made against such an exploitation of Alaska.

New Orleans CHRISTIAN ADVOCATE

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DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WITHOUT THE ETERNAL BACKGROUND

At a gathering of Methodist chaplains in Arras, France, a few days before the German invasion began, the pre-war officer expressed the belief that the great lack of this generation is an eternal background to its thought and life. Another chaplain writing of this statement said: "Experiences with the Army only confirm this sad fact. God is but a dim idea and an intangible power. Jesus is only a name—the theme of Sunday school lessons. Religion is an anaemic moral code. Sin and redemption are meaningless terms. The future life is a mere hope. The only heaven and hell to be welcomed or feared are physical and mental.

The failure of the Church to teach the great evangelical doctrines is a contributory cause to this appalling ignorance. Yet within sound of the guns men are wistful and responsive. I met no atheists in the line. Our lads wanted souls and they are hungry not for philosophy or psychology or ingenious human schemes for a new order, but for the good news of redemption through the gift of eternal life."

These were the words of a man who had been with the British Army left between the Somme and the Seine when the Germans broke through to Dunkirk and then went through the heart of France toward Paris. Despite the desperateness of the situation, the little army fought its way to the coast and experienced a deliverance more miraculous than the evacuation of the forces at Dunkirk. It was in those horrible and seemingly hopeless days that the chaplain came face to face with the facts of the reality of God and the meaninglessness of religion to men in the army.

Those men in the British expeditionary force had all the traditions of historic Christianity, but they were utterly lacking in the sense of the reality of God and of redemption in Christ which filled the catacombs with men and women who refused to recant their faith and which sent other multitudes to martyr deaths. They had the forms of worship and the ecclesiastical background of the England of the sixteenth century, but none of the spiritual certainty which sent Ridley, Latimer and Cranmer to the stake for a faith more precious than

life. We fear that this is not confined to the soldiers nor to the people of Britain, but is something equally true in America. We seem to have developed a tolerance for everything from indifference and skepticism to liberalism and atheism. The Church turns more and more to ritualism and to utterly depersonalized forms of faith. As a consequence the deep-running currents of spiritual experience which mightily moved our fathers are looked upon as manifestations of a provincial age and as due

to uninstructed emotionalism. We are losing the background of the eternal in our thought and life, but from the battlefields of France we hear, above the roar of the murderous instruments of destruction, that great and searching message of the first century: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

"IF THINE ENEMY HUNGER"

A correspondent recently asked the editor of the Christian World, London, for his interpretation of the words of Paul's letter to the Romans, "Therefore if thine enemy hunger, feed him." In reply the editor said that he understood it to be, "An injunction to accord full forgiveness to our enemy; but forgiveness does not mean that we are to put a weapon into his hand in order that he may continue to oppress others and fulfill his evil purpose against ourselves."

The intent of the question is obvious and the answer seems to us to contain wholesome suggestion for ourselves. We have hesitated to say it, but we feel that some of our war relief cultivates a mushy and an unwise benevolence. We do not desire to express an unChristian attitude toward any form of humane effort, at home or abroad. But may we not carry this interpretation a little further and raise a question concerning our right to provide a weapon with which an enemy may slay a worthy friend? We have very serious misgivings as to the righteousness of sending relief to any person or people under German control. We know what that may mean for subjugated peoples, and we do not speak with reference to them. It is our opinion that the authors of their destitution should be made to bear the burden of and responsibility for their own handiwork. We do not believe that we have any moral right to lend help that may widen the area of their wretched desolations.

We may say, also, that we do not think anyone has the right to command us to pray for a certain thing. But, on the other hand, our religion does not bind us to pray a prayer which takes no sides. We must pray as we believe and leave to God, who understands all, to adjust His answer to the facts. We think that we should not give aid in a manner to extend the reign of terror now abroad in the world, nor should we lessen the censure which totalitarian war lords deserve for the ruin of the world. That is exactly the way we feel about the present situation and the efforts being put forth for moderating the tragedy caused by aggressor nations and among aggressor controlled people.

GOVERNMENT MORALITY

The announcement by the British government of its purpose to permit the resumption of racing in September was a great shock to the Christian forces of the British Isles. It is all the more shocking that such a decision should be made at the most desperate moment in a thousand years of English national history. A decision to expose the people to gambler exploitation when the land is being bled white for the support of the war, and when the churches are contributing their railings and even their iron gates to be cast into weapons of defense, is almost unbelievable.

In view of American repeal of liquor legislation seven years ago, we may appear to have little right to criticize the delinquencies of others, but the fact remains that virtue is not relative and wisdom is no composition of expediency and the clamors of social vampires. Nothing could show more conclusively than that announcement did the moral obtuseness of politics and the lengths to which governments will go to appease any class regardless of character. We are not enamored of political morality and we are definitely committed to the belief that public morals are still in the keeping of Jesus Christ, and that "there is none other name under heaven given among men whereby we must be saved." His Church is still the repository of faith and the guardian of personal and public righteousness.

SEPTEMBER COLLECTIONS ON BENEVOLENCES

The September report of Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, shows a collection total of \$774.30. Of this amount \$368.26 was sent to the Commission on World Service and Finance for General Work, and the remainder of \$406.04 was distributed as follows: Christian Advocate \$7.02; Conference Missions \$140.53; Conference Church Extension \$53.39; Conference Education Commission \$91.36; Episcopal Residence and Maintenance \$5.64; Board of Christian Education \$81.49; Lay Activities \$2.85; Memorial Mercy Home \$8.61; and Methodist Hospital \$15.15.

This is the report of collections from the Conference for the entire month of September, with the session of the Annual Conference just five weeks away. During the month of September the collections should have reached a far greater total, especially since the collections of the earlier months were correspondingly small. This report shows that every home cause and every connectional enterprise must suffer unless every Methodist in the Conference shall do a full part to save the situation. This same urge applies to the other Conferences of our constituency. There is a reason for this situation, of course, but the reason is itself a challenge to every member, every church and every pastor. We do not believe that our people will let these benevolent interests down, but what is done must be done quickly.

MR. H. G. WELLS IN ERUPTION

It appears that Mr. H. G. Wells wrote a letter to *The Times*, of London, not long ago in which he expressed his resentment of the speeches of Lords Halifax and Gort because they associated the cause of Great Britain in this war with the cause of Christianity. *The Times* seems to have deeply offended Mr. Wells by not publishing his letter. Mr. Wells then made appeal to the press in gen-

eral for the publicity that had been denied by *The Times*.

In defence of what *The Christian World* calls "Imaginary Grievance," Mr. Wells said that nine-tenths of the British Empire are not even nominally Christians and that the rationalists resent the efforts of Christian statesmen to "steal the war" for sectarian purposes. Like *The Times*, we do not feel that it is so important to notice Mr. Wells, but it is interesting that a large part of that nine-tenths are followers of Mr. Gandhi, in India, and their chief contribution to the "national unanimity" of Britain seems to be in refraining from doing anything that would "embarrass Britain in the prosecution of war." It seems to us that there are too many "nothings" in that non-Christian nine-tenths for Mr. Wells to become inordinately sensitive about Christians "stealing" their interest.

Editorial Miscellany

By Dr. H. T. Carley

"MONKEYS IS FUNNY PEOPLE"

As we heard the story the other day, a ship captain had a pet monkey, of the prehensile tail variety. To keep his pet out of mischief, the captain usually kept the monkey chained to a small pole that supported an awning on the deck.

Probably to vary the monotony of his restricted quarters as well as to furnish himself such diversion as was available, the monkey had a great way of leaping up the pole, wrapping his tail around it, bracing his hind legs against it, and lunging at passersby in a most impatient manner.

One of the sailors, tired of this monkey-business, conceived the idea of greasing the pole—and awaiting developments. He didn't have long to wait. A visitor came along—and the monkey started his routine. He leaped to the pole, wrapped his tail around it, braced his hind legs against it—and hit the floor with a thud.

It was at this point that the monkey's psychological processes began to function. He was confronted with an unexpected, unusual, abnormal situation. He was not used to submit complacently to such outrageous slings of abuse. To be sure, the pain of his sudden descent to the floor was not great; but the rude interruption of his accustomed way of doing things was no slight matter, and the affront to his dignity was extremely humiliating. All in all, the situation needed looking into.

Here is where "monkeys is funny people." The normal human impulse would have been to emit a yell of anguish, then assume an injured air, and then run the risk of a couple of dislocated toes with a swift kick at the offender. But the monkey, without a single chattered complaint, grabbed his tail and examined it carefully, inch by inch, to find out if he could, why this usually dependable part of his anatomy had failed to function properly. He took the blame himself, instead of laying it on somebody else or something—else. He evidently was willing to acknowledge the possibility of his being responsible for his own failure.

A greased pole may be the trouble—but maybe better make sure first that I haven't lost my grip.

W. M. ALEXANDER DIES

William Marvin Alexander, widely known and greatly loved leader in the Methodist Church, and an outstanding figure in national circles of America, passed quietly his reward at an early hour on Friday, October 4, his sixty-third birthday. Death during his sleep and evidently as the result of a heart attack. His going, therefore, was not discovered until the usual rising hour, was a severe shock to all his close associates. Thursday he had been at his desk in the Methodist Publishing House Building as usual, giving able and constructive aid in the final incident to the merging of the Methodist Boards of Education, and at that time appeared to be in his usual good health and cheerful spirits.

He is survived by his wife, a daughter, R. A. Thompson, of Nashville, and the living brothers and sisters: Rev. J. E. Alexander, Grandby, Missouri; Doctor T. F. Alexander, Wichita, Kansas; Doctor J. M. Alexander, Wichita Falls, Texas; Mrs. Nora Alexander and Mrs. Mac Myers, Augusta, Georgia; and Mrs. Mary Treweek, Wichita, Kansas.

He was born in Hartsville, Tennessee, October 4, and in his early life moved with his family to eastern Kansas where he grew to manhood, meanwhile establishing a close acquaintance with the then Methodist Episcopal Church, which acquaintance in later years was to prove vastly beneficial to all of his life.

He was a graduate from Central College (Columbia, Missouri) in 1906, and in the same year was married to Mrs. Alexander, then Carolyn Wells, a teacher in Howard Woman's College in Fayette.

He later received a Master of Arts degree from Southern Methodist University (Dallas) and did further graduate study at the University of Chicago. He held honorary degrees from both Central and Southern Methodist University.

His record of service is as varied as it is distinguished. Joining the Missouri Conference before he was out of college, he served a number of pastorates and one presiding bishop. During the first World War he was chaplain with the rank of First Lieutenant. In 1921 he became president of Payne College and filled that post until the merger of Methodist colleges in Missouri in 1925, a merger in which Doctor Alexander played a prominent and far-reaching role. From then until 1930 he was head of the Department of Sociology and Rural Church in Central College, which position he resigned after the 1930 General Conference of the Southern Church to accept the post of Secretary of the Department of Schools and Colleges in the newly formed General Board of Christian Education. With the recent formation of the Board of Education of the Methodist Church he was elected Associate Secretary of the Board of Educational Institutions and was in the process of taking up the duties of that position at the time of his death.

During the twenties he was a member of the General Sunday School Board of the Methodist Episcopal Church, South, and during the quadrennium, 1926-1930, he served on the Educational Commission, appointed to work out a plan for merging the North League, Sunday school and Educational Boards.

He was a member of five consecutive General Conferences of the Methodist Episcopal Church, South, 1922 to 1938, inclusive, and was also in the Uniting Conference in 1939, and in the first General Conference

of the Methodist Church in 1940. Usually he headed his Conference delegation.

Always an ardent advocate of unification, he wielded for years a significant influence toward that objective. Perhaps few men anywhere in Methodism knew the Church at large and all of its interests and needs as well as he. Vigorous and statesmanlike, his voice was always heard with respect in the councils of the Church, and he played an important role in the processes of Union, especially in the drafting of the pattern for the new Church's educational program.

Funeral rites were conducted Saturday, the fifth, at two P. M., in Wightman Chapel of Scarritt College, with Doctors J. L. Ferguson, B. G. Hodge and Alfred E. Smith in charge. Interment was in Woodlawn Memorial Park, Nashville.

BOARD OF LAY ACTIVITIES

The General Board of Lay Activities moved into its new headquarters at 740 Rush Street, Chicago, Illinois, the first of October.

The Board was organized July 29, with the election of the following officers: President, Edgar T. Welch, Westfield, New York; Vice-President, Ray H. Nichols, Vernon, Texas; Recording Secretary, Wm. R. Phelps, Bedford, Virginia; Treasurer, Frank O. Whitcher, Platteville, Wisconsin.

The Board elected Dr. George L. Morelock, Executive Secretary, and E. Dow Bancroft, Associate Secretary. Later the Executive Committee elected Dr. James W. Workman Associate Secretary in the field of Christian Stewardship, and Mr. W. Rolfe Brown, Office Secretary.

For eighteen years Dr. Morelock has been General Secretary of the General Board of Lay Activities of the former Methodist Episcopal Church, South. He is a graduate of the University of the South, a graduate student of Stanford University and holds the Honorary Degree of LL. D., from Millsaps College. He brings to his new task valuable experience in the work of the Methodist Church, particularly in the field of Lay Activities. He is the author of a book, "A Steward in the Methodist Church," and a number of pamphlets which have had a wide circulation in the Southern section of the Church. He is a layman.

E. Dow Bancroft has been doing religious work nearly all his life: First, as Y. M. C. A. Secretary in Columbus, Ohio; second, in the field of stewardship in connection with the Commission on Men's Work until it was merged with the Board of Lay Activities of the Methodist Church. He will give special attention to brotherhoods and men's work but will be available for promotional work in the field. He is a layman.

Dr. Workman at the time of his election as Associate Secretary was pastor of First Methodist Church, Fayetteville, Arkansas. He is a graduate of Henderson-Brown College and the Yale Divinity School and holds the LL. D. degree from Southern College. He has served his church as student-pastor, pastor, district superintendent and college president. He is a diligent student, a good writer and a forceful and attractive speaker. He will devote the most of his time to the field of Christian Stewardship, but will also be available for field work.

Mr. Brown is a graduate of Duke University, Union Theological Seminary, and spent one year in study and travel in Germany. He has taught in Lafayette and Smith Colleges and for a number of years was business manager in St. Luke's Methodist Church, Oklahoma City. He will serve the Board as Office Secretary, manager of "The

Methodist Layman," and in study and research work.

The Board has authorized the publication of "The Methodist Layman," a trade journal for all lay leaders and others connected with the lay work. At present this will be issued four times a year. It will be edited by the staff of the General Board.

Other publications in the field of stewardship and leadership pamphlets were authorized and Dr. Morelock was instructed to revise his book, "A Steward in the Methodist Church," for publication under the title, "The Official Board of the Methodist Church."

The Board also authorized the holding annually of a Council of Conference Lay Leaders in each Jurisdiction of the Church. This will be done in collaboration with the Conference Lay Leaders in the several Jurisdictions.

The staff of the General Board, as rapidly as time and the limited funds of the Board will permit, will seek to meet the needs of the lay organization as they are presented.

All communications should be addressed to the General Board of Lay Activities, 740 Rush Street, Chicago, Illinois.

BOOKS

Free Men, by Lynn Harold Hough. The Abingdon Press, pp. 240, price \$2.

This is the third series of the Forest Essays by the gifted dean of the School of Theology of Drew University. In the literary style of an essayist, Dr. Hough has won for himself a permanent place in the noble tradition of writers that could say good things in a beautiful way.

Dr. Hough is a humanist as well as a theologian, and this gives to his writings that grace and eloquence which have come to be associated with his name. Like a musician who expertly and artistically shades his tones and draws from his music all the richness it contains, Dr. Hough shows what can be done with the English language. So many of his sentences just sparkle like glistening gems. Every one needs to read a book like this from time to time in his literary diet. It is inspiring because of its sheer beauty.

As to the content of the book, it is made mostly of addresses which Dr. Hough gave at various occasions. Some of us remember the delivery of "Aldersgate Once More," at the Birmingham General Conference, which is found in print in this book.

This reviewer was particularly pleased by the chapters: "The God of Grace," and "Making Theology Available for Religion."

A. M. S.

Our Prodigal Son Culture, By H. S. Tigner. Willett Clark and Co., pp. 162, price \$1.50.

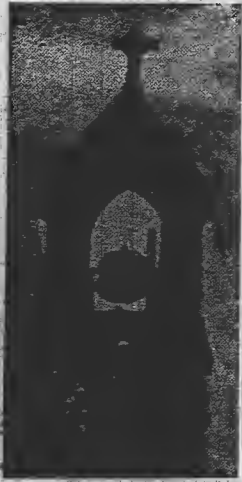
This is one of the best books we have read interpreting the crisis and upheaval which is shaking the foundations of our western civilization. The book is well written, easily read, grips your attention so that once you start with it, you do not wish to put it down until you have finished.

Dr. Tigner, in his fundamental assumptions, belongs to the same trend so vigorously represented by Reinhold Niebuhr and Henry Van Dusen. In the opinion of this reviewer, this is the approach which most adequately goes to the root of what is the matter with this world of ours.

As the title indicates, the author takes the position that modern culture, like the prodigal son of the parable, has squandered

(Continued on page 13)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

OUR NEED OF DIVINE POWER

By Joseph M. M. Gray

And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew) . . . —St. John 2:9.

Let me read these words with the omission of the temporal clause. It will not destroy any essential meaning of the narrative, but it will give the emphasis which I wish to re-enforce. "The ruler of the feast tasted the water now become wine, and knew not whence it was, but the servants that had drawn the water knew." Putting my premise into a positive statement, it will be this: that the achievement of satisfying and effective life in society and individual experience depends upon our intelligent co-operation with more than natural wisdom and more than natural energy. "I do not fathom, accordingly," a young Russian revolutionist wrote a few years ago, "how a transformation of our economic life by itself will do away with national and class conflicts, unless at the same time, our whole scheme of mortality is radically altered and fresh spiritual values are introduced."

That is the language of contemporary social and political groping, but it tells the story told us in the words of Mary at Cana, "They have no wine." Natural resources have failed; something more is necessary. It is humanity's ancient quest with a new acuteness of need; the old inquiry with new peril. All our experiments in social reorganization are gestures in a hurricane unless we recover the one center around which stable civilization can be gathered, the reality and reliability of power not ourselves which makes for righteousness. "It is God, God only shall make us drink of the river of his pleasures." "For with him is the fountain of life."

This looks like another of the easy generalizations with which the pulpit so often appears to avoid close grips with living realities. What has any doctrine of God to do with an economic situation in which farmers can't get enough for their crops to pay for hauling them, and several millions of people haven't enough to eat and to wear? More millions of men and women than we can appreciate have been calling on God for an end to these wars that are destroying everything we hold dear, but the wars are going right on. We preachers, calling from comfortable pulpits that we must all have faith in God, are earnest enough, but aren't we about as futile as can be imagined?

The multitudes are declaring plainly the necessities of the time. We want confidence, they say, and social control, and the happiness that comes from security; bread for our families and permanence in our labor. We want deliverance from the menace of mad ambition and struggle for power that plunge our world into war and all the wreckage that follows in its train. And you talk to us about God, who, as Carlyle thundered, does nothing to save us from these catastrophes.

I can sympathize with that protest, for certainly we do need confidence: in one another, in society, in our institutions, in ourselves. Our world is filled with suspicion and distrust, attaching themselves to everything from diplomatic negotiations to the validity of our moral tradition. And if the past has anything to say to the present, it is that there can be no sound social progress without mutual confidence; that the insights which illumine and the courage which accomplishes a greatening scheme of life can be sustained only upon robust assurance of God.

We need control today. For the ancient restraints have been weakened, and dangerous tempers are seeping through the bulwarks which centuries of custom, culture, experience and law have built. Expedience competes with principle, and the chivalries of the past, its reverences of imagination, its dignities of thought and manners, are giving way to the crudeness of majorities unacquainted with the urbanity or morals of a great tradition. But the disciplines our generation needs cannot be administered by politics or the police. The control required is not coercion from society upon the individual, but a quality of balance and restraint rising from the individual to society. The battlefields of the new order are the spirits of men.

And we need happiness. Ours is a drab world, with its torment of war, its memories of a lost serenity, and its fears of an indecipherable future. There is a metallic kind of mirth abroad; sometimes what Dryden called the loud laugh that speaks the vacant mind, sometimes a burst of temporary gladness over a snatched good, sometimes a sad sort of gaiety because things are no worse. Our common life is more informed, more clever, better equipped than ever before; but its face is shadowed, and it looks out upon its world with Burn's question in its heart:

Ye banks and braes o' bonny Doon,
How can ye bloom sae fresh and fair?

The light that has been lost from men's faces burns from heights above our stature, and there will be no confidence, no control, and no happiness that are not at the mercy of selfishness until we shall recover it. Tennyson and a friend passed a shop window, one day, in which portraits of Dante and Goethe were displayed side by side. "What is there in Dante's face that is not in Goethe's?" the friend asked; and Tennyson replied at once, "The divine." It is that which must characterize not only great souls but great societies. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." The witness of history, as of literature, is that there will be no sound social confidence

that does not root itself in the assurance of religion; no permanent and just control that does not rise from a sense of obligation to moral authority above the and-take of human adjustments.

We have got beyond the time when a preacher could repeat the popular formula that Jesus' way is right, and have it much to the average man in the run of everyday affairs. Jesus' way is right, the conditions and questions we have to meet make the application of it far more complex than a good deal of conventional piety seems to suspect. For Jesus' contribution to men was neither a code of morals, a technic of revolt, nor answers to social problems of which He had no direct knowledge. What He contributed was newness of vision as to the character of God, cooperation in all good purposes, and sharpening of moral insight and strengthening of moral fiber in those who adventure upon such certainty. Of the question immediately rises, How do we win that certainty? The answer is reflected in the words from John's account of the wedding at Cana: "The ruler of the feast knew not whence it was"—no spectator and beneficiary of the gospel understand its origins and character until the servants that had drawn the water knew." Not the guests but the servants of the gospel know the source and nature of its power. As Jesus Himself put it, "he who willeth to do his will shall know."

Walter Pater's Marius, the young Roman officer, calls upon some Christian friends one evening, and in the garden of a villa hears them singing in what is to him a new way. "It was the expression of a new way. 'It was the expression of a new way, yet of a wonderful beauty—the blithe expansion of a joy in people upon whom some all-subduing experience had wrought heroically, and still remembered . . . the hour of a deliverance.' Marius did not know the meaning of such singing, but the singers knew."

The object of preaching, as a preacher said, is to get men to reproduce a life. We know whose life. It is to be produced, however, not in its occasional acts but in its constant spirit. The life of Jesus was not a matter of conventional religiousness. It is a matter of practical adventure, which is all that wins great certainties. Italian pedants preferred that the earth was round, but it was a Genoese sailor who struck across the sea who found a new world. It was not the Hebrew rabbis with their erudite theology who made God real to the world; it was a Man of Galilee who lived in a genuine realization of God as His Father, that men thought of God when they thought of Him. Christians have a right to sing in instinctive fashion, but their singing does not produce their Christianity. It was a Scotch preacher who gave us the other half of the truth when he said, "It is not when you feel like singing all the time, it is when you feel like serving all the time that you are touched by the resurrection power of Jesus." We are properly concerned with having the right kind of Christianity in foreign lands, but they will be impossible until we have the right kind of Christianity in our own land. We are repeating phrases about Christianizing industry and trade, but we shall have to begin by Christianizing our own town's industry and life. The road to any sainthood worth while in a modern world is not by dreams or ecstasies or opened heavens; it is by the will. Walter Raleigh's motto, "Do it with might."—Zions Herald.

CONFERENCE NEWS AND PERSONALS

Wm. O. Byrd says that he and his colleagues of the Farmerville charge are looking forward to the Annual Conference with expectations of a good report.

Bishop and Mrs. A. Frank Smith were in attendance upon the meeting of women at Alexandria last week. Bishop Smith was speaker at the evening hour.

H. R. Babington, Meadville, Miss., is in her debt for her message of great and commendation of the New Orleans Christian Advocate.

The general offices of the Board of Lay Activities have been moved to 740 Rush Street, Chicago, to which all mail intended for that office should be addressed.

Word reaches us from outside sources that the enrollment at Centenary College is over six hundred, and that this is an increase over the initial enrollment for the year of last year.

G. Eliot Jones says that he is well and happy in his work at Bogue Chitto, La. While he gives no details of his work, his mood seems to indicate a good report for the Conference.

W. N. Dodds, whose husband up to the time of his death, was pastor at Ripley, La., writes us that she is moving from there and that her address will be Box 54, Ripley, La.

Bishop Arthur J. Moore plans to attend the Central Conference of Eastern Asia, which will begin April 2, 1941. Bishop Ralph Ward, now in California, expects to return to China in time for the Conference.

Roy L. Smith, editor-elect of the new Methodist weekly which will be launched in Cincinnati the first week in January, will be the Louisiana Conference preacher in Baton Rouge, November 13-16.

F. A. LeVasseur, of Grayson, La., writes that she does not wish to be without the New Orleans Christian Advocate; a fact which we greatly appreciate and the end to which we aspire.

A dinner meeting of alumni and former students of Millsaps College will be a feature of Homecoming Day, October 19. Another feature will be a night game of football between the Millsaps Majors and Mississippi Southern College.

A letter from Rev. J. P. Bonnacarrere states that he has been dismissed from the ministry in Baton Rouge and is returning to work at Gueydan, La. This will bring gladness to his many friends throughout the Conference.

Rev. Roy Wolfe indicates that he will give a good report from Prentiss charge at the meeting of the Mississippi Conference. He has received fifty-nine members this year and thirty of them have been on profession of faith.

Rev. A. L. Gilmore, who made many friends in Louisiana, is now pastor at Thomson, Georgia, but he proposes to continue his connection with Louisiana and Mississippi through the New Orleans Christian Advocate.

Rev. H. A. Wood says that despite his handicaps during the year, work at Wiggins, La., has moved along well. We trust that the report which he may be able to make at the forthcoming session of the Confer-

ence may add to the joy of his year's work.

Rev. G. E. Allan, pastor of Poplar Springs Methodist Church, Meridian, observed last Sunday, World-Communion Sunday, with appropriate subjects at each hour and an attractive announcement card was sent to his people.

Dr. A. M. Serex, district superintendent of Shreveport, spent last Thursday in the city and was a visitor at the Advocate office. He was once pastor of Second Church, and he came to preach on Thursday evening in the Loyalty Week services—an annual observance by that congregation.

Rev. C. C. Clark and his son, Roy C., a senior at Millsaps College, were callers at the Advocate office recently. We are glad to be assured that Mrs. Clark, who was in a hospital recently, is improving nicely and it is expected that she will be fully recovered in a short time.

We appreciate the invitation of Rev. W. L. Hamrick to be present for the dedication of Sweetwater church, on the New Augusta charge, announcement of which appears elsewhere. We regret, however, that it will be impossible for us to accept his invitation.

Mr. C. E. Mahaffey, who for a number of years has been connected with the Weather Bureau in New Orleans, has been transferred to Greenville, S. C. Bro. Mahaffey and his wife were good workers in First Church, and we commend them to the Methodists of their new home.

Of the thirty-two students receiving Bachelor of Divinity degrees from Candler School of Theology at the end of the summer session, two of them were from the Louisiana Conference, Rev. Henry Baukwin Varner, St. Francisville, La., and Rev. James Clark Whitaker, New Orleans, La.

Miss Daisy Davies' friends in Mississippi and Louisiana will regret to learn that she had an accident on September 22. She had a fall in her home in which three ribs were injured and other injuries sustained. She has been seriously ill at Emory Hospital, but is reported to be improving.

The death of Edgar R. Swan, Jr., saddens the hearts of many friends in Rayne Memorial church, New Orleans, where he grew up. He was about thirteen years old and was almost grown in size. He was buried in the family plot at Moss Point, Miss. He is survived by his mother, a sister, and other relatives.

Rev. A. S. Lutz, pastor of Parker Memorial Church, New Orleans, will dedicate a

baptismal font in loving memory of Miss Mary Werlein, at the service on October 13. Miss Werlein in a larger sense belonged to all the churches in the city, but held her membership in Parker Memorial. The memorial font is a gift by her relatives.

Rev. W. E. Trice, pastor, compliments us with a copy of the beautiful centennial brochure in which the history, the work, the workers, the roll of membership and many friends of Second Church, New Orleans, are listed. The church began as Spain Street Mission in 1840. It is a complete and impressive survey of the work under his care.

The editor and his wife acknowledge the honor of an invitation to be present at the marriage of Miss Ann Stevens Lewis, daughter of Rev. and Mrs. Osmond S. Lewis, to Mr. Leighton Lynn Trent. The marriage will take place in First Methodist Church, Philadelphia, Miss., at noon on Friday, October 18. The Advocate extends hearty congratulations, and all good wishes for a happy journey through life.

Reports from the charter meeting of the Woman's Society of Christian Service held in Alexandria, La., on Wednesday of last week, indicate that approximately six hundred women were in attendance, in addition to a considerable number of preachers. We learn that the officers of the Conference Missionary Society were elected to head the new organization, except that Mrs. Wiltz Ledbetter was replaced by Mrs. J. H. Thatcher. Mrs. Ledbetter declined to accept office.

All the 1940 graduates of Millsaps College, who took courses in education with a view of teaching, have been placed, according to announcement of Prof. R. R. Haynes, Director of the Millsaps Teacher Placement Bureau. The list and their places of service follow: Mary Katherine Askew, Okolona; Joseph Fred Bledsoe, Canton; Verna Lucille Burkhead, Leaksville; Thomas Lee Dickerson, Toccoola; Sue F. Glasgow, Pennsylvania; Annie Mae Gunn, Maben; Martha Ann Kendrick, Pinola; Edwin Wallace Lowther, Houlika; Virginia Mayfield, Utica; Bessie Hester McCafferty, Holcomb; Mary Elizabeth Moore, Bucatunna; Clayton Aquilla Morgan, Ellisville; Mary Eleanor Myers, Morton; Myrt Naylor, Mehan; Frances Ogden, Louise; Graceline Porter, Fayette; Margaret Anne Porter, Forest Hill; Rosalie Ramsey, Mehan; Jean Scales, Pineville; Joseph Sloan Vandiver, Jr., Chamberlain-Hunt; Florence Worthington, Mendenhall; Ann Stone, Calkin Academy; and Annabelle Pierce, Bay Springs.



CHURCH DEDICATION

Sweetwater church, of the Perry county circuit, located three miles south of New Augusta, Miss., is to be dedicated October 17, by Bishop Hoyt M. Dobbs, at 10:30 a. m.

An old-fashioned country dinner is to follow the dedication. By a general invitation many people of this area are expected to attend.

It is a new four-room structure, built under the pastorate of W. L. Hamerick, and is equipped with a new piano.

CAPITOL STREET, JACKSON, ADDS FULL-TIME WORKER

The Capitol Street church of Jackson, Miss., has another full-time worker to the church staff. Mrs. W. C. Kelley has been chosen as assistant to the pastor and will devote her time to visitation work and as Director of Christian Education. Mrs. Kelley assumed her responsible tasks on Oct. 1.

Mrs. W. C. Kelley is the daughter of the Rev. and Mrs. A. I. Townsley, of Yuba City, California. Brother Townsley was formerly a member of the Louisiana Conference. Mrs. Kelley has two brothers on the mission field, one in India and the other in the Belgian Congo.

Mrs. Kelley is a graduate of the University of California and the Scarritt College for Christian Workers. She moved to Jackson last year as a bride. Her husband has since died; Mrs. Kelley has proved her sterling worth and manifested such fine Christian spirit in her church work that the Capitol Street church has now secured her full time.

YOUTH'S CRUSADE UNION

The Youth's Crusade Union met at Magee, September 26, for its monthly meeting, with 34 present representing Williamsburg, Magee and Taylorsville churches.

Following the opening hymn, "More Like the Master," talks were made on the subject of the evening, "Christ Challenges Youth to Self-Control." We were brought to realize that we, as young people, must hold up our standards in this tempting world. If we are going to be true Christians we will have to sacrifice some of the worldly things we call pleasures—for what will be the results if we give ourselves to riotous living? The victorious life is that one that is lived in Christ.

After the program a short business meeting was held, after which everyone enjoyed delicious refreshments.

GRACE HELEN ROGERS,
Reporter.

RESOLUTIONS: BY CORINTH DISTRICT PASTORS

Whereas, our esteemed and beloved brother, the Rev. W. N. Dodds, has entered into his eternal home; and

Whereas, we feel an inestimable loss, and miss his loving presence and his winsome fellowship; be it

Resolved, that we, the pastors of the Corinth District, North Mississippi Annual Conference, Methodist Church, in session today in Ashland, hereby express to the members of his family our sincere sympathy, and commend them to the love and care of our Heavenly Father, whose tender mercies are the common experience of us all; be it further

Resolved, that the secretary of the Corinth District Pastors' Association be and is hereby instructed to send a copy of these

resolutions to Mrs. W. N. Dodds as our expression of love and sympathy, and to send a copy to the Conference organ, The New Orleans Christian Advocate, for publication.

(Signed) C. A. Parks, Seamon Rhea, W. H. McCormack, Committee; J. N. Hinson, Secretary.

A MARVELOUS REPORT

Bro. Lott held our fourth quarterly conference September 5, unusually early for a circuit. However, one church, Jacob's Chapel, reported its budget in full with about \$7 surplus. Two other churches reported their benevolences in full. One other has since reported its budget in full. We expect to get the balance of the benevolences for the circuit this week.

We organized five Woman's Societies of Christian Service on the circuit the first four days in September. The ladies of the New Hope church met and organized Sep-



W. H. ROYAL, Istrouma, La. His work speaks for itself.

tember 2, at 1:30 p. m., so we could meet the ladies of another church at 3:30 p. m. We believe that this was the first Woman's Society of Christian Service to be organized in the entire church. If you know of one organized earlier please let us know. The officers are: President, Mrs. J. Noel Hinson; Vice-President, Mrs. Alma Richardson; Recording Secretary, Mrs. Ray Stanford; Corresponding Secretary, Mrs. W. M. Jernigan; Treasurer, Mrs. George Thomas; Secretary of Missionary Education and Service, Miss Mabel Thomas; Secretary of Christian Social Relations, Mrs. Luther Barkley. They have 22 charter members in the New Hope Society. There are 124 charter members in the five Societies on the circuit.

We have organized four Youths' Divisions, one was already organized, on the circuit this year, and two prayer meetings. We have a circuit-wide youths' union, with all five churches participating. The union meets each first Sunday night.

At our fourth quarterly conference we had five reports from church school superintendents, five from presidents of W. S. C. S., and five from presidents of youths' divisions.

We have had six revivals in our churches this year, two in the Blue Mountain church, with every member being revived and 75 additions to the churches, 47 on profession of faith, 21 by letter, and 7 by affiliation.

Last spring a \$35 milch cow was placed at the parsonage for the pastor and his family to use. Recently \$150 of bathroom equipment was installed.

We have never seen or heard of more perfect cooperation anywhere.

We have plans under way for the erecting of a new brick church at Falkner. We have the money in hand by Conference, shall not begin the work until the school which is using our old building, can move into its new building.

We had so much administrative work to do this year that we did not enter into the Advocate campaign. With our organization perfected we hope soon to have our people reading both Advocates. However, there is a small correction to be made. You have credited with two subscriptions. This should be five. There are three sisters (Mrs. G. Thomas, Mrs. Lizzy Thomas and Mrs. S. Richardson, all on Blue Mountain route) of the New Hope church who have been reading the Advocate for over 40 years. They say that they can't get along without the Advocate. They are all three charter members of the Woman's Society of Christian Service of that church.

We are going to report "everything full" at Conference. This will be the first time the Blue Mountain circuit has done this in over ten years. We attribute the success of this year to the crop failure last year and to the war, which have caused people to love the Lord more.

There are many other encouraging things we could report, such as daily racial church schools, but time will not permit.

J. NOEL HINSON, Pastor

THE LITTLE GRAY HOUSE

By C. E. McLean

There's a little gray house near the village
By the side of a big china tree,
Where the breezes blow cool in the summer
And the peaches blush crimson for me.

And 'tis there in the chill of the winter
When without is a blanket of snow,
That the bright little stove in the corner
Warms me oft with its cherry red glow.

The little gray house was not builded
For strength or for beauty, 'tis true;
It was, rather, set up as a shelter,
When floor, walls and roof had to do.

But houses are stone, brick or lumber,
Held together by mortar or nails,
And storerooms are useful as shelters,
As are palaces, markets and jails.

But the little gray house, it is different,
With its breezes, its warmth and its cheer,
Though its well weathered boards form a haven;
Richer blessings, by far, flourish here.

For 'tis here that a nip of black coffee
Is more than the cup that I share;
What I drink with the cup, and not from it,
Gives a lift to my heart, like a prayer.

Here, life is indeed, "more than rain"
And fare vastly richer than meat,
For they mix in some food for the spirit
With the things one is given to eat.

Here the glow of the stove in the corner
Is a symbol of warmth of the heart,
That, of those who abide in the cottage,
Forms such a predominant part!

O, 'tis hearts, and not planks, that give
Meaning

October 10, 1940.

little gray house near the town;
folk, who make homes out of shel-
ters,
they poor, or the heirs of a crown!

a house gets its fame from its tenants,
of marble, adobe or tin;
the Heaven or the Hell it embodies,
from those who are dwelling with-
in!

the lives of the folk in the cottage,
in love and in faith and good cheer,
out through the walls of their dwell-
ing,
ing all of the home that is here!

Heaven, when I go there to tarry,
shall look for a little gray shrine,
the cup of good cheer they shall give
me,
I'll have the same flavor, Divine!

CARD OF THANKS

I want to thank our hundreds of
and neighbors who called to see and
about me while in the hospital the
six weeks from an operation. We ap-
preciate every kind word, every visit, all
beautiful flowers brought and sent to
and every prayer that was offered.

Thanks to our pastor, Rev. G. A. Broadus,
the many other ministers that visited
and for the sweet prayer prayed by my
for my recovery.

Thanks to Dr. Harrison and his corps
nurses, who were so kind and sweet

Thanks to our many customers who
said to us that they missed us so
while away from our store. But most
we are thankful to God for His bless-
ing and answering prayer.

The old world is a hard old world,
but it is mighty hard to beat,
with every rose you get a thorn,
but aren't the roses sweet.

MR. AND MRS. WILL FULTON.
Philadelphia, Miss., Route 3.

REPORT FROM GOLDEN CROSS DIRECTOR, MISSISSIPPI CONFERENCE

The following is a report of the remit-
ment made to the Treasurer to September
1940, on the Golden Cross.

Northaven District—Crystal Springs,
Man, Hazelhurst, Pearl River Avenue,
Nash, Nebo, Scotland and Utica.

Wicksburg District—Bonhomie, Clara
Collins, Ellisville, Broad Street and
Street, Hattiesburg; Heidelberg, King-
Laurel; West Laurel, Moselle, Ovette
Perry County Circuit, Petal and
Wall.

Jackson District—Benton, Canton, First
Carthage Station, Fannin, Green-
and Ridgeland.

Meridian District—Chunky, Matherville,
Meridian; Wesley, Poplar Springs,
Memorial, Newton, Pachuta, Phil-
Station, Scoobs and Electric Mills,
Pachuta and Union.

Shore District—Bay St. Louis, Colum-
Brooklyn and Bond, Kreole, Picayune,
and Van Cleave.

Wicksburg District—Fayette, Hermanville,
Crawford Street, Vicksburg; Gibson
Vicksburg.

will appreciate very much the district

superintendents, pastors and Golden Cross
Directors assistance in getting an enroll-
ment or at least an offering from the other
charges in each district. I hope that every
pastor will see that something is remitted
for this cause and be certain to indicate
for the Golden Cross, when sending to the
Treasurer.

W. D. HAWKINS,
Golden Cross Director.

REV. A. F. GALLMAN IN CAR ACCIDENT

Rev. A. F. Gallman, a student at Asbury
Seminary, Wilmore, Kentucky, was return-
ing to the seminary on Monday, Sept. 30,
after spending the summer in revival work
in Mississippi. At Bessemer, Alabama, he
stopped for a red light and a truck ran into
the rear of the car in which he was riding.
The car was seriously damaged, but Bro.
Gallman escaped with strained muscles in
his neck and severe shock. He was carried



REV. R. M. BENTLEY, Bunkie, La., who
has wrought well for the Advocate.

to the Baptist Hospital in Jackson, Miss.,
where he will stay for a week before re-
suming his journey to Asbury College. The
owner of the truck will pay all damages
since the driver was wholly at fault.

PALMETTO CHURCH

Dear Editor: Please print the following
for Palmetto Methodist Church.

We have just closed a revival meeting
here in Palmetto with the help of Rev. R.
M. Bentley, of Bunkie, who did the preach-
ing.

His messages were very heart-searching,
thoroughly logical, deeply convicting and
full of the power of the spirit of God. His
delivery was unusually impressive and well
received by all.

The people listened with intense interest
and I feel that this congregation and com-
munity have been greatly uplifted and are
more determined to live more consecrated
lives.

Rev. C. B. Powell, our pastor, was called
away during our meeting to go to Natchi-
toches and be near his young daughter,
Kathrine, who was ill.

Christian Service Society Organized
After a period of worship and praise,

which was led by Mrs. Allen McDaniel, the
meeting was called together and members
of the new society were elected: Mrs. Allen
McDaniel, President; Mrs. Chas. Robertson,
Vice-President; Mrs. B. C. Taylor, Treas-
urer; Mrs. Geo. Pollard, Secretary; Mrs. R.
J. Collins, Secretary, Missionary Education;
Mrs. F. Charles, Secretary of Supplies; Mrs.
C. Burks, Supt., Christian Social Relations;
Mrs. J. Beard, Publicity Superintendent;
Mrs. D. M. Kimbal, Superintendent of Lit-
erature and Publicity; Mrs. V. Juneau,
Membership Committee.

Officers were installed by Rev. C. B.
Powell, using a short ceremony.

MRS. GEO. POLLARD.

ABERDEEN DISTRICT NOTES

The preachers of the Aberdeen District
met at Pontotoc on last Tuesday. The after-
noon program was in charge of Rev. N. J.
Golding, district superintendent, who dis-
cussed with the pastors the outlook in the
district and plans for a successful conclu-
sion of the work of the year.

Rev. E. R. Smoot, pastor at Aberdeen, is
holding a series of services in which visit-
ing pastors are doing the preaching. Those
engaged include J. D. Wroten, A. Y. Brown,
W. A. Tyson, N. J. Golding and E. H. Cun-
ningham.

The ad interim Committee of the Aber-
deen District met at Okolona on September
30, and granted license to preach to Caw-
thon Bowen Burt, of Tupelo, Miss. Mr. Burt
is a student at Millsaps College.

CHURCH IS DEDICATED AT BROOKSVILLE RITES

The Brooksville Methodist Church, now
debt free, was dedicated Sunday morning,
September 29. Dr. M. L. Smith, President
of Millsaps College, delivered the principal
address. Dr. L. P. Wasson, district super-
intendent, and Rev. M. E. Scott, a former
pastor, also appeared on the program.

Mr. J. L. S. Peterson, on behalf of the
local church officials, presented the church
for dedication. Dr. Wasson requested Rev.
W. M. Jones, pastor, to say the dedicatory
service. The choir, under the capable direc-
tion of Mrs. Paul Chase, with Mrs. W. B.
Bell, accompanist, rendered most appro-
priate music for the occasion.

Several out-of-town visitors were present
for the dedication.

Mr. W. W. Gray gave the following brief
history of the church: The Brooksville
Methodist Church really had its beginning
in the late 1830's, at a place about three
miles south of Brooksville. At that time a
church was organized and built on land
owned by Rev. Thomas Jefferson Koger,
father of Mr. Wallie Koger, who was a
Methodist minister. The church was called
Black Jack and was affiliated with the
Alabama Conference.

Thomas H. Dixon, a very devout and god-
ly man, was a class leader in this church.
He later moved to old Brooksville and op-
erated a store. Old Brooksville, as many of
you know, was situated about a mile east
of where the town is now.

In 1856 the railroad came through, which
was the beginning of the town of Brooks-
ville in its present location. At this time
Thos. Dixon and others decided to move
the Black Jack church to Brooksville. On
the 27th day of Sept., 1856, H. H. Moore
and wife, Mary Ann Moore, deeded a piece
of land to the trustees for the erection of
a church. The trustees were Labon Tru-

(Continued on page 16)

THE CHURCH PEW

WAR-TIME PREACHING

By Rev. Harold S. Darby

The other day, just as I was setting off for a preaching appointment with the usual heightened joy of anticipation mingled with dread at one's inefficiency, I encountered an older man, a brother parson, but not a Methodist. "Where are you going now?" was his greeting. "Off preaching," I gasped, for I was running for a bus, hat, bag and coat all flying in the air. "Oh! preaching?" he shouted disparagingly, and it was like a douche of cold water; for I felt that here was a ministerial casualty of the times. Prayer, yes; visitation, yes; writing to the men, of course—but preaching? With Methodist stubbornness I pitied him for being in a different communion.

Soon afterwards I met a younger man who was a Methodist, and he mourned to me, "Preaching is very difficult in these days. What is there left we can preach?" And then the wrath of the Lord descended on me and I smote him hip and thigh, for everything that there ever was to preach should be preached now; and to say, because "the times are out of joint" our Gospel is denuded, is to expose lamentable ignorance both of our times and the Gospel. The immovable foundation of our work is, "Woe is me if I preach not the Gospel."

Admittedly, those preachers who delighted in fantastic themes and tickled their congregation's fancy must find themselves in queer street now; that is where all pulpit frivolities belong. But instead of losing in scope and grandeur, now is precisely the time when the great realities proclaimable in Christian preaching can be heard to best advantage. A few years ago it may have been difficult to bring out effectively those stern notes which folk associated instinctively with the preaching of the past. In an academic manner only people granted the uncertainty of life; but apart from a car accident or catching a chill which might turn to pneumonia, the expectation of life was great, circumstances comfortable and the fact of death as strangely remote as the Day of Judgment. Today Jeremy Taylor's moving title, Holy Living and Holy Dying might be our watchword, while the language of religion in the Bible and the ancient prayers are vibrant with the cogency of our own petitions.

The sense of being continually on the edge of suffering, homelessness, bereavement, gives us as preachers the opportunity we should cherish. Merely neutral living is less possible for all men now than even a few months ago. Men will rise to the full stature of their nature, which involves increasing discovery of what is spiritual and eternal, or they will deliberately dissipate themselves. That there are multitudes ready to take this latter course is obvious from the demeanour of people traveling in trains and from crowds in public houses; but in our congregations circumstances have awakened imagination and thought. Many folk are now prepared to strike a balance-sheet in which belief and Christian hope play a surprisingly important part. The Christian preacher has therefore the opportunity to convey to his people the conviction of faith's victory without which they must wilt.

In the forefront of our preaching, without any doubt, must come the primary Gospel itself—that glorious, impassioned offer of the love of God in Christ with its satisfaction of the deepest, most continual hunger of our nature.

When Dr. G. G. Coulton once asked Doughty what was his worst enemy during his wanderings in "Arabia Deserta," sharp and incisive came the old traveler's reply—"Hunger!" "Then the Bedouin's diet of dates is unsatisfying?" "No, but the Bedouin get so little even of dates." Spiritual hunger gives the Christian preacher his chance, but there are many hearers who get so little, even of the Gospel. If any preacher had to choose between preaching to folk well-fed, well-dressed and well-content, not deeply touched by sorrow, disappointment or sin, and a congregation harried in the business of life, pressed with pain and anxiety, he would know well enough to whose ears the words of the Gospel would truly win their way.

Literary critics may argue as they will that the seventeenth century saw in such men as Tillotson the "Golden Age of the English Pulpit"; the religious man looks elsewhere to those who fulfilled Latimer's hope of proclaiming the word to "Christ's living images . . . an-hungred, a-thirst, a-cold," and none has a prouder place in that tradition than the Methodist preacher. Today the common destiny of rich and poor, cultured and careless, has surprisingly equalised people of different means and temperaments, and "to preach Christ" is all the more necessary because of wars, rumors, plague, famine and sudden death. Now is the time for the winning of men's souls for God with preaching that is urgent and convicting, certain that nothing can separate us from the love of God in Christ Jesus.

No great themes of Christian preaching are excluded today; most of them are, in the true sense of the word, "topical." The great virtues are more than ever to be practiced and the great sins exposed. The devotional life must be given its high place. It is, perhaps not the best time for apologetics—the temper and mode of true apology are not native to war conditions; but, in any case, apology is better at the lecturer's desk than in the pulpit. This is, most certainly, the time for bringing out the truly Christian emphasis upon eternal life both here and hereafter, the present claims of a Church really militant on earth and the wonder of a Church triumphant that lies ahead of us all, our New-found-land which will surpass our richest expectation and give us service to do for Christ which will demand our strenuous best. Above all, this is the time for re-emphasising in the face of mass production and totalitarian warfare that the greatest battle began with the cry of a Baby in a Manger and was brought to victory in the uplifting of our Saviour's cross. Because of all this, if men should say in days to come, "What were you doing in the dark days of 1940?" I cannot conceive a better answer than to reply, "I was a preacher."

—Methodist Recorder.

"Have you been through calculus?" inquired the college professor. "Not unless I passed through at night on my way here," replied the new student. "I'm from Kansas, you know."—Christian Advocate.

WISE OR OTHERWISE

By Rev. James H. Felts

England and France, despite our pathetic attitude, are reaping what they sowed.

The most remarkable thing ever said about a man was said of Job; he sinned with his lips nor charged God foolishly.

An old-fashioned revival was often noisy. EXCITEMENT! A national political convention is bedlam at its worst. THUSIASM! Pooh!

If you can't face disappointment, sorrow, without charging it to God, you attention in the upper story.

Our editor "is made to wonder if Christian testimony may not have been planted by intellectual gymnastics." In other words, too many educated men parading in lion's skins.

Elijah said he wanted to die. There Jezebel ready and anxious to accommodate him. BUT SHE COULDN'T CATCH HIM. Talking and doing are often far apart.

Is any school entitled to our support utterly fails to discover the aptitude of our children?

The British sailor who advertised that his American wife should have no difficulty finding one. Just look at what American girls marry at home!

The youngsters who are hunting recklessly these possible conscriptions seem to have more courage than parents.

True or false? Only cowards are . . .

SUPREME COURT SPEAKS

"It is urged that, as the liquors are as a beverage, and the injury to them, if taken in excess, is voluntary, they are not to be considered as a public nuisance, and are confined to the party drinking, their sale should be without restriction, the contention being that what a man shall drink, equally with what he shall eat, is not properly matter for legislation."

"There is in this position an admission of a fact which does not exist, that the liquors are taken in excess, the injury is confined to the party offending. If, it is true, first falls upon his health, which the habit undermines, his morals, which it weakens; and it leads to neglect of business and property and general demoralization, it affects those who are immediately connected with and dependent upon him."

"By the general concurrence of opinion of every civilized and Christian community there are few sources of crime and vice to society equal to the dram shop, the intoxicating liquors, in small quantities, be drunk at the time, are sold habitually to all parties applying. The statistics of every state show a greater amount of crime and misery attributable to the sale of spirits obtained at these retail saloons than to any other source."

—The Supreme Court of the United States, *Crowley vs. Christy*, 137 U. S. 86.

You can get money fairly easily for prison buildings, especially if a timely gives dramatic emphasis to the overcrowding; but try to get money for a doctor or a psychologist, for a social worker or a vocational instructor, and you find that the state is very short of funds.

—Austin H. MacCracken

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service, is a stranger to Southern Methodist women, the following excerpt concerning her will be of peculiar interest to the women of the South:

The vice-president of the Woman's Division presides over the Marvin church parsonage in Tyler, Tex. Mrs. Mills has always owned a parsonage home. Her father, J. E. Miller, was a member of the West Texas Conference and her grandfather, James Harvey Tucker, was a pioneer Methodist preacher. Her husband's background is similar. He and his father and grandfather have been members of the Texas Conference.

Mrs. Mills was born in Texas and has lived there all her life. But even the largest of these United States is not big enough to hold all her interest. Her prayers and her efforts have been directed not only to the home field, but to far places on the globe. She brings to her new position a splendid record of services in the church. This includes a twelve-year membership in the General Board of Missions of the Methodist Episcopal Church, South; a seven-year vice-presidency of the Woman's Missionary Council. Mrs. Mills has presided over the Louisiana Conference Woman's Missionary Society for a long tenure of office.

In addition to an already heavy schedule of missionary work, she was a member of the Bureau of Christian Social Relations, chairman of the Standing Committee on Christian Citizenship, both of these in the Woman's Missionary Council. Another service was membership in the Woman's Section of the Ad Interim Committee on Missions of the uniting churches.

Mrs. Mills and Mrs. Mills have had the distinction of being members of the same General Conference delegations at six sessions, one in the Methodist Episcopal Church, South, and the Uniting Conference.

Mrs. Mills was a teacher before taking the career of homemaking. She has three children: a daughter, Mrs. Maurine Cason; a son, James V., both of Beaumont, Tex.; a son, Hillis, of Washington D. C. Music, especially that of the church, has been a special interest of Mrs. Mills. She has held membership in several music

and world conditions. One hundred and eighteen women enrolled and Mrs. P. L. Barclift was elected president. A social hour followed.

Ridgeland—The charter meeting of the Woman's Society of Christian Service was conducted by the pastor, Rev. Felix Sutphen, using the beautiful ritualistic service. Eighteen members enrolled and Mrs. W. L. Lewis was elected president.

Brookhaven—The Woman's Missionary Society passed a resolution of appreciation for the life and service of the late Mrs. E. S. Strait. She was a woman of strong intellect and deep spirituality, and her beautiful spirit and attractive personality won her a lasting place in the hearts of the women.

The Woman's Society of Christian Service has been organized with Mrs. E. S. Bowlus as president.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Martin Luther once said: "The more work there is for me to do, the more time I must spend in prayer in order that I may do that work right." We will do well to remember such a statement.

Time and time again in Jesus' ministry, when His tasks were the hardest and of the greatest importance, "He drew Himself apart" into a quiet place and sought God's guidance before undertaking the tasks. If prayer was a vital necessity and privilege for our Master, how much more is it our privilege and need! Our ability to help others depends upon the richness and strength and poise of our lives. We may obtain this richness and strength and poise by permitting our lives to become "sensitive to God's will."

Around seven thousand women of the North Mississippi Conference, of the Methodist Church, are now united and organized for action in the Woman's Society of Christian Service. Ours is a priceless heritage. Before us is an open door to greater service. Shall we enter therein?

"This is the day which the Lord hath made. We will rejoice and be glad in it."

Let me again urge each society to observe the Week of Prayer this year. Study and plan the services and present them in the way intended and see what wonderful value they will be to you as individuals and as societies. These programs are made out by some of our most spiritual and missionary-minded persons. Let us follow their line of thought, trusting that our minds will grasp the larger vision and our hearts be softened to a generous response to the call of the day!

Won't you please, at once, order the literature from Literature Headquarters, Nashville, Tenn., if you have not already done so?

MRS. W. R. McCORMACK,
Chairman, Spiritual Life Committee.

Women of Como Organize

The women of the Methodist church of Como have completed the reorganization of

the Woman's Society of Christian Service, under plans made by the unification of the Methodist churches.

The keynote message was brought by the pastor, Rev. A. R. Beasley who explained the purposes and plans of the new organization.

Officers named are: Mrs. Phil Pointer, President; Mrs. Mark Hardin, Vice-President; Mrs. Louis Stephens, Recording Secretary; Mrs. Monroe Wallace, Corresponding Secretary; Mrs. Balfour, Treasurer; Mrs. Mord Short, Secretary, Missionary Education; Mrs. Clara Short, Secretary of Christian Social Relations; Mrs. Clinton Herring, Secretary of Young Women's Groups; Mrs. W. R. Davis, Secretary of Children's Work; Mrs. Ella Jackson, Secretary of supplies; Mrs. Fred Taylor, Secretary of Literature and Publicity; Mrs. Clyde Phillips, Secretary of Publicity and Printing; Mrs. J. T. Bailey, Secretary of Baby Specials; Mrs. Monroe Pointer, Secretary of Financial Committee.

MRS. C. B. PHILLIPS,
Publicity Chairman.

Sidon Organizes

Rev. W. S. McAlilly, pastor held the charter meeting of the W. S. C. S., at the Methodist church at Sidon, on Monday, September 9. The following officers were elected: President, Mrs. J. A. Ward, Vice-President, Miss Grace Elliot; Recording and Corresponding Secretary and Treasurer, Mrs. B. J. Chatoney; Secretary of Christian Social Relations and Local Church Work, Mrs. J. S. Sanders; Secretary of Missionary Education and Service, Mrs. J. M. Hooper; Secretary of Literature and Publicity, Mrs. W. S. McAlilly; Secretary of Supplies, Mrs. Ralph Redditt; Secretary of Young People and Students Work, Mrs. R. H. Swangy; Secretary of Spiritual Life, Mrs. E. C. Buchanan.

Mrs. E. C. Buchanan had charge of the worship program.

Mrs. J. M. Hooper was elected delegate to the Conference at Winona, September 23.

The auxiliary will begin their study on "Migrants," the first Monday in October.

Pledges will be met each quarter.

The first program under the new study plan has already been held.

MRS. McALILLY.

RECONSIDER

By Alonzo Newton Benn

Should angry passions quickly surge
And cause your face to flush.
And words unkind or harsh you'd hurl
Or at some one you'd rush;
Just stop and reconsider well
The cause of your chagrin,
And then decide what would result
Should you a fight begin.

You'd likely find you are at fault
Or that no harm was meant,
And then in either case of course
Wrong acts you'd soon repent;
Or should the other prove at fault,
Don't act while in a rage,
But stop and reconsider well
Ere you in brawls engage.

1000 East End Avenue.
Chicago, Illinois.

"Children, make a sentence with the word 'heroes' in it." "All right, Johnnie, read yours."

And Jack read, "A man sat down in a chair. A pin was in the chair. He rose."

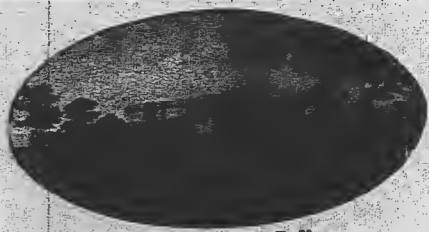
—Selected.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Meridian—The Crawford Street church is beautifully decorated for the charter meeting of the Woman's Society of Christian Service. At the center of the altar an illuminated cross cast a soft glow and on each side of the cross were graduating members. Lovely autumn flowers were also used and the impressive service, following the prescribed ritual, was conducted by the pastor, Rev. Otto Porter. The new organization combines the two former organizations, the Woman's Missionary Society and the Floral Club, for the purpose of enlarging their program of helping to support Christian work among women and children around the world and strengthening the local church—improving civic, community



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 13, 1940

By Rev. W. C. Newman

THE BOYHOOD OF JESUS

Lesson Text: Luke 2:40-52.

Golden Text: And Jesus advanced in wisdom and stature, and in favor with God and man.—Luke 2:52.

It is characteristic of Luke that he alone records this incident out of the boyhood of Jesus. This is accounted for both by the Doctor's natural interest in children, and by the fact that Luke made a more detailed investigation before writing his book than did the others. That so little is known about Jesus' early life makes this brief glimpse which Luke gives us even more precious. It is entirely possible from these few verses to form an accurate picture of Jesus, the boy.

He Was Normal

Ancient traditions made much of the supernatural powers ascribed to the child Jesus. They told of His performing spectacular miracles, transforming His playmates into statues or beasts, making clay pigeons come to life, changing sticks into snakes, etc.

Of course such stories are but distortions of the truth. But it would also be a distortion of the truth to suppose that Jesus was anything but a natural boy, with a boy's appetite, a boy's love of the out-of-doors, a boy's instinct to play, and a boy's desire for companions of his own age.

The most obvious thing about any normal boy is that he is constantly changing. His voice changes, his body changes, he learns things, he begins to feel his individuality, he is becoming a person. Luke notes these things about the youthful years of Jesus, and completes the portrait by telling us that Jesus was both wise and obedient—surely two superlative traits of character that prophesied the greatness of the man that was to be.

He Had a Home

But these qualities did not just happen to belong to Jesus. There are no accidents of character, even in Jesus—or rather, much less in Jesus. He did not come into the world full grown and perfectly formed in personality, habits, ideas and philosophy. God had to have human help even in creating the Perfect Man.

And nothing contributed quite so much to His growth in wisdom and favor with God and men as did the home in which He spent His childhood. Religious parents who gave Him patient teaching, an atmosphere of complete understanding and affection, boyish jobs to do, a sense of life's seriousness, and the introduction into a beautiful relationship with God—all these Jesus found

where they ought always to be found, in a child's own home.

He Went to Church

Channing Pollock, one of the best known authors and playwrights, must be added to the already growing list of human beings, some famous and some ordinary folk, who feel it necessary to make excuses for not going to church. The chief reason Mr. Pollock gives for his reluctance to attend services is that the sermons are so uninteresting. Preachers, he says in a current magazine, are pious men who have nothing to say and say it twice every Sunday.

Well, Jesus must have heard some mighty poor preaching in the synagogues of His day, where the rabbis were incessantly ranting about tithes of anise and mint and cummin, about the length of one's phylacteries and whether it were lawful to eat with unwashed hands. They were absorbed with such ridiculous and inconsequential matters. But this did not deter Jesus in His love for the church and His habit of attending its services.

For Jesus went to church for a purpose. He did not go to hear the dry-as-dust discourses of the rabbis. He went to worship God and to discover for Himself the means of spiritual growth. With Him, going to church was a rendezvous with God. The preacher simply did not matter.

He Felt Responsibility

That Jesus was a perfectly natural boy is evidenced by the behaviour of His parents when they discovered that He was not with the family as they journeyed homeward from Jerusalem. They first searched in all the places a normal boy would likely be, among the kinfolks and acquaintances, and then were surprised to find Him in the temple talking with the teachers about serious and important things. This, evidently, was not what His previous life in the home led them to expect Him to do.

But this was one of the first signs of His maturity, as it is always a sign of maturity when a boy begins to show some sense of obligation to his world. And we may be sure that this sense of responsibility was heightened throughout the hidden years of His youth until it was brought to a climax in His death on the cross.

Many of us seem to feel that we do our children great service to shield them from every task and care. But to do so is to imply to them that the chief end of life is to escape purposeful living. Only as each child acquires the consciousness of his duty to God and man does he really grow into a person of worth and character.

OUR CHURCH SCHOOL LITERATURE

By Walter N. Vernon, Jr.

I. We Need Lesson Materials

Elbert Hubbard once complained that the church would not recognize that some people—as he claimed—have graduated beyond the need of attending the church's services of worship and instruction. Now there probably are a few such people; I think I have known a half-dozen in my experience. But

the interesting thing is that all of the attended church regularly!

In the same way it may be claimed that some teachers have graduated beyond the need of teaching helps, that they are able to create their own curriculum, and thus dispense with any kind of "helps." Usually such teachers will be found digging deep into the resources of human experience—both in the life around them and the life of the past as it is portrayed in literature and history.

Certainly Jesus depended upon written materials as well as upon life experience as an aid in His preaching and teaching. "He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. . . ." "Have ye not read what David did. . . ?" "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God. . . ?" "Have ye not read the scripture. . . ?"

Furthermore, Jesus gave guidance in interpretation of Scripture. "Ye have heard that it was said by them of old time. . . . But I say unto you. . . ." "And He closed the book. . . . And He began to say unto them, This day is this scripture fulfilled in your ears." "And He said unto them, David himself saith in the book of Psalms. . . . Then in the audience of all the people He said unto His disciples. . . ." Since Jesus felt that the Scripture needed interpretation and explanation we are surely well following His example.

It is significant that teachers and scholars since Jesus' time have also used the Bible in Bible study and in teaching. John Wesley wrote a volume called *Explanatory Notes Upon the New Testament* in which he magnified the task of helping people understand the Bible. And he had little patience with those who made the plea, "But I read only the Bible." "Then you ought to teach others to read only the Bible," he said, "and, by parity of reasoning, to hear of the Bible: but if so, you need preaching more. Just so said George Bell. And what the fruit? Why, now he neither reads the Bible nor any thing else. This is rank enthusiasm. If you need no book but the Bible, you are above St. Paul. He wanted other too. 'Bring the books,' says he, 'but especially the parchments,' those wrote on parchments."

From a superficial judgment, it may seem that people as a whole are well educated today that they do not need special helps in the teaching of religion. It is a modern paradox that, at a time when literacy in general is at a high peak, knowledge of the Bible and of theology is amazingly inadequate. Discount the evidence we dare, it is still obvious that people in the church—are distressingly in need of greater familiarity with the great Christian teachings.

This increased familiarity will not come merely by wishing for it. It will not come by scolding the people. It will not come overnight. It will come only as the result of a slow process of learning and—necessarily—of teaching.

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

COMMUNITY CHURCH

In Clay County, Missouri, the other I dedicated a Community church. It was a joyous affair and made possible by the labor of the members who worked early and late to put the finishing touches on everything.



Mr. Jones

Originally this church was a congregation of that famous body known as the Disciples of Christ. Organized way back in 1853, it faithfully erected a plain structure designed for preaching services only. Today the building is three stories as large with social, educational and recreational facilities for all ages, especially the young.

The building is located on a main highway and is partly surrounded by a grove of noble oak and walnut trees. Following morning service, an old-fashioned bas-relief dinner was served replete with pies, cakes and fried chicken. There was abundance for everyone, but nothing was wasted.

There was a large children's choir and youngsters sang with zest. The adult service was excellent, and the young lady had class. It was a democratic gathering of mostly small farmers with a sprinkling of the landed gentry and guests from nearby city. The weather was 101 inside, nobody seemed to mind it greatly.

The minister of this church is a college graduate, as is his wife, and they have four children. There are five girls and two boys. The oldest girl, a prize winner, is making her way through the University of Missouri. The next oldest, also a girl, took part in half a dozen contests. The third son won A's in all her high school classes. Everybody in this family works, including the father, for money is not plentiful in a rural neighborhood.

There are about three thousand Community churches in the U. S. A., with membership composed of Methodists, Congregationalists, Baptists, Disciples, Presbyterians and Nationally Lutherans. Nobody is obliged to give up his denominational adherence, but all work together for the common good and the glory of God. The Community Church may be one way out of our denominational impasse.

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THE FAREWELL

By Rev. Vivian T. Pomeroy, D. D.

A friend of mine came to tea one Saturday. Her name is Philippa; she is called Pippa for short. On the day of the tea party

she was six years and one month old. At half past three her mother brought her and left her.

Now tea parties are sometimes tiresome because there is simply nothing to them but cookies and polite conversation. This party was of the kind I myself would like to go to. In various places all over the house paper parcels were hidden. In one parcel was a doll's tea-set; in another a concertina—loud, piercing, splendid—the sort of musical instrument one's parents rarely buy for one. There was a book, some beads, and things like that. So, after a little agreeable conversation, Pippa began a treasure hunt.

The treasure hunt took quite a time. At last all the parcels were found. Then we had tea. Then other visitors called; and Pippa played them several loud grand sonatas and a fugue or two. The concertina was admirably suited to the fugue. Then we decided to offer visitors some tea from the little teapot and in tiny cups. The visitors sipped their tea and said it was perfectly delicious. After that we looked at pictures in the book; and, before we knew where we were, Pippa's mother had come for her again.

It was really quite sad that our party was over. Concertina, doll's tea-set, book and beads and things were all popped into a large bag; and there was Pippa in her nice beige coat ready to go. And it was very pleasant to see how she dawdled. She was in no hurry to go. She held her bag tightly, peeping now and then to see that all the treasures were there.

Pippa was most polite. She has the nicest manners, and she thanked us for the party without ever having been prompted by her mother. She promised to come again soon. She climbed into the car, and held the treasures on her lap, patting them carefully. Pippa's mother started the engine, and slowly they went down the drive.

Now it so happened that I stood far out on my doorstep and watched them go. The sunshine was bright and the air was comfortable, and I watched the car as it slid through the gateway and turned. Then suddenly it stopped. The horn was sounded again and again; and Pippa cried out something I could not hear. I ran down the drive, thinking she had forgotten one of her treasures or something. I stood at the open window of the car. Pippa's dark eyes were anxious. "What is it?" I asked.

"I never really gave you a good-by hug," said Pippa. So we exchanged four satisfactory hugs—remarkably satisfactory considering they were through the window of the car; and they drove off.

I felt very happy.

This is why I was suddenly so happy—because Pippa, forgetting her treasures and remembering something more, had known that persons are more important than things. For let me tell you this—the best manners are not snapped off by the bang of an automobile door; and it is the backward look which counts most to the person who remains on the doorstep.—Reprinted by special permission of the author and The Christian Leader.

Bobby: "What's the matter?"

Tommy: "Aw, it's the eternal triangle again. Me, my studies and my ma."

—Santa Fe Magazine.

AND SOME MEN WILL BELIEVE THIS

The dull boy in the class unexpectedly distinguished himself in a recent examination when in replying to the question, "How and where was slavery introduced into America?" He wrote:

"No women had come over to the early Virginia colony. The planters wanted wives to help with the work. In 1619 the London Company sent over a shipload of girls. The planters gladly married them and slavery was introduced in America."—Selected.

BOOKS

(Continued from page 5)

its inheritance in riotous living until its substance has been dissipated. Now, this civilization has fallen into evil days. Frustrated, exhausted and having lost its security, this modern world of ours is reaping the harvest of its failure and folly.

In a most attractive style, and with a fine historical sense, Dr. Tigner makes a clear picture of the sins and weaknesses of modern culture; and he pleads that like the prodigal it may come to itself and begin the return journey to the Father's house. His thesis is that religion alone is capable of dealing with this crisis, and he challenges the Church to measure up to her God-given task of leading the prodigal back home.

This book deserves wide reading. The layman will have no trouble to understand it, and the minister will get from it many valuable suggestions which he can use to advantage. It abounds in flashing and gripping sentences which make one want to get up and do something about it. It is a fighting book which will stir up the reader into a wholesome excitement.

A. M. S.

Tell the king that I purchase the road to Uganda with my life.—James Hannington.

The College gets to be a Christian college in consequence of its atmosphere, its tone, its ideals; it exalts learning and enthrones Jesus Christ. It sets before itself as an ideal the highest culture, godliness and knowledge, piety, morality and learning.

—Bishop William F. McDowell

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announce the publication of a new, dynamic and original Christmas cantata, THE PRINCE OF PEACE, by John George Hartwig. Choirmasters who read the original manuscript are most encouraged about it. Easy to produce. Single copies

UNIVERSITY PRESS

St. Louis, Mo.

REV. J. O. BENNETT—AN APPRECIATION

For more than fifty years Rev. J. O. Bennett had been a member of the Louisiana Conference when transferred to the conference of the redeemed, on June 29, last, from the home of a daughter, Mrs. W. H. Kaufman, Seymour, Indiana. Interment was in Colfax, La., beside the grave of Mrs. Bennett.

Born near Booneville, Miss., on January 3, 1857, son of Rev. Anderson Pollard Bennett, a minister in the Cumberland Presbyterian Church, and Elizabeth Ann Philpot, he was at eighteen received into the church by his father and soon admitted into the Bell Presbytery as a candidate for the ministry. Later he became a local preacher in the Methodist Episcopal Church, South, and after five years was admitted on trial into the North Mississippi Conference. Bishop Duncan ordained him a deacon at West Point, Miss., in 1886, and an elder at Baton Rouge, La., in 1889, Bishop Keener having transferred him to the Louisiana Conference the preceding year.

In Louisiana, Rev. J. O. Bennett served as presiding elder of the Arcadia District and as pastor in nearly every section of the State—at Haynesville, Gibsland, Coushatta, Jonesboro, Zachary, Eunice, New Iberia and elsewhere, retiring in 1925.

On December 29, 1879, he married Miss Margaret Verdine Estes, of Lee county, Miss., who "for forty-two years," her memoir says, "lived a life devoted to the interests of her husband and his work as a preacher of the gospel." Four of six children survive their father—William Anderson, Robert Clay, Grace Olive, whose husband is Rev. A. S. J. Neill of the Louisiana Conference, and Ethel, whose husband is Mr. W. H. Kaufman.

Bro. Bennett had an unfailing source of humor which must have served him well in the trials often incident to the life of a pastor and it made him "good company" in any circle that included him. In a letter to the secretary of his Conference last winter he referred to the severe weather in Indiana and added that he would rather be "on the inside looking out than on the outside looking in." He had in abundant measure a warm love for people and a deep interest in those about him. An able preacher and a good pastor, in the many places blessed by his ministry he served his Master well. Living longer and better than most, he approached the end of a pilgrimage of eighty and three years in declining strength of body in ratio inverse to the growing strength of a character attaining unto perfection through life-long faith in the eternal verities.

To the "manor born," reared in a preacher's home, he followed a good father's steps, leaving his own footprints along the course of his pilgrimage—to guide those who knew and loved him through the strait gate and up the narrow way "which leadeth unto life."

R. H. HARPER.

AN ENTERPRISING CHURCH

Istrouma Methodist church, Baton Rouge, La., under the leadership of Rev. Watt H. Royal, has an enviable record.

The pastor's salary has been raised from \$1,500 to \$3,000 within two years, and in the same period contribution for World Service has been increased from \$100 to \$610. Offering for the Orphanage in the past has been \$100, in the spring of 1940, it was \$140, to which will be added the

Harvest Day offering for the same institution. When Rev. Mr. Royal came to Istrouma the annual budget was \$3,000. His first year showed considerable increase in the budget, and in 1939 the church raised \$8,000.

At the time he was assigned to the Istrouma church, the organization was housed in a very small old building. This has now grown to a very modern, fully equipped twenty-six room plant on which there is a comparatively small indebtedness. It is planned to reduce this amount considerably before the close of the present year.

The membership of this congregation has more than doubled in the two years, and with the constituency this church enjoys now and the continued growth of that section of the city of Baton Rouge, La., Methodism may look forward to an even greater growth in the coming year.

This church acts as a community center for North Baton Rouge, housing a Nursery Day School; private music and voice classes; instruction classes in life saving and other courses for adults conducted by the Standard Oil Company for its employees; and the Boy Scout activities sponsored by the Board of Stewards of the church. Any activity of the community which is for the good of those living in it is welcomed by the church. In addition to these outside activities housed by the building during the week, there are Church School activities conducted under the plan of the new United Methodism, as well as activities of the Woman's Society of Christian Service, which has a splendid charter membership directed by capable Christian women of the church.

Istrouma church welcomes visitors and extends to all readers of the Advocate a cordial welcome to worship with them when in Baton Rouge. —X X X.

NANNIE SUMRALL McNEIL

Nannie Sumrall McNeil, daughter of Elisha and Margaret Corley Sumrall, was born May 12, 1860, and departed this life April 15, 1940. Reared in a Christian home, she was converted while very young and was a true and devoted Christian the remaining years of her life.

She reared a large family of children; two sons and five daughters survive. The trials and testings of her life were many, but to those who knew her intimately, they seemed to draw her closer to her Lord and Savior. Owing to her splendid management, she could always find time and means to be helping someone. Her home was the preacher's home. The pastor or visiting evangelist always found a warm welcome in her home and were entertained there often.

For a number of years she did Traveler's Aid work at Central Station, Jackson, Miss., and eternity alone can reveal the effects of her influence. She loved the work and the opportunities it afforded her in helping those in need, spiritually as well as financially. Her family had urged her to retire from the work but it had become so much a part of her life that she kept postponing the time of retirement. She was stricken in June, 1936, while on duty, and had to be taken home. She never fully recovered from this attack, but lived nearly four years, being tenderly cared for by her children. She spent this time at the home of her daughter, in Shelby, Miss., and was professionally cared for by her grandson-in-law, Dr. Wesley W. Hall, who gave her devoted attention.

She was happy to give two of her five daughters to go as missionaries to Africa: Miss Rosa McNeil, after a few years work

in the Belgian Congo had to return home on account of broken health; Mrs. J. Pointer and her husband are still on the field in Portuguese, East Africa, having gone out in 1912. Mrs. Pointer, after a furlough to this country, left for her home in Africa, April, 1939, just one year before her mother's death.

The following poem was written by her son, D. F. McNeil, of Hattiesburg, Miss.

"Heaven is Brighter Today"

Life for us is dark for her going,
But Heaven is brighter today.
The burden of sorrow our hearts over-
ing,

But Heaven is brighter today;
Immeasurable loss is ours to bear,
Tho' aching emptiness breathes in the
A beautiful heritage is ours to share,
For Heaven is brighter today!

Joy in His presence our mother is knowing,
O, Heaven is brighter today.

Celestial light around her is glowing,
O, Heaven is brighter today.

Gone all the pain, all the heartache
knew

Finished the fight, to her trust she
true

The heavenly gates her spirit is through,
And Heaven is brighter today.

Her daughter,

MRS. ALBA M. WILKINSON

TAKING OUR PLACES AS ADULTS

By Mrs. Irvin Rowland

"Wherefore, my beloved, as ye have always obeyed, not as in my presence but now much more in my absence, work out your own salvation with fear and trembling."

How hard it often is for young people who have depended on others too much in early years, to make important decisions of their own intellect! Yet it is one of the duties of adulthood to live our lives according to what we decide is our best course in God's sight. And the most important decision we take is working out our own salvation. Notice that Paul says "with fear and trembling." It is not a decision with commonplace effects, but it is a destiny for eternity. Therefore, how earnestly and unceasingly we should seek God's guidance, for God and the seeker can work out his salvation.

Too, the time often comes in adulthood when a person must constantly make decisions in the living of his life that he will not understand and perhaps will criticize. Again, he must follow his own judgment, and fear God and not man.

So if we would take our places in the world as adult Christians, we must assume the privileges and responsibilities of adulthood. "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

REPEAL—BY WHOM?

By James H. Bunch

Before the Eighteenth Amendment to the Constitution of the United States became effective January 16, 1920, a group of millionaires, international bankers, automobile manufacturers, Wall Street brokers, and magnates organized the Association of

October 10, 1940.

Prohibition Amendment for the purpose of securing Repeal. In order to function more effectively and to reach the different classes of people in the United States, the above named money men formed the United Repeal Council, composed of five organizations, namely: Association Against the Prohibition Amendment, generally known as AAPA, Voluntary Committee of Lawyers, the Women's Organization for National Prohibition Reform, and the Hotel Association. These subsidiary organizations were initiated by the AAPA. Fifteen of the twenty-eight directors of the largest automobile manufacturing corporations of the United States are members of the AAPA. The Voluntary Committee of Lawyers was composed of big game lawyers controlled soul and body by these lords of wealth. The Cruces were in the main composed of the millionaires above mentioned. The Women's Organization for National Prohibition Reform was composed mostly of wives of these millionaires. The American Hotel Association was, of course, composed of owners and operators of the big hotels of the United States so as to secure a flow of liquor of Niagara proportions through the hotels.

The United States Senate Lobby Investigation Committee in 1930 seized the secret of the AAPA and it was found that the AAPA had only about 10,000 dues-paying members and that out of \$425,000.00 received in dues and donations in one year, the millionaire contributors had given 47 per cent of the total amount, twenty millionaires contributed 64 per cent of the total. In other words, this latest "Wet" organization in the history of the world, was run by millionaires. It amounted to about .000000004 per cent of the total population of the United States. Furthermore revealed by the Senate Investigation Committee from these files that the millionaires backing the AAPA represented corporations having a net worth of forty billions of dollars. These millionaires with some others owned and controlled the automobile, oil, munitions, steel industries, transportation and communication systems, and the banking of the United States.

Why did they spend millions of dollars to repeal? Why did these money kings and lords of industry conduct the most intricate and most highly financed campaign from 1920 until 1933 to secure Repeal?

(To be continued)

Monville, Florida.

MISSIONARY CONFERENCE, LAKE JUNALUSKA, N. C.

In many respects the Missionary Conference at Lake Junaluska, N. C., was the best I have attended in recent years. Dr. P. Myers and Mrs. Helen Bourne expertly prepared and presented a comprehensive program designed to meet the needs of both the new day of united Methodism and the need of a war-stricken

W. A. Smart, of Emory University, delivered the keynote in his masterly address on Leadership for a Day of Opportunity. After reviewing the dangerous situation of today he made a plea for a Christianity that will call for loyalty and sacrifice above all other claims. We must come to face with God as the ultimate reality of life. Our faith must be virile enough

to challenge others. Our complacent belief in a brotherhood of man as a "far off" event must be replaced by a firm conviction that such a realization is needed NOW, and that we have a Christ great enough to meet that need. Like Peter we should be bold to declare that "there is no other name but the name of Jesus," by which men and nations are to be saved.

Other speakers who emphasized the need of a missionary-minded church were Dr. S. J. Corey, of the Disciples Church, Dr. J. S. German, Dr. Ralph A. Felton, Mrs. Fred B. Fisher, Dr. A. W. Wasson, Dr. W. G. Cram, Bishop Edwin Lee and Dr. Henry P. Van Dusen, of Union Theological Seminary. There was not a dull moment in the addresses of any of these speakers. Besides the platform addresses and forum discussions, Dr. Myers held conferences each day with the district missionary secretaries. Mrs. Bourne and other leaders led the large number of women present in studying the new organization, the Woman's Society of Christian Service.

Besides W. D. Hawkins, Conference Missionary Secretary, and the writer, the following district missionary secretaries of the Mississippi Conference attended: J. H. Morrow, M. H. Wells, Roy Lane and J. W. Moore.

Briefly I give the impression of these brethren, most of whom were there for the first time.

John Morrow writes: "Concerning the Missionary Conference, I shall say it was very beneficial to me. As you know this is my first year as a District Missionary Secretary. Really I did not know what it was all about. Consequently I was able to accomplish very little. I am sure that the information and inspiration that I received at this conference will enable me to render a larger service for my Lord in the field of missions. I believe if we could arrange to have all our district superintendents attend the next conference our organization would become much more effective."

Morelle Wells wrote: "My greatest impressions of the conference were the Christian's responsibility to the missionary cause as a whole, and to the war crisis in particular. There inevitably will be a great retreating unless those of us who are able arise to meet the need with more sacrificial giving. The fact that many nations now at war are unable to carry on their missionary enterprises will place a demand on our Church to take over some extra obligations. The thing that struck me most forcibly was Dr. Van Dusen's analogy of the Christian's attitude toward the war, after stating the whole missionary enterprise rested upon Great Britain."

Roy Lane wrote: "My impressions of the Missionary Conference at Lake Junaluska are such that the Macedonian cry seems even louder—nearer. Such a critical time, as we now find ourselves in, was matched with men—world citizens—who impressed me with the neighborliness of God's love."

"The information concerning a diseased world was enlarged, while the inspiration to apply the remedy was increased."

And this gem from John Moore: "In a fairyland setting of lake, mountain and flowers, representatives of a wide scope of Methodism gathered to discuss the mission of the Church, in the plain language of everyday life! Great souls of the united Church led the way. Voices were heard that rang with the authority of experience; experience gathered in the far reaches of the globe and at home; voices from the south and from the north, the east and the west; great men from all parts of the Church, united around a great and unsectional commission!"

"Twenty centuries after the Great Head of the Church commanded, 'Go ye into all the world . . . a great body of the Church is gathering itself into study sections with the theme of study being, How to Make the Church Missionary-Minded! The speakers are under the necessity of defining the heart of the Christian program to a church which was born a product of that program. Yet the same speakers are able to point to great accomplishments in the field of that same program! Indeed, the keynote of the platform is unbounded optimism. The world need is great but the supply of God's grace is more abundant. The task is tremendous, but it is being accomplished. The world's sickness is nigh unto death, but the Great Physician is at hand."

"We have a great task. We are endowed with great leaders under the command of the Almighty. Our task is to provide the leaders with a great following in prayer, and in action."

Yes, we all came away from the Conference more than ever convinced that the Christian missionary enterprise is not merely an "elective" but a "requirement" in the school of Christ, not a "minor" task, but a "major" in the work of the Church.

Dr. John C. Bennett closes his book on Christianity and Our World with these words: "There is an old letter, coming from the second century of the life of the Church, the epistle to Diognetus. The unknown writer says of the Christians in his time that 'they hold the world together.' To his contemporaries those words must have seemed to be absurd enough, but they turned out to be true. It was Christianity which did hold together during a period of disintegration, and it was Christianity which preserved for the future the best in the civilization which collapsed. In our day, to say Christianity may hold the world together cannot seem quite so absurd as it did then, but it may be hard enough to believe. Yet, if Christianity is true and if its truth is the correction for the specific perversions of our time, it is the most solid hope we have in the world, and from the perspective of a distant future it may be seen that Christianity has in fact held the world together."

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KEEP CHURCHES OPEN OCTOBER 16

Please use the following in this week's paper if possible. The General Commission on Evangelism suggests that all our churches be open either at noon or evening or all day Wednesday, October 16, for our members and others who desire to come and pray for the spiritual defense of America. Millions of men will be registering on this day for the defense of America. Let us invite our members and friends to come to our churches and pray for America to have spiritual power in our world.

CHAS. C. SELECMAN, Chairman.
HARRY DENMAN, Secretary.

CHURCH IS DEDICATED AT BROOKSVILLE RITES

(Continued from page 9)

man, Thomas Dixon, John Fairs, John Dismukes and William Simmons. On this site the old church was built and on just about the same spot this new church now stands.

Most of you remember the appearance of the old church. With the exception of some repairs and remodeling it was just about the same as when built. Some years after

the Civil War the slave gallery was removed from the back of the auditorium and later the square windows were removed and the Gothic windows were put in. In 1910 the Sunday school room was added to the east side.

The parsonage lot was bought by the church from P. C. and Elizabeth Luttrell in 1866. It included the lot west of the parsonage which was later sold and the proceeds used to repair the parsonage.

The old bell now on the tower was cast in 1860.

The Methodist was the first church building erected in Brooksville and was used by all denominations as a place of worship.

It was used as a hospital during the Civil War. A great number of wounded soldiers from the battles of Chickamauga and Shiloh were sent here. Those who died were buried in Brooksville.

Up to the year 1870 the records of the church have been lost or destroyed, so we were unable to find out the names of but five preachers who served the church before 1870. There may have been others.

The first appointment of Bishop R. K. Hargrove was to Brooksville. W. C. Helm preached here and later became a Confederate colonel. T. P. Crymes, the father of Mr. George Crymes, served a year. Others about this time were Leroy Mossengale and J. B. Stone.

We mention these because they are not on our records. After 1870 our records are complete, containing names of pastors, presiding elders and bishops who have served the charge.

In the early years Brooksville charge was composed of the churches of Brooksville, Soule Chapel, X-Prairie and Center Point. It is now composed of Brooksville, New Bethel and Popes Chapel.

We should like to mention some of the laymen who served this church faithfully and have gone on to their reward. Their names appear time and time again in the records of the church. Thomas Dixon, Dillard Hardin, T. J. Morgan, R. K. Wooten, D. T. St. John, A. S. J. Glenn, H. J. Shull, T. C. Hambrick, E. H. Johnson and A. D. Doner. In 1928, after long years of service, the old building was torn down and removed and the new church was then built.

Last year, through the efforts of our beloved pastor, W. M. Jones, Mrs. Lou Calmes and others, we were able to report to the Conference that our church debt had been paid in full.

We are proud of this beautiful church and our wish is that like the old church, after many years of service, its history will be filled with names of godly men and women, and that it too may become an old landmark.

OUR CHURCH SCHOOL LITERATURE

(Continued from page 12)

And learning and teaching for most of us still require the printed page as a guide and a stimulus. True, James A. Garfield once declared: "Give me a log hut, with only a simple bench, Mark Hopkins on one end and I on the other, and you may have all the buildings, apparatus and libraries without him." But most of us are not such teachers as Hopkins—nor such students as Garfield. Most of us still profit through the use of "buildings, apparatus and libraries."

We need resource material in the work of the church school because few of us are competent scholars of the Bible and of the Christian faith. Few of us have ready access

to good libraries. Few of us are the selection and organization of things of Christianity. Most of us do the time, week-by-week, to engage in study and research which aid the process. Nor do many of us know the best techniques for teaching under our direction.

We need lesson materials.

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• ELMER GEORGE HOMRIGHAM
Let the Church Be the Church

"This volume of ten sermons gives lessons to the vital forces of Christianity. All the churches to set forth the truth in the New Testament in word, work, service, thought, fellowship, and the missionary outreach. . . . A worthwhile study of the manner in which the Church can all truth 'be the Church.'"—Religious Book Club Bulletin.

• ROY L. SMITH
A Voice in the Wilderness

The new editor of the official press of Methodists presents a spiritual and logical study of John the Baptist, the deplorable economic, political, spiritual conditions of his day and day. A book peculiarly appropriate for these times. Some of the chapters: Not Than Born of Woman. A Child of the Age. The Romans Come. Off to the Jordan. Jesus and John. A Dance and Prophet. Being Dead He Yet Speaks.

• FRED TAYLOR WILSON
These Three Alone

Know Thyself • Control Thyself
Give Thyself

"Mr. Wilson has brought together a living philosophy of life in paragraphs which scintillate with clear and compelling truth.—Bishop Kern. "The book excels in wealth of the illustrative material."—John L. Hill. "It's underlying philosophy, its idealism, and its outlook on life are thoroughly sound."—Chancellor O. C. Michael.

Ready in October

• J. V. MOLDENHAWER
The Voice of Books

The pastor of First Presbyterian Church, New York City shares with us the riches of his reading, preaching, and teaching through a series of meditative chapters: Poetry and Life. Shakespeare's Creed. Proving the Hymns. The Preacher's Word and His Mood. Some Letters of Keats. On Books and Preaching.

• SMILEY BLANTON—
NORMAN VINCENT PETERSON

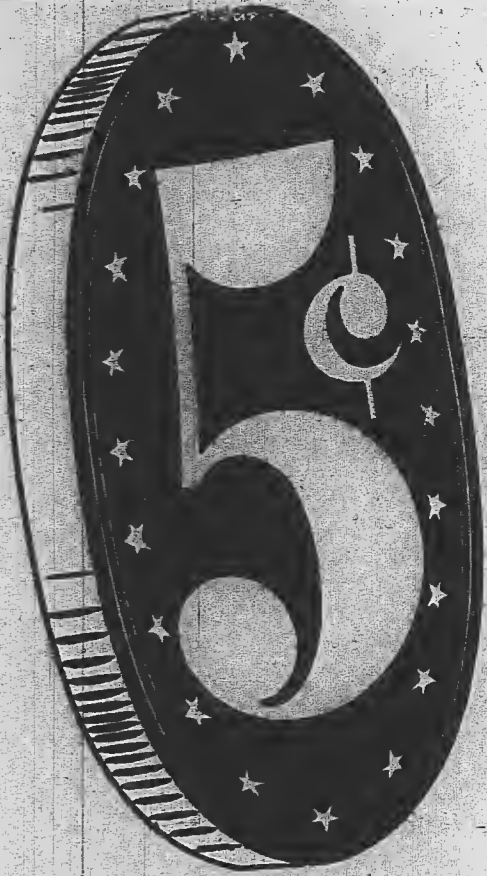
Faith Is the Answer

The Lack of Faith, Hidden Energies, —Anxiety—Worry, Sense of Guilt, Criticism, Failure, Success, Grief, Mourning, Loneliness, Growing Old, —are some of the themes discussed by a living psychologist and a gifted preacher.

• EDGAR J. GOODSPEED
How Came the Bible?

How came the books we find in the Bible? Who wrote them? How did they become part of the Old and New Testaments? clothed with authority and veneration? How came the English translations old and new—are some of the questions answered by one of the leading biblical authorities and translators of our day.

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—Courtesy Our Dumb Animals.

Another Unexpected Invasion

No. 41.

NEW ORLEANS, LA.

WEDNESDAY, OCTOBER 17, 1940.



WALLET OF THE WEEK



AN AIRMAN OF SOUTH AFRICA, according to *Our Dumb Animals*, flew over the Transvaal bushveld not long ago with a number of pigeons on a homing test. After he had released all the pigeons except one, he discovered that his compass was not working and he was hopelessly lost. At last he released the pigeon and followed it to safety. It was only a chance for the bird was untrained but, true to its instinct, it took a straight course for its home and held it to the journey's end.

* * *

THE PROVINCES OF WEST CHINA are said to be fast becoming examples of modern industrial development as a result of the Japanese invasion of the eastern provinces. Military highways which are models of engineering skill, railways and high-powered motor cars are fast becoming commonplaces of the great interior country. Among other surprises is said to be the interest of the people in the Bible and as to when the new edition of the Chinese-English New Testament will be ready for distribution.

* * *

THE SACRIFICIAL SPIRIT of the British people is showing itself in the heroic and uncomplaining response with which the British public is meeting the exactions of the Government for prosecuting the war. Individuals great and small are making every sacrifice possible, and even the churches are falling in line. Many of them have taken down metal grill work and railings and a Congregational Church at Bournemouth gave its beautiful iron gates to be broken and melted as scrap for the use of the nation in its desperate struggle against Germany.

* * *

A VOLUNTEER BRAILLE SERVICE, under the direction of the American Red Cross, includes 2,068 trained workers engaged in transcribing and printing braille. During the past year they produced a total of 1,145,963 pages for distribution among the blind. The most of this was reading matter, but some of it was music. Eight of the 252 Red Cross chapters have volunteer staffs which regularly transcribe music. The transcriptions include a wide range of compositions. On account of the limited number of workers specially trained for this work, it is not always possible to fill every request.

* * *

IN THE ENGLISH COUNTIES, Kent, Essex, Suffolk and Norfolk, all lying east of London and in the south-east of England, only three churches of the Presbyterian and Congregational groups had been even temporarily closed on September 1. In some instances the ministers had been forced to find temporary pastorates elsewhere, but the people were carrying on the services with splendid courage and devotion. The coastal churches are having to bear the brunt of the German attacks, especially around Dover and the mouth of the Thames River, but they are receiving support and encouragement from the interior churches.

A PLEBISCITE ON STATEHOOD is the order of business for the people of Hawaii on November 2. On that date the people of the Islands will vote upon the question as to whether or not they desire to be admitted as the forty-ninth state of the Union. The final decision of the question, however, will rest with Congress and the President. It is probable that any serious opposition to the proposal will arise in the States on the question as to its advisability. Forty per cent of the total population of the Islands are native born Japanese.

* * *

THE CUMORAH MORMON CONFERENCE, recently held near Palmyra, New York, is said to have gone down in record as intending to prosecute a vigorous missionary campaign during the coming year. The president of the Eastern States Missions declared that past successes called upon the people to enter upon next year's missionary work with great anticipations. The president said further that the Mormons now have nine hundred thousand members and two thousand missionaries. No intimation was given as to the geographical breakdown of the membership.

* * *

THE CHURCH OF ENGLAND PRESS BUREAU has issued a statement to the effect that the chaplains of the British Expeditionary force on the continent suffered thirteen per cent casualties. There were four hundred and thirty-six representing many denominations. One was killed in action, one died of wounds, eleven were wounded, nine were officially reported missing, three were taken prisoners and two not heard from. The men rendered distinguished service for which some of them have been decorated.

* * *

THE RESEARCH DEPARTMENT of the W. C. T. U. is given as authority for the statement that the cost of liquor to the nation since repeal went into effect stands at the staggering total of \$25,364,509,062—amount exceeding by some ten billion dollars the total expenditures for relief, and within fifteen billion dollars of the total national debt. The same statement estimates the national revenue deficit due to liquor amounts to \$864,509,062. This burden naturally falls upon the shoulders of constructive industries and enterprises debilitated by the saloon.

* * *

CHURCHLESS VILLAGES rather than over-churching villages seem to be attracting the attention of the religious statisticians. According to a statement made by Dr. Arthur Hewitt, of Riverton, Vermont, there are thirty thousand villages in the United States which are entirely without pastoral service of any kind, and a thousand of these are even without a place of worship. Such a situation should arouse greater interest than the competition over the waste of money in competing churches. Such a state of neglect should interest all mission-minded folk.

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EDITORIAL

"CONTENT WITH OUR IDEALS"

A very discriminating British writer recently observed that religious people have "settled down" with a traditional interpretation of Christianity which operates for the defeat of its meaning and value. He said: "Although we are not content with our practice, we are content with our ideals. In consequence, we have deadened our moral imagination." He meant that while our religious ideal is capable of any number of mechanical adaptations, it is so fixed and inflexible as to have lost the lure of its unexplored possibilities. We are becoming great artists in Christian mechanics, but with a proportionate loss of urge to Christian conquest.

In the days before Christopher Columbus and his contemporaries had torn off the rim which shielded from the eye of the ancients the immensities of this earth of ours, it was the custom to make drawings of imaginary masters on the unexplored spaces. In our Christian attitude and thinking, we have not done just that, but too often we practically deny the immensity of the world in which God lives and moves. We have defined the character of God and his relation to men with a finality which we refuse to review. We have fixed the bounds of God's creation and have indicated those boundaries by symbols of speech which are not less forbidding than the masters on the maps of the ancients.

Christianity in a world of social and moral change cannot be chained to an eternally fixed interpretation and program of work without destroying its value. The great foundation facts which form the pillars of faith are unchangeless, but Christianity, in its practical application, must be an endless quest of a changing world. It is little short of blasphemy, to say the least, when we reach the point where we imagine that with our finite mind and limited vision we have exhausted the mind and the purpose of the Infinite God. When Christianity becomes a mere social practice, however fine that may be, it means that we have descended to an idolatry of our own achievements. Christianity at its best is an impetuous and even a blundering pursuit of the passion for exploration. That was a distinguishing trait of Peter; Paul, in all his missionary labors, kept contact with a certain point on the Damascus road; and Aldersgate, not Oxford and the Anglican tradition, was the explanation of the power and the resourcefulness of John Wesley. When the Church becomes content with its ideals no measure of social interest or other form of moral enterprise will suffice to fortify it in the confidence and esteem of suffering and bewildered minds, nor furnish the dynamic for reshaping the affairs of a disordered world.

"ALL'S RIGHT WITH THE WORLD"

A surprising fact today is that so many well informed people, lay and clerical, appear to have such limited knowledge of the religious literature and thought of the world. Criticism is usually referred to as pessimism, and it may have a touch of melancholy which is not altogether justified. It is an unwise optimism, however, that dismisses lightly such general opinion, saying perhaps with Browning:

"God's in His heaven—
All's right with the world."

The sermons of outstanding ministers, the books issuing from the religious press, and the church press of all denominations are joined in a chorus of lamentation on account of the hollowness of religious life. The reasons assigned in explanation of the situation are various and often opposed, but there is general agreement as to the fact. A prominent minister of the Congregational Church recently outlined, as he saw it, what might be the impressions of Isaiah if he should return in our time. He said that he would find an elaborate and extensive use of the symbols and forms which indicate a Christian allegiance—the cross, the Bible and churches with spires reaching upward toward the sky. But he would also find a very shallow interest in that which is symbolized. He would find general Sabbath desecration, churches looked upon as places for the baptism of a baby or for a marriage ceremony, and the Bible an unopened book. He went on to say that some things would gladden his heart such as the fervor begotten of human difficulty.

We believe that there is no use to hide the facts from ourselves. The family altar, the prayer life and the devotional spirit of the rank and file of the people was never at a lower ebb than now. This does not mean that there are not good people and devout people in every church and community, but the abandonment of the ways and the walk of our Methodist fathers and mothers cannot be understood otherwise than as a loss of faith if the only replacement is an attitude of religious tolerance and a benevolent apology for the sins of our generation. A moral and social philosophy may offer the glamor of a popular cause, an intellectual appeal may change the songs of Christian devotion "into a minor key," and a creed of fatalism may be made a substitute for the faith of the Church. Yes, God may be in His heaven, but if He is not honored on earth, all's not right with the world.

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BIOGRAPHY

A common trait of the average reviewer is his proneness to compliment the author rather than to evaluate his work. This is noticeably true of that which is offered as biography. In fiction there may be a misrepresentation of a dramatized idea, but no value of personality is necessarily violated by such reviews. It is not the case, however, with what purports to be biography for it is a literary creation and something more. It is a record of facts so presented as to interpret a life.

There are at least two general types of biographical writing. The first gathers up and exhibits the pivotal incidents and events of life and interprets personality primarily for the generation to which the subject belonged. This should be done at an early date after the demise of the person, but not in haste, nor by incompetent hands. It will preserve the substance of records which might be lost, it will fix the perspective of the generation for which it is prepared, and it will largely condition the view of those who seek later to bring forward the inspirational values of a worthy life. If such a biography is to be effective, it must be more than a calendared sequence of events, or a panegyric. But even a calendared study would be better than the ponderous English biography which was common in the last century. Victor Hugo suggests that the author of a biography is the "master of ceremonies" for the presentation of a drama which has a living personality at its center. He certainly should not be the executor of a funereal responsibility for producing drab, detailed and voluminous tomes. Upon this type of biography will depend the success of efforts to interpret a personality after the problems and controversies which discovered its power and brilliance have disappeared.

A second type of biography undertakes to synthesize flashes of genius and marks of greatness for making an inspirational philosophy—to translate the story of a life into a living inspirational flame. This, to be effective, must be the work of a mind great enough to be both analytical and philosophical, and a soul ethically sensitized to the extent of recognizing the right and the preeminence of its subject. Its author should never feel that he must cause his subject to shine as an incidental benevolence of his literary and biographical genius. Herein lies the most damaging opportunity of an incompetent craftsman. The biographer's fame will rest, not upon any daring liberties which he may take with his subject, nor upon a grandiose contribution to the story, but upon his genius for causing the merit of a man to stand out with compelling vividness. The overlay of his own contribution may win for himself the plaudits of shallow reviewers, but it will also fix a smoke screen behind which the face of his subject will be hidden and because of it his book will be sped to oblivion. The worst is that such efforts tend to place new seals upon the sepulchers in which genius is entombed and thus rob the world of inspirational models which are its legitimate inheritance.

We have in mind some biographical productions which we could wish had never been published. They are toy balloons filled with the deadly gas of ambitious egotism. It would doubtless have been a fortunate circumstance if some good angel had stood by the presses from which they were issued to pronounce at once the "Nunc Dimittis" over their infant deformities.

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Editorial Miscellany

By Dr. H. T. Carley

THE "CULPRIT" ANSWERS

According to the experts, suggestion is one of the fundamental principles of art.

The conversationalist who insists upon relating minutest details of an incident, leaving nothing to the imagination of the hearer, is not an artist, but a chatterbox.

The orator who arouses no ideas in the minds of his hearers beyond those directly connected with his words is not an artist, but just a tiresome speaker.

The painter who puts into his picture every line, every tint, every shadow, every highlight that it can stand, giving his whole conception to the observer at a glance, is not an artist, but a mere dabbler in colors.

The poet who says nothing more to the reader than what he sees in the printed line is not an artist, but a prosaic scribbler of verses.

The leaders of people who cannot see and think a hundred years ahead of their times are not artists—statesmen—but politicians.

The angler who cannot raise questions in recounting his exploits is not an artist, but just a plain fisherman.

Dr. D. B. Raulins, in the Advocate of October 3, asked some interesting and erudite questions in regard to a piece of fishing called "Fall Fishing" that appeared recently in this column. In fact, so stimulating are these questions that they instantly stamp Dr. Raulins himself as an artist of no small degree. Who but an artist would ever have thought, for example, of suggesting that "two-pounder" might be the name of a species of fish, without reference to its weight? That one question opens up to the mind of the writer vast possibilities of vividness in narrating fishing tales. If there are two-pounders, there must be five-pounders, ten-pounders, and so on. How thrilling the story of catching a ten-pounder that actually weighed only twelve ounces! This suggestion is worth following up.

In the case in question, however, all the fish were large-mouthed black bass, and their weight was approximately two pounds—I saw the scales plainly as I put the fish on the stringer.

To satisfy fully all the questions asked by Dr. Raulins I may add that I have a "Liar's License for Fishermen" made out in my name, bearing the Grand Seal of Louisiana, duly signed by B. C. Taylor, Grand Muskellunge, and Fomby, Exalted Fish Herder, both reputable citizens of Louisiana. This license qualifies me for the "Unmitigated Grade."

I went fishing a little while yesterday afternoon and caught six nice bass—weight not specified.

Have you remitted your Advocate subscription? If you have received final notice, your paper will be discontinued after this issue.

UNITED STATES, JAPAN AND CHINA

Open Letter to Secretary of State Cordell Hull

Dear Mr. Secretary:

In the summer of 1937, Generalissimo Chiang Kai-Shek appealed to the signers of the Nine Power Treaty Pact, guaranteeing territorial integrity of China, urging the signers of the Treaty to stop Japan in her unprovoked, unjustifiable "outlaw" war against China. On September 1, 1937, I wrote to you an Open Letter, insisting that the Government, as one of the signers of the Treaty, should promptly notify Japan that her warfare must cease. Should Japan refuse to cease her warfare, and to comply with her Treaty agreement, I urged that no continuation of war would be necessary, but that diplomatic relations should be severed. I also urged that an embargo on all Japanese imports and exports with the United States should be put into effect at once, thus treating Japan as an "outlaw" nation, violating the solemn Treaty agreement.—Had such action been taken at that time Japan's war against China would have come to an end very shortly, for she was dependent upon the United States, not only for military supplies, but for a market for the greater part of her manufactured products.—I received a courteous reply to my letter, but nothing was done but to write diplomatic

notes. On September 1, 1938, I wrote to the Secretary of State, emphasizing and denouncing the most cruel, merciless warfare in modern times by Japan against China; the horrible slaughter of the civilian population and even the more horrible indiscriminate raping of thousands of Chinese girls and women by Japanese soldiers, without restraint. I again urged the severance of all diplomatic and commercial relations with Japan. Shortly afterward great bodies began to pass resolutions, and for action on the part of our Government. This time I received an extended reply, but still nothing was done but to write diplomatic notes.

In April, 1940, I addressed an Open Letter to President Roosevelt, in which I emphasized the declared policy of the United States of the "Open Door" in China, the large commercial, educational, cultural and religious investments of American citizens in China, which were being destroyed, or stolen, by Japan. I urged that the President show as great interest in the Orient as in Europe, and if he continued to play the "outlaw" to all commercial and diplomatic relations. But nothing was done.

Then, and hold now, that the United States Government, as a signer of the Nine Power Treaty Pact, was under obligation to maintain the territorial integrity of China against the attacks of Japan, an "outlaw" nation, violating the Treaty which she had signed. But the policy of our Government during these three years has not only failed to stop Japanese aggression in China, as it should have been done at first, by the measures indicated above, but has now resulted in a situation in which Japan actually threatens the United States with war if it does not agree with Japan's aim to dominate the Orient, or, indeed, if the United States should finally decide to end the war as an ally of Great Britain. The "peace" policy which has been followed with an "outlaw" nation like Japan has been worse than a failure. It is almost an international crime. The belated embargo

placed on scrap iron, and gasoline of a certain grade is of comparatively small value. Conditions demand an immediate embargo on all trade relations, which will not only cripple Japan's manufacture of war material, but will stop the flow of money from the United States for Japan's manufactured products. And I again insist that all diplomatic relations should be severed.

Against the sentiment of a large majority of American citizens, and against the protest of many of our largest Christian bodies, the United States during the three years of war against China has been Japan's greatest source of supply, and in a sense her most efficient ally. Surely the time has come for our Government to cut off all possible aid to Japan from the United States, and for the whole world to understand that the great majority of the people of the United States desire that Generalissimo Chiang Kai-Shek shall successfully lead China in maintaining her independence and in driving out the Japanese outlaws from the country.



A. Y. BROWN, Okolona, Miss, staunch supporter of the Advocate.

Since the above was written, I have read an article in the New York Herald-Tribune by Major George Fielding Elliott, in which he declares: "A complete British-American embargo on all Japanese imports and exports, plus increased aid to China. . . . This is the policy that will do the job."

For this, the fourth time since September 1, 1937, I appeal, Mr. Secretary, to our Government, to end this unholy alliance with the "outlaw" nation—Japan.

With much respect,

Sincerely,

JAMES CANNON, JR.

Richmond, Va.

Y. W. C. A. WORLD FELLOWSHIP WEEK, NOVEMBER 10, 1940

Sunday, November tenth, marks the beginning of World Fellowship Week, when members of Young Women's Christian Associations in fifty-three countries will unite in prayer for their fellow members throughout the world.

In this, the forty-sixth year in which associations have held daily services of prayer for one week to strengthen fellowship the world around, special prayers will be offered in the United States for the many associa-

tions which have "gone into the silence," associations in conquered lands with which the World's Council of the Y. W. C. A. has no direct communication, such as Norway, Denmark, Poland, Rumania, Belgium, The Netherlands, Czechoslovakia and associations in belligerent countries.

The Y. W. C. A. in the United States is the only large association in the world which is carrying on a normal program of activities this year. As association buildings in China have been bombed the Y. W. C. A. has moved farther and farther into the interior as the Chinese people have withdrawn into the western area. Seven Association buildings have been bombed and abandoned and seven new centers have been established, perhaps more by this time.

In all belligerent countries the Y. W. C. A. program has been drastically cut or has been adapted to war needs. Normal activities have been abandoned or have been superseded by work for women employed in war industries, in military camps and centers. In (name of city), for instance, the swimming pool operates as usual, but in London the swimming pool in the big central building is an air raid shelter. (Name of city) is one of the comparatively few cities in the world which continues its program of housing, employment, education, recreation and spiritual guidance for young women "as usual." In London, Paris, Rome, Berlin, Tokio, Shanghai, Bucharest and countless other cities association program is dictated by war needs.

Member of the (name of city) Y. W. C. A. will subscribe to a special World Fellowship fund as a thanks offering that this association can function normally, its program dictated by its purpose: "to build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians."

THE BOOK OF BOOKS

. . . No fragment of an army ever survived so many battles, no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms, and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museums. Media and Persia, like Babylon, which they conquered, have been weighed in the balances and found wanting. Greece faintly survives in its historic fame, and iron Rome of the Caesars has long since ceased to boast. And yet the Book which foretells all this still survives.

While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw.

It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth forever and ever that time shall be no longer.—H. L. Lane.

"What can one put into a mind that is filled with itself?"—Selected.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

FEAR NOT . . . REMEMBER

By Rev. Levi Dawson

There was a time in the Old Testament story when the people of God were trembling with fear as they faced an unknown future. The word of God came to them telling them not to be afraid and giving them a reason for confidence. That reason was very significant. They were not told the details of God's plans in advance. They were not given material assurances of victory. They were simply told to "remember." Their hope for the future was to be found in remembrance of their past.

Dr. Johnson once said that most people needed reminding rather than instructing. The appeal to memory is constantly strong in the pages of Scripture. In times of anxiety and doubt, of terror and fear, the word is always the same, "Remember."

"Thou shalt remember all the way the Lord thy God hath led thee." In times of anxiety we are to find our confidence in the unchallengeable fact that God has led in the past. How often the people of Israel are reminded of God's deliverance from the power of Egypt. Things looked hopeless then, but He watched over them even in the wilderness and against overwhelming odds led them into the promised land. "Remember Egypt and the wilderness." It is like a refrain throughout the Bible. With what marvelous logic do the prophets deduce from this their confidence in the future. The deliverance of the past is a pledge that God is with us now. If He did not love us and had no purpose for our lives He would not have helped us then. If He helped us then He will not leave us now.

Later generations have looked back to similar deliverances. Imagine the despair of the disciples on Calvary, but what a victory followed! Try to realize their sense of loss as their Master left them at His Ascension; yet it was the prelude to Pentecost. What despair filled so many hearts as Jerusalem fell! But its fall meant much for early Christianity. Again and again seeming calamity has been turned into triumph. A hidden purpose not seen at the time was later revealed and through it all was the triumphant power of God. Thou shalt not be afraid . . . thou shalt remember.

These are days when many of us are tempted to doubt. The word of God comes to us as it has so often come before: "Remember." Look back over your own life. Take hold of some experience when you were sure of Him. Perhaps as someone clasped your hand in understanding, or as

some sunset gave peace to your soul, or as some word of Scripture came like a word from God, especially for you. Remember that He who was with you then is with you now. The past is the pledge of the future.

* * *

But there is a warning note in God's reminding "Thou shalt remember thou wast a bondman in Egypt." Whilst you glory in His past help, do not forget what you were without Him. You were a slave—helpless, valueless, and without hope. All you are and all you have you owe to Him. This, too, is the constant theme of the Bible. There is no deliverance apart from God. Without Him we are like branches lopped off a tree and left to wither, for apart from Him we can do nothing. Apart from Him even Paul is but a "wretched man." As there was no deliverance in the past apart from Him so there will be no deliverance now.

In personal life and in national life the warning of the past is clear. Thou shalt remember thou wast a bondman. We need to remember that in these days. There is so much emphasis on material things. There is danger that we put all our trust in reeking tube and iron shard. These things may be necessary, but we must remember that there is no final victory in them alone. There is no Kingdom of God without a King. There will be nothing but disaster, however many battles are won, if He is forgotten.

* * *

Confidence and warning both come to us in this act of remembrance, and yet the picture is not complete. We are led to an upper room with Master and disciples, with bread and wine, and we hear once again the word, "Remember . . . remember Me." Here to remember does not mean to meditate upon the past. It means rather to "call to mind," to realize something which is true. That truth is the eternal presence of Christ. "Do this," says Jesus, "to call to your minds the fact that I am always with you." The disciples were slow to realize this, but when they did it was the greatest discovery of their lives.

God sent out Moses and Joshua, Amos and Jeremiah, and a host of others. He sent them to difficult tasks, but always with the assurance that He would be with them. Jesus sent out His disciples with the promise that He would be with them always, even unto the very end. He sends us out with the same, Companionship.

Thou shalt not be afraid . . . thou shalt remember. He has blessed us in the past, He will not fail us now. Although apart from Him we can do nothing, in His strength nothing is impossible. As he calls us to go He will not suffer us to go alone. This is our confidence and in it we will rejoice:—

"We'll praise Him for all that is past
And trust Him for all that's to come."

—Methodist Recorder.

II. WHAT OUR CHURCH SCHOOL LITERATURE TRIES TO DO

The Bible has been described as similar in some ways to our modern continents—extreme and unhealthy congestion at certain well-known centers, and with great areas of country unexplored and unknown. This

is certainly true concerning the knowledge most of us have of the Bible—and of Christian teaching as a whole.

Most of us—and quite naturally—have our favorite passages in the Bible. We are familiar with certain of the Psalms, the Beatitudes, the Thirteenth Chapter of First Corinthians, the Ten Commandments. Outside these few well-beaten paths we easily come lost.

So with the great truths of our religion. For example, we know pretty well the directions for personal standards, but not always for social relationships. And we know Christian tradition on the use of liquor, but we are not so clear about racial prejudice.

Now this task of giving a complete picture of Christian theology and of proper motivating Christian conduct is one which our church school literature is dedicated.

The aim of our church school literature is fundamentally the same as that of the Christian Church. This aim may be considered briefly to be that of helping people to reach a more God-like character through fellowship with Jesus Christ and through worship, prayer, the sacraments, and the use of the Bible. This involves the Christianizing of both personal and social relationships.

Our literature seeks to meet the actual life problems of Christians. No matter how scholarly or how literary it might be, it does not help John and Mary to meet temptations, and to solve problems in right and wrong, then it has failed. For this reason, it deals with life-centered issues and not material-centered issues. This compares to the trend among ministers toward topical rather than textual preaching.

This means that growing persons are considered the most important factor in the process of learning. "You see, if you are teaching creatively, you are not anxious to get a particular lesson into the heads of your children. Your major purpose is to assist them to grow in their ability to think and choose and act," writes Dr. Seneca Smith.

In this process of learning, the Bible has a large place. A life-centered approach does not rule out the Bible, for "people in Bible times were alive also," as Carl S. Smith insists. All our literature is permeated with great Bible teachings and seeks to reflect the spirit of Christ.

To teach the Bible does not consist in mechanically quoting Bible texts one after another—just as to preach Christ does not consist of crying out the name of Jesus constantly. We teach the Bible when we teach the truths of the Bible.

Bible selections are made on the basis of the level of maturity of those who are to use them—"milk for babes in Christ, meat for the more mature." Encouragement is being given to reading the Bible for devotional purposes as well as for formal study. Efforts are also made to help students to learn how to study the Bible. More important than all, it is designed to help make the Bible a living force in everyday choices and thus in the formation of character.

Our modern use of the Bible not only produces a more fruitful study, but actually results in the use of more Bible passages. About twice as much Biblical material is now used in Sunday school lessons as was used twenty-five years ago. Of course, this will not automatically mean that pupils will be twice as good! But it does indicate that our church school literature is dedicated to the task of inculcating the spirit of the Bible in the lives of those it touches.

CONFERENCE NEWS AND PERSONALS

Seth W. Granberry reports good prospects at Raleigh, Miss., for the payment of all claims in full and a good year in every other respect.

Rev. T. E. Gregory, pastor at Tunica, seasons a business note with: "Grace greetings from an old friend," both of which we appreciate.

We thank Mrs. F. W. Scott, of Mansfield, for the assurance of her love for her paper. We trust that the joy which things may never be less than it is now.

Mr. T. J. Brown, of Grenada, Miss., accompanies the renewal of her subscription to the Advocate with the assurance, "It means much to me and has through all the years it has come to us."

Mr. J. E. Patterson, of Delhi, La., expresses her very great appreciation of the day school lesson appearing in the Advocate from week to week and prepared by W. C. Newman, of Indianola.

The League union meeting held at a church, which was the home church of the editor. Miss Julia Wasson, retired missionary, was the invited speaker. Enon is a part of Black Hawk charge.

Mr. and Mrs. J. H. Cameron, of the Monticello charge, are walking on air these days. A baby girl born at the Methodist Hospital in Hattiesburg, on the 5th of September. We are glad to know that mother and baby are both doing nicely.

A. P. Stephens, evangelist of the Mississippi Conference, has been in Hattiesburg at Black Hawk with Rev. R. E. Brown, pastor. At the time of our report the meeting was getting under way and was expected to have great promise.

The editor makes grateful acknowledgment of the cordial attitude and the appreciation of Dr. C. A. Bowen, of the Board of Christian Education, who says: "I read the New Orleans Christian Advocate with interest week by week."

Rev. Geo. H. Jones closed a ten days' second Jubilee celebration of Newton Church on Wednesday night. Among the outstanding speakers were Bishop Hoyt M. Dobbs, J. G. Galloway, Rev. T. J. O'Neil, Rev. T. D. Lipscomb and others.

Rev. T. D. Lipscomb sends a notice of the dedication of a church at Iota, La., which we are very glad indeed to publish. Bro. Lipscomb had overlooked sending us the information and that will account for its delayed publication.

Bishop Hoyt M. Dobbs was scheduled to preach in Biloxi last Sunday. We do not know the occasion of his visit, but we do know that it is in line with his habit of making personal visits to every corner of the episcopal area.

Plain Dealing, Louisiana, church, under the leadership of Rev. J. W. Faulk, is expecting a thorough organization of the new Woman's Society of Christian Service, and anticipating a 100% report on finances at the forthcoming session of the conference.

One of our good friends from New Albany, writes us that she is "sorry to be called down again about her subscription" to the Advocate. We sincerely hope that she will not feel that she is being called down,

for it is a business matter and in no sense a reprimand.

"Snooty" is no name for the air of importance worn by Rev. and Mrs. J. C. Whitaker, of St. Mark's church, New Orleans. It's a girl, Anna Clark, born on October 10, and the arrival is their idea of "stop press" news. Congratulations and good wishes for a parsonage as happy as their vision, are extended.

A news item of interest to all Americans is the reported illness of Madame Chiang Kai-Shek, wife of Generalissimo Chiang Kai-Shek. She is said to have been flown to Hong Kong for rest and medical treatment. Many friends of Madame Chiang and of China will eagerly watch for reports as to her condition and will earnestly pray for her speedy recovery.

At the meeting of the Seashore Camp Ground board on Tuesday of last week, progress was reported in the work of liquidating the indebtedness on the property and there appears to be no immediately difficulties in its path. No changes were made in the administration and the business was largely confined to an annual review of the Camp Ground.

In the passing of Sir Wilfred Grenfell on the evening of October 9, the world loses probably its best example of the "Good Samaritan" spirit, and the cause of missions its best known and most colorful representative. He was seventy-five years old and was converted under the preaching of Dwight L. Moody. His first work was among the poor of London, and in 1892 he began his mission to the fisher folk of Labrador, the work through which he became famous. He was knighted by King George V. He had been suffering with a serious heart ailment for about three years, but he was planning for the future of the Grenfell Association and his death was unexpected.

Judge H. Dent Minor, according to recent press dispatches, has made provision for the payment of \$5,000 to Mississippi State College, Starkville, after his death. The sum bequeathed is to be used for the installation of a pipe organ in the College assembly hall. Among the gifts already made by Judge Minor are a pipe organ in the Methodist church at Macon, Miss., where he was born and reared, and the "Minor Memorial Church" on the Horn Lake circuit, just south of Memphis. Throughout our ministry we have known and enjoyed the friendship of Judge Minor's family. He is of a family whose sterling integrity and patriotism bear a distinctly Southern stamp, and the Judge is in every way worthy of the splendid tradition which he inherits.

Rev. Don L. Harwell, Rochelle, La., reports a Christian Workers' Training School in which three pastoral charges took part: Rochelle-Tullos, Jena-Olla and Trout-Goodpine. The teachers in the school were Revs. Jack Midyett, J. C. Sensintaffer and Jerome Cain.

Mrs. W. N. Parks, of Albany, Miss., who is a daughter of C. W. Hall, says she has been reading the Advocate all of her life, as her father was a subscriber from her childhood. In sending her remittance she says, "Glad to renew," and no words of appreciation ever mean more to an editor than those.

Mrs. M. E. Cribbs, of Lyon, Miss., was long a reader of the Advocate, and through eight years of blindness she has enjoyed and still enjoys its message although it must be read to her. She will be eighty-one years old on November 15, is blind, but still goes to church and finds there the blessings for which she seeks.

We greatly appreciate a message from Mrs. J. A. Goad, of Starkville, Miss., concerning the Advocate. She says, "The Advocate stimulates my intellectual curiosity and gives me much spiritual food. It brings me contentment that I fail to find in any other reading." We prize no less her personal word concerning the friendships of the days gone by.

A letter from Mrs. Lillian B. Garland says that her mother, Mrs. A. N. Brown, who was nearly ninety-four years old, passed away on September 29, following an illness of almost a year. Notwithstanding her extreme age she read and appreciated the Advocate and attended Sunday school and church services regularly up to the time of her illness. It is needless to say that the going of such a person is a loss to her church as well as to the Advocate.

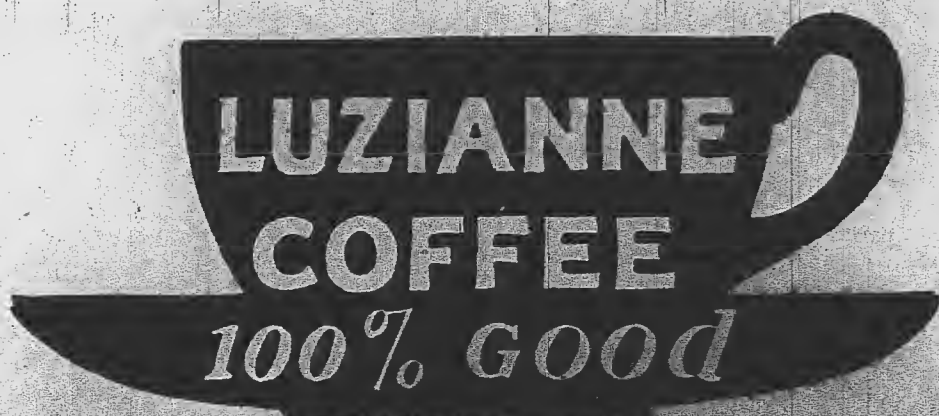
DEDICATION AT IOTA

Our beautiful church at Iota was dedicated on Mother's Day. This church was built and given to us by Dr. and Mrs. F. N. Hayes. Bro. B. H. Andrews, district superintendent, preached the sermon and dedicated the church.

T. D. LIPSCOMB,
Pastor, Church Point Charge.

DR. CARLEY NOMINATED AGAIN

Dear Editor: I see that D. B. Raulins wants to know what kind of fish Dr. Carley was catching, or rather the name. I am more interested in his snow-proof chickens, when the mother hen scratched around and fed them and cared for them until she took



over the dog's bed for them. I would like some of that breed of chickens if he raised them.

I enjoy Dr. Carley's editorials, and read and re-read them often.

Respectfully, Mrs. J. L. H.

LOUISIANA CONFERENCE SESSION, NOVEMBER 13-17, 1940, IN BATON ROUGE

Bishop A. Frank Smith and the Louisiana Conference Cabinet met with representatives of the First Methodist Church, of Baton Rouge, in the Bently Hotel in Alexandria, October 2nd, to work out details for the convenience of the Conference entertainment. The following suggestions were unanimously recommended:

In view of the greatly increased personnel of the Conference, and the unusually limited housing facilities in Baton Rouge, that the Conference host was requested to provide only for the official delegates and preachers of the Conference, and that entertainment would consist of lodging and breakfast. Convenient facilities for inexpensive meals will be arranged.

The Conference Boards are requested to hold their first meetings by Wednesday afternoon and all committees on Course of Study and Admission into the Conference on Trial are requested to be prepared to report at the first session Wednesday night. The first session of the Conference will be held Wednesday, November 13th, at 7:30 p. m.

The Conference Entertainment Committee has secured an option on all the available rooms in the hotels, and will be pleased to make reservations for those who desire private entertainment at the hotel.

BISHOP DOBBS AT CORINTH

Dear Dr. Duren: Just a word to say that we had with us last week-end Bishop and Mrs. Hoyt M. Dobbs. Their visit to Corinth First Church was a delight and an inspiration. On Saturday night they were tendered a courtesy supper in the private dining room of the Waldron Hotel by the pastor and the official board. Rev. W. R. Hammontree, Rev. A. M. West, Rev. G. C. Swartz, Mrs. W. R. Lott and Mrs. C. A. Parks were also guests of the delightful occasion. On Sunday morning the good Bishop delivered a great and inspiring message on the supremacy of Christ, to an audience that filled the old First Church to capacity. It was good to have them in our midst and their visit will be remembered with an abiding appreciation.

C. A. PARKS.

WHAT I BELIEVE ABOUT WAR

By Ralph W. Sockman

Minister, Christ Methodist Church, New York, N. Y.

I believe that wars are not inevitable. War is a form of insanity or disease, and, like the physical plagues of olden times, can be purged from the earth. To say that human nature cannot be changed seems to me a damnable heresy, denying the divinity of our Lord, who died believing that, if He be lifted up, He could draw all men unto Him.

I believe that war cannot be ended by war, whether waged on other shores or on our own. To fight fire with fire may seem to put out the flames for a time, but it drives the heat underground to break out elsewhere.

I believe there is a distinction between

the war system and police force. War is the use of violence by partisan bodies in a spirit of hatred for the purpose of killing. Police force is coercion exercised by a non-partisan body in a judicial spirit for the purpose of redemption.

I believe that the United States should make known to the world the kind of international peace organization which we would be willing to join. Twenty years ago we joined in a war and then kept out of the peace. Maybe with God's help we could join now in some mighty peace move and keep out of the war.

I believe that the present battle of Britain is a struggle for democracy in which we cannot be morally neutral. But the European war is more than a fight between dictatorship and democracy. It is a part of a world-wide social revolution which cannot be stabilized merely by the defeat of the dictators. The basic causes are deeper and wider, and the United States will ultimately render larger service to democracy and so-



REV. R. G. MOORE, Pastor

cial stability by refraining from the present struggle. The way to keep democracy safe for the world is to keep it out of war.

I believe that the Christian church as an institution must set herself a standard higher than that which she can expect of a complex secular organization like the state. As a church we must ever keep God in Christ as the sovereign lord of our consciences, and stand by those who suffer for conscience sake.

I believe in preparedness for the preservation of the American way of life. But while I grant the advisability of reasonable military force as our part in the world's policing, I believe the best preparedness for the nation is not in armies and navies, which are soon scrapped, but in the morale of people who know and serve God.

—N. C. Christian Advocate.

HISTORY OF FIRST METHODIST CHURCH, WATER VALLEY, MISSISSIPPI

First Methodist Church, in Water Valley, was organized in the summer of 1845, in a school house on the hill, where the residence of Geo. Wagner now stands. There were eighteen charter members, including the Tabors, McFarland and Boydston families. This church was in the Grenada district, with Jesse Walch as circuit rider.

Local preachers in the charge were Rev. Mr. Boydston, Rev. Mr. Keelen and Rev. Joshua Fly.

The church continued its work in the school house until 1855, when a lot was purchased from Will Carr, on the east side of the old stage coach road north of the church residence. This building was used until after the Civil War. Stewards were: A. Tab, T. J. West, D. W. Rogers, Jesse Addington and J. O. Hendricks.

In 1871 a number of lots were sold from the church property east of the railroad. The old building was removed, and Wood Street church and parsonage were erected. At this time there were two hundred members.

In 1894 the membership was over three hundred. At this time a movement to

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

organize a Second Methodist church was started. Rev. Mr. Clifford was the first pastor of this church.

In 1907 the present building, an adequate and substantial brick structure, was erected on Main Street. The Rev. W. W. Woolf assisted by the following building committee, completed this notable achievement: J. M. Walker, chairman; S. S. Spencer, L. Addington, L. B. McFarland, J. F. Gre, El L. Stephens, J. G. McGowan, F. G. H. tox, W. M. Hendricks, A. Johnson and Ar Johnson.

First Church was served by the following pastors prior to the Civil War: Jesse Walch, 1846-47; Thomas Bailey (J. B. Bates), 1848; Jesse Walch, 1849; Benjamin Brown (M. lins), 1850; A. B. Fly, 1851; Thos. Ken and F. R. Tatum, 1852; J. M. Hampe, 1853; R. M. Bonner, 1854-55; Robert Mar, 1856-57; W. S. Harrison, 1860-61. There is no record of pastors during the Civil War.

The Water Valley church was made a station in 1866. The following pastors have served during the years: W. H. Pear, 1866-67; D. Fly, 1868-69; W. S. Har, 1870-73; A. F. Jackson (Houston), 1874; M. Thames, 1875-77; J. M. Boone, 1878; M. H. Honnell, 1881-82; K. A. Jones, 1884; J. W. Price, 1885-87; C. A. Oakley, 1889; T. M. Dye, 1890; J. M. Wyatt, 1891-93; J. W. Price, 1893-94; J. A. Bowen, 1895-97; W. S. Lagrone, 1898; W. S. Shipman, 1899-1900; J. M. Bradley, 1901-04; W. W. Wo, 1904-07; J. H. Mitchell, 1908-09; T. Dorsey, 1910-13; J. W. Dorman, 1914-17; P. Wasson, 1918-21; L. M. Lipscomb, 1922-24; Carroll Varner, 1925; J. T. Lewis, 1926-28; J. D. Wroten, 1929-33; T. H. Don, 1934-37; R. G. Moore, 1938.

The official roster of First Church includes: Trustees—W. B. Mauldin, J. G. Gowan, W. H. Harvey, W. B. Barry, M. Knox, Maury Fly, Mrs. L. E. King, J. Carpenter, A. H. Holloway. Stewards—L. Marrs, chairman; J. W. Hamner, secretary; treasurer; S. N. Berryhill, T. O. Gore, F. A. Smith, M. L. Wilson, C. H. Cre, K. R. Sissell, C. C. Bennett, E. L. Step, J. L. Edgar, T. O. Gore, Jr., J. A. Fair, E. King, B. C. McCullar; Honorary, W. Addington.

First Church, through her nearly one century of growth and service to the local community and the world, has wrought noble and benevolent work. Many fine faithful men and women have helped make her past history glorious, and they who, through her several organizations, day serve so loyally and efficiently, make sure her continued service in the Kingdom of our Christ.

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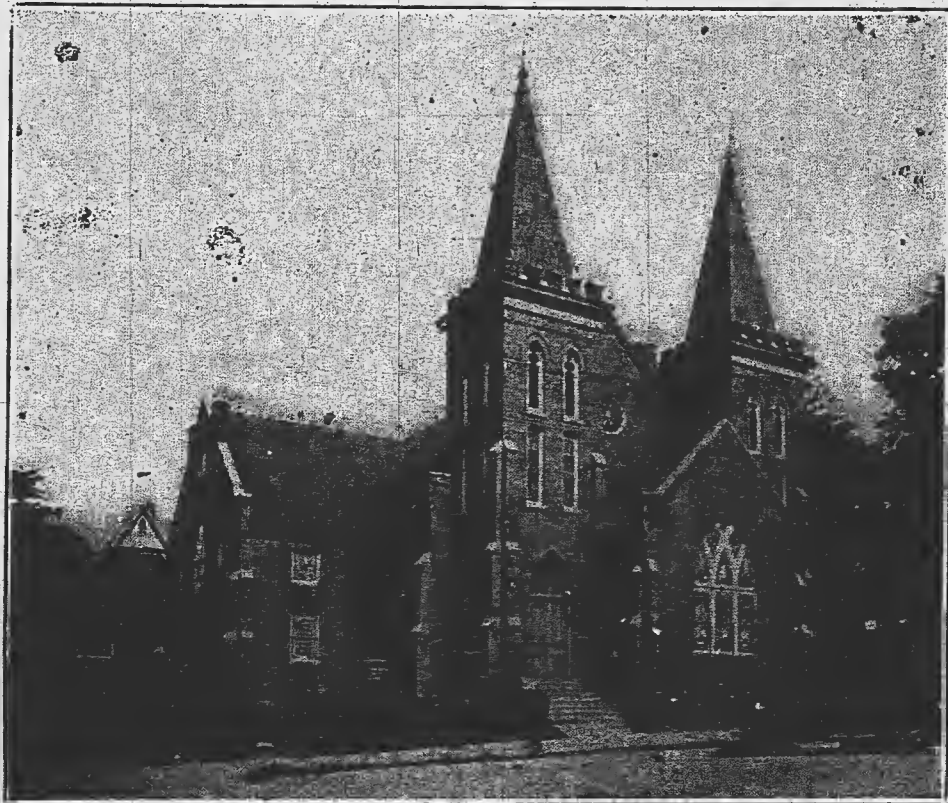
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THE CHURCH PEW

1940 MODEL LAYMAN As Dr. Brown Sees Him

Dr. Hugh Elmer Brown, speaking before the Session for Laymen under the auspices of the Laymen's Fellowship at the General Council, said that one of the major excitements of the ministry is the exploration of the many types of laymen. Men of all political parties and men of none. Rugged individualists and red-hot Socialists. Followers of Father Townsend, Walter Lippmann, Hugh Johnson, Herbert Hoover, Franklin Roosevelt. Saturday Evening Post laymen with sales psychology and Atlantic Monthly laymen with a literary hankering. Model T laymen, rough but ready, and Cadillac laymen, smooth and finished laymen, alert and energetic and laymen comatose and apathetic.

Laymen have a divine mission. The Church on the Day of Pentecost was a Democracy. All members baptized; all spake; all engaged in prayer; all spread abroad the good tidings; all exercised authority in church government. By slow degrees the clergy encroached on the rights of the laity, the Church ceased to be a brotherhood and became a monarch with rulers and subjects. Authority passed into the hands of the clergy. But according to the New Testament laymen stand in the line of the Apostolic Succession. The Lord never meant that there should be but one minister in a parish. He meant that there should be as many ministers as there are Christian men and women. No regiment ever won a battle in which the officers did all the fighting.

Laymen have won their rights as worshippers; they have not yet accepted their privilege as workers. If the fields are white unto harvest and the laborers are few, it is because laymen have not gone into the field in sufficient numbers. If churches are half empty, it is because laymen have not worked to fill them. If church life flows in feeble streams, it is because laymen have not poured their lives into it.

It was a gentle-hearted layman named St. Francis who led the movement to rescue religion from the depths of polar winter in the 13th century. The Reformation in the 15th century was a triumph of laymen, and Martin Luther could have done nothing without the help of the laity of Germany. John Wesley organized laymen and brought Spring to a religious world in the frigid grip of formalism. It was a layman named Dwight L. Moody who roused the church in two continents to its evangelistic duty. It was a layman named John R. Mott who in our time has circled the globe 40 times in the name of Christ. The next great step in the redemption of the world is the utilizing of the illimitable resources of consecrated man-power in Christian laymen.

The layman—1940 Model—has dependability and never majors in Alibiology. He has some masterful convictions, and is not a man with vague and vaporous ideas in religion. He has moral quality, and never seeks to substitute glowing devotionality or voluble orthodoxy for morality. He abhors the "Off Side Play" in store, factory and legislature. He is not a saint in his home and a pirate in his business. He has loyalty to his local church plus denominational intelligence and allegiance. He is a "Fan" for his church and friend of all churches.

He has vision, and looks for the latent good in bad men and new movements, and for the living God in a bloodshot world. He has social sympathy and never gets used to tragedy at home or abroad. He is skeptical of hastily concocted cure-alls, extemporaneous economics and soap-box programs, but does not relax his efforts to help build a brotherly world. He has some understanding of the complexity of the modern minister's task, and brings his abilities to supplement the minister's inabilities. He has what it takes to be a Christian in the wild and staggering days of the 20th century and is ready to risk his all for his cause.

—Advance.

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LETTER OF A BUSINESS MAN IN ANSWER TO HIS CREDITORS

Dear Sir: In reply to your request to send a check, I wish to inform you that the present condition of my bank account makes it almost impossible. My shattered financial condition is due to Federal laws, State laws, City laws, Corporation laws, Mother-in-laws, Brother-in-laws, Sister-in-laws and Out-laws.

Through these laws, I am compelled to pay a business tax, amusement tax, head tax, gas tax, water tax, school tax, furniture tax, light tax and excise tax. Even my brains are taxed. I am required to get a business license, car license, truck license, not to mention a marriage license and dog license.

I am also required to contribute to every society and organization which the genius of man is capable of bringing to life; to women's relief, the unemployed relief and the gold digger's relief. Also, to every hospital and charitable institution in the city, including the Red Cross, the Black Cross, the Purple Cross and the Double-Cross.

For my own safety I am required to carry life insurance, property insurance, liability insurance, burglary insurance, accident insurance, business insurance, earthquake insurance, tornado insurance, unemployed insurance, old age insurance and fire insurance.

So my business is so governed that it is no easy matter for me to find out who owns it. I am inspected, expected, suspected, disrespected, rejected, dejected, examined, re-examined, informed, required, summoned, fined, commanded and compelled, until I am providing an inexhaustible supply of money for every known need, desire or hope of the human race.

Simply because I refuse to donate to something or other, I am boycotted, talked about, lied about, held up and held down, and robbed until I am almost ruined.

I can tell you honestly that except for the miracle that happened I could not enclose this check, but the wolf that comes to many doors nowadays just had pups in my kitchen. I sold them and here is the money.

Yours faithfully,

A Chinese opened a laundry between a drug store and a restaurant. The druggist had a sign: "We Never Close." The restaurant announced: "Open At All Hours." So within a few days the laundry exhibited this sign: "Me No Sleepy Too."—Selected.

SHALL IT BE WAR AGAIN?

By R. B. Eleazer

A serious word with you, reader: Are you willing to have the United States go to war again in Europe's quarrel? If not, now the time to say so in emphatic terms. We are much nearer war today than when re-elected Wilson in 1916, "because he let us out"; yet five months later he put us in.

The same thing can happen again. There is every reason to believe it will, unless the millions who favor peace bestir themselves at once, and vigorously!

The militarists, the politicians and munitions makers are in full cry. The propagandists are busy telling us what they want us to know and concealing the rest. All specious slogans that beguiled us in 1916 are out in force. The government is doing everything possible "short of war." Every day it edges closer to the brink and takes desperate chances of going over.

Meantime, looking back to 1917, we see that the great "war to end wars" and to save democracy" produced only a crop of dictatorships and sowed the dragons' harvest of hate that Europe is reaping today. Our own well-meant sacrifice of blood and treasure, we realize too late, was poured out in vain.

In the light of that experience—so costly yet so futile—do you think we should try again? Are you willing again to have battle fields of Europe baptized with blood of American boys?

If not, sit down today and say emphatically to your representatives in Congress. Tell them you expect them as guardians of America, to keep this country at peace! There is no time to lose. Tomorrow may be too late.

WISE OR OTHERWISE

By Rev. James H. Felts

According to the philosophy of the Rev. Bob Davis, the backing straps are used more than the traces.

A presiding elder making his first report to the late Bishop Duncan presiding said: "Bishop, I suppose you want to know the modus operandi of my operations?" Brother C....., just give us your operations," said the Bishop.

Yes, all roads led to Rome. Also all roads led away from Rome. Direction then as now determined destination.

When a single-track mind gets on the wrong track look out for a wreck.

I suggest that all our preachers read Deadline, by J. L. Black, Christian Advocate of July 26, pages 22-23.

And while you are reading fail not to read, "Let me Not Outlive My Usefulness" by Bascom Anthony, New Orleans Christian Advocate of July 25, page 5.

The old gentleman who had a "CREAK" in his neck was in a bad fix despite his belief in immersion.

A colored woman wore a new calico to the revival. No one had noticed it. She rose, shouting, "Four red and four blue, checked back the same way, glory!" It was hard to hold.

True or false? Preachers have more jealousies than laymen?

I am not here on a furlough, I am on a furlough. Hiram Bingham, Brooklyn, 1908.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The charter meeting of the Louisiana Conference Society of Christian Service was held in First Church, Alexandria, October 16 and 17. At the Wednesday afternoon session Bishop A. Frank Smith served as moderator. The Bishop spoke briefly of the purpose of the meeting and said: "We are here to hold the charter meeting of the Louisiana Conference Society of Christian Service." He stressed particularly the historical significance of the occasion. The greater part of the afternoon session was taken up with the roll call of the charter societies by the district secretaries. It was shown there were 225 charter societies and 9,827 charter members in the conference.

Mrs. W. M. Ledbetter read the report of the Research Committee and the following officers were elected:

President, Mrs. George Sexton, Jr., Central Campus, Shreveport; Vice-President, J. J. McKeithen, Grayson; Corresponding Secretary, Mrs. J. H. Thatcher, Houma; Recording Secretary, Mrs. J. B. Pollard, Polk St., Alexandria; Treasurer, Mrs. Carver, Rayne; Secretary of Mission Education, Mrs. G. W. Dameron, Alexandria Court, F. 47, Shreveport; Secretary of Christian Social Relations and Local Activities, Mrs. D. C. Metcalf, West; Secretary of Wesleyan Service, Mrs. Hugh Hoff, 3724 Pitt St., New Orleans; Secretary of Student Work, Mrs. W. Pomeroy, Crowley; Secretary of Women's and Girls' Work, Mrs. Laskey, Ruston; Secretary of Children's Work, Mrs. Ed Conger, Arcadia; Secretary of Literature and Publications, Mrs. Tinsley, Lafayette; Secretary of Supervision, Mrs. C. I. Jones, 6215 St. Charles, New Orleans.

District Secretaries

Alexandria District, Mrs. H. V. Dunford, Alexandria; Baton Rouge District, Mrs. S. F. Fairchild, Ninth St., Baton Rouge; Lake Charles District, Mrs. A. A. Tisdale, Lake Charles; Monroe District, Mrs. E. C. Gibson, Alvin, Monroe; New Orleans District, Mrs. C. C. High, 85 Audubon Blvd., New Orleans; Ruston District, Mrs. Guy Kinnebrew, Ruston; Shreveport District, Mrs. Ira Campbell, Shreveport.

Chairman of Spiritual Life and Bible Study, Mrs. Guy Hicks, Ruston.

Charter Dinner

Promptly at 6 o'clock the delegates and officers gathered in the auditorium of the Educational Building, where the banquet tables were laid for 232 guests. The room had been made festive with beautiful flowers from the gardens of the Alexandria women. The honor guests for the occasion, Bishop and Mrs. A. Frank Smith, and Mrs. B. C. Taylor, and Dr. and Mrs. H. Harper, were introduced by the presi-

dent, Mrs. Sexton, and a short program followed. Deeply impressive was the filing of the charter certificates of the auxiliaries by the district secretaries, with the Conference Secretary, Mrs. W. M. Ledbetter, who in turn presented them to the newly elected corresponding secretary, Mrs. J. H. Thatcher. At the conclusion of this sacred ceremony Mrs. Ledbetter spoke, using for her subject, "Dedication to Advance." A surprise and thrilling feature of this interesting program was the presentation by Mrs. Sexton to Mrs. Ledbetter of a Life Patron membership from the Louisiana Conference Society, the very first to be made in this Conference. Mrs. Ledbetter, who was concluding eight years of service as Conference Secretary, responded most graciously and feelingly.

Wednesday Night Service

The auditorium of the church was filled to capacity for the evening service. Dr. B. C. Taylor, the pastor-host, presided. The hymn, "Faith of Our Fathers," was sung. The scripture and prayer were given by Dr. D. B. Raulins. An anthem, "Hear Our Prayer," was rendered by a "Woman's Choir."

The speaker of the evening was Bishop A. Frank Smith, who was presented to the audience by the president, Mrs. George Sexton, Jr. The Bishop's address opened with a short review of women's organizations in the three former churches that make up the new Methodist Church, and paid tribute to all of them. He spoke most forcefully and informingly of the new General Board of Missions, with its Divisions of Home and Foreign and Women's Work.

In speaking of Foreign Work, he told how well Christianity is rooted in the younger churches and of the very important part they are playing in this desperate world situation. He spoke most earnestly concerning Home Mission Work, and stressed the importance of both city and rural work. He closed this illuminating address with a great challenge to this new Methodist Church, which he stated is the largest Protestant body in America, and said, "the responsibility is ours."

At the close of the address the holy communion was administered to the Conference body and visitors.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian Miss.

Vicksburg—Thirty-six charter members were enrolled at the organizational meeting of the Wesleyan Service Guild of the Crawford Street church.

McCall—With Rev. G. L. Sigrest presiding, the charter meeting of the Woman's Society of Christian Service was held following the prescribed ritual. Mrs. W. S. Calcote was elected president.

Gasque Chapel—The Woman's Society of Christian Service, of the churches of the Homewood charge, held a joint meeting at Gasque Chapel, with fifty-two members present. The program, "Stewardship of Possessions," was presented by the Homewood society, followed by a discussion of work done at the parsonage, work done with

Negroes in the communities, and other activities.

Meridian—The Wesleyan Service Guild, of the Central church, has been organized from the personnel of the former Killingsworth Circle of business and professional women, with a large number of new members. Miss Emma Ruth Corban was elected president, and the Guild is beginning the study of "Uprooted Americans."

The thirty-second annual convention of the Mississippi State Federation of Colored Women's Clubs, will be held in Columbia, on October 16, 17 and 18, 1940. Mrs. J. E. Johnson, the president, sends an invitation to any of our women who can attend these meetings. Mrs. Johnson spoke to our conference in Laurel, in behalf of the home for delinquent Negro boys and girls, and appreciates the support given this measure by our women. Mrs. B. L. Coulter will speak in behalf of the Mississippi Federation of Clubs. The theme for the meeting is: "Building for Service."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear Members of the Woman's Society of Christian Service: Mrs. Ratliff and I want to share with you three paragraphs of a letter which she received recently from Mrs. Fulton, Treasurer, Woman's Division of Christian Service, and Mrs. Bourne, Secretary of Missionary Education. These are the paragraphs:

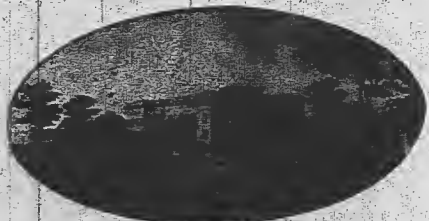
"Subject: Week of Prayer. Time: November 3-9. Financial objective: Endowing a Chair of Religious Life and Thought at Scarritt College. Amount needed: \$100,000. Name of Chair: Clara Tucker Perry, President of the Woman's Missionary Council, 1931-1940. Major objective: Stimulating and deepening the spiritual experience of every woman participating in the program, intensifying her interest and concern in establishing a Christian World Community, increasing her sense of stewardship of life and material gifts.

"Program: The program has been prepared in booklets, two of which are being sent to each former Woman's Missionary Society. It contains a worship service, material for two talks, one on 'Scarritt Built for the Future,' and one on 'Scarritt's New Day.' The contents of this book may be used for two programs or for an all-day retreat. A program committee should study these materials, giving prayer and thought to their best presentation and use.

"Let us remember! This love offering of \$100,000 which we ask will greatly help to supply Scarritt's need for an endowment, and in giving we shall honor a woman who has rendered in our name and for us a distinctive and outstanding service. Let us not fail to make the gift complete."

May we "rise up, O women of God," and rally to this cause! Are we interested in the adequate training of Christian workers? Do we wish to share in this honor to Mrs. Perry—an honor she so rightly deserves? Do we share with Mrs. Ratliff and others the desire that our Conference measure up to all that is expected of us? Do we pray that the will of God will be done in us and "through our gifts?" Then let us plan these services and observe them as directed, and identify our interest in a world Christian community with a generous gift!

(Continued on page 13)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 20, 1940

By Rev. W. C. Newman

THE MESSAGE OF JOHN THE BAPTIST

Lesson Text: Luke 3:3, 8-17, 21-22

Golden Text: Bring, therefore, fruits worthy of repentance.—Luke 3:8.

We can hardly understand John the Baptist and his message without knowing something of the situation that existed in the world at the time he appeared on the scene. It is to this end that Luke gives us the brief but detailed resume of that period of history contained in the first verses of the third chapter of his Gospel.

Dictators, Ancient and Modern

Tiberius Caesar was the ruling emperor of the whole Roman empire, which is to say he was the most powerful individual in the world of his day. He was able, ruthless, vindictive, a despiser of religion and morals. He had surrounded himself with submissive subordinates of like mind and character, the ancient counterparts of modern Ribbentrops, Goerings and Cianos. Luke lists a few of them because they were to have a prominent part in the life and death of both John and Jesus.

Pontius Pilate was Procurator of Judea, and was to lack the courage to do justice to Jesus in the face of the mob that wanted to crucify the Man of Galilee. Herod Antipas was the ruler of Galilee, and was to order the bloody death of John, and participate in the condemnation of Jesus. Joseph Caiaphas, shrewd, unscrupulous, a traitor to his Jewish people, had allowed himself to be made High Priest by the Romans, and later, obeying the Romans rather than God, and making a mock of religion, he was to plot the death of the Son of God.

A Defiant Preacher

With such men at the head of the government and the church it was inevitable that the whole nation should have come to a sorry condition. Not only were the Jews unmercifully oppressed by their captors, but every precious right had been taken away from them, even their temple and their priesthood. Politically and religiously there was never a darker era in human history.

Into such a world came John the Baptist. He was not ignorant of these conditions, nor was he unaware of the fact that any man who raised his voice against the Roman government and the corrupt religionists would be sure to be put to death. Free speech can never be tolerated by dictators. John signed his own death warrant, knowingly, when he came out of the wilderness and proclaimed the triumph of the Messiah and the damnation of unrepentant people in every station of life.

WHEN IN NEW ORLEANS
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Inelegant Sermons

John was born into a religious home, a kinsman of Jesus, and descendant of a priestly ancestry, the tribe of Levi. Normally he would have entered a Rabbinic school at the age of twenty. Instead he spent ten years in the "wilderness," a hot, barren area at the lower end of the Jordan River, where it pours into the Dead Sea. He dressed in camel's hair, and ate the wild fruits of the desert. And his rough personal appearance was matched only by the uncouthness of his sermons, as he plainly addressed the people as a "generation of vipers."

But while his unpolished exterior and his lack of formal education may have disqualified him for the pulpit of First Church, the vigor and earnestness of his preaching, the penetrating truth and the obvious sincerity of his sermons, drew great crowds to hear him, and prepared the people for the gentler, more lyrical preaching of Jesus, who also could preach with stern directness when the occasion demanded.

Sins, Ancient and Modern

With a clear insight born of his lonely meditations and his communion with God in the wilderness, John saw the besetting evils of the world of his day. Strangely enough these were not the sins most commonly condemned because of their spectacular and sordid nature, lust, drunkenness, stealing and murder. John rightly understood that such sins are the result of certain other evils in the life of a people.

One of the sins against which he preached was inordinate pride. The Jews boasted of their ancestry and national greatness. They felt themselves superior to men of other races. They looked with contempt upon ordinary Gentiles. But John assured them that neither their ancestry nor their fancied superiority would save them from the axe which was already at the root of the tree.

Then there was the greed and selfishness that was everywhere prevalent among them. They were unmoved by the plight of the poor. They had no compassion for hungry and suffering humanity. All they cared for was their own comfort, their desire for a soft and easy life, oblivious to the needs of others. Upon them John urged such generosity as few men have ever been willing to manifest.

Corrupt officials were the object of John's third criticism. The Publicans, tax-gatherers, were flagrant grafters, using their office and authority to extort and defraud both the government and its citizens, undermining the cause of good government and keeping a whole nation under bondage.

The misuse of power was the other evil of his day which drew from John a stinging rebuke. The soldiers were not just individuals who had done some violent and unholy deeds. They were symbols of all men who have power, military, economic, political, or ecclesiastical, and who use that power not for the good of men and the service of God, but for the achievement of their own ambitions even in disregard of the rights and happiness of others.

Could anyone better analyze the dangers

that confront our world today? Are these the fundamental sins that threaten of us now? Racial pride breeding racial hatreds, greed causing intolerable poverty and unjustifiable riches to appear side by side in the world, political corruption eating at the heart of even our Democracy, the abuse of power both by dictators, militaristic nations, and uncompassionate individuals in every nation—here are our enemies.

We, Too, Must Repent, Or Die

Unequivocal was John's demand upon the people of his day. Unequivocal is the demand upon us. Mere armies and navies and victories in war will not save us and our world. The ultimatum is, repent or die!

THANKS FOR HELP

The Indian Bayou Methodist Church received several packages of clothes for the flooded area, which Bro. Gray, the pastor, called for, and were appreciated by everyone.

As Bro. Gray is leaving soon he left the clothes with me to be distributed. They have all been distributed.

All was appreciated, and may God bless all that gave to the cause.

MRS. C. H. BOULEY

LAYOUT MAN MAKES SLIGHT MISTAKE

In reading a newspaper report of the Maine Universalist State Convention concluded at Auburn, we were startled when we read:

"The women's association elected the following officials: Honorary president, M. H. B. Smith, Mechanic Falls; president, Frank M. Vickerson, of Portland; president, Mrs. Arnold Simonson, of Bangor; secretary, Mrs. Weston A. Cate, of Auburn; treasurer, Mrs. H. A. Markley, of Auburn. Members properly marked as to weight and capacity; two overweight, two overheight, 183 with other defects, seven not properly registered, 76 with no operator's license, 1522 warning tags issued."

Ha! ha!

—Weston Cate, in Christian Leader

"Did you take much time in how far Cana was from Sychar?" one said to another as they came to the classroom. "I didn't mention it," quick reply; "I was too much taken up with the thought of how far some of us were from Jesus Christ." Let all take notice.—Selected.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

CLERICAL CLOTHES IN THE MOVIES

The ministers of the motion pictures are an interesting lot—specially their garb. Having observed them thoroughly for some time, I make bold to suggest that a "Super-
of Screen Clergy-
" be attached to the
of every motion pic-
corporation in Amer-



Mr. Jones

the typical minister of the movies is invariably garbed in conventional clerical attire. A movie minister without a clerical collar is almost as rare as a unicorn. In fact, in one picture a clergyman found himself in a terrible dilemma. He had to marry a girl, and lo, he was without his clerical collar. Happily, his wife arose to the emergency. She suggested that he turn his wing around, which he did, and the day was saved.

The rank and file of the non-Catholic clergy of this country does not wear clerical collars either in or out of the pulpit. It is not easy to identify a minister by his dress or collar these days, unless he is of the Catholic or Episcopalian order, where there are exceptions to this rule. In street attire the average minister may resemble a lawyer, doctor or businessman, though his raiment is likely to be more modest, particularly his shirts and cravats. Now then should the clergyman of the movies be shown in order to be sartorially keeping with things as they are? I venture to answer this momentous question by saying it depends upon the setting of the scene. If the scene is a city church of stately design, the surplice and gown are order. If a smaller city or village scene, the minister might more correctly be filmed in a cutaway coat; and for a rural pastor, a sack suit with a dark four-in-hand and a black bow tie would fit the facts.

At the time is fifty, or even thirty years, then the "Prince Albert" coat is in-
able and the white bow tie imperative.
more than a century the Prince Albert

and white bow were the unfailing badge of the American clergy. Now one seldom sees a white bow tie neatly ensconced under the clerical chin, and Prince Alberts are passe; though like the cat, they may come back.

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JUNK

By Rev. Vivian T. Pomeroy, D. D.

We are moving to a new house soon, and last week I spent several very exhausting but profitable hours, turning out cupboards, boxes, drawers, desks. It was unbelievable to me that in a few years I had collected so much stuff—letters, souvenirs, sermon-notes, pipes, unread magazines, odds and ends of every kind. At first it was fun; I destroyed very sparingly. This or that might prove useful; this was full of sentiment and that was full of memory. So I found my pile of rubbish quite small.

And then quite suddenly I grew tired and irritated. "Why should I keep all this?" I grumbled. "What use is it? Another ten years will pass and I shan't look at these things or think of them. If I live to be a hundred, I shall never use them. Let me be strong and remorseless. Foolish sentiment is wasteful, weak and untidy. Masses of junk—that's what it all is." So I set to, and destroyed and destroyed.

And then I got a fever of destruction upon me. With arms full I went to the cellar to dump my rubbish in cans and boxes. I glanced round the cellar. Gracious! What a vast quantity of junk was there too. Flower pots, piping, sacks, bottles, old brooms, ancient fences and broken chairs. "I must get rid of it somehow," I thought. "What a task!" I was furious and, having the sort of mind most preachers have, I began to moralize angrily. "Just like one's life," I said to myself. "Cluttered with rubbish. Just like one's character. Built up from one's grandparents' mental furniture—stuff of yesterday. Why can't one get rid of all worn-out ideas, old useless rules and sentiments, and just be oneself?"

I might have gone on to wonder whether I was thinking really wisely or only stupidly; but I didn't. For, by one of those marvelous chances which do happen sometimes, the back door bell rang, and there—like a prince in a fairy tale—was Mr. Isaac Lubinsky with a large junk van. I was immensely pleased. I hailed him as a brother. I took him to the cellar, and, with a wide and generous wave, I bestowed upon him all the junk.

Somewhat idly I watched the junk man collect old buckets, bits of iron and coils of worn-out rubber piping, and much besides. I regarded him as a blessing; and he, I saw, regarded me also as a blessing. I encouraged his good work. "Yes, take it. Yes, and take that." I kept on saying. At the end of half an hour Mr. Lubinsky went off with a loaded van, and I went upstairs, smiling peacefully and wondering how riotously I could spend the two dollars I had received for my junk. "How very satisfactory," I murmured to myself. "A good time has been enjoyed by all."

A day later—when my two dollars had been spent, and I do not propose to tell you how—Patrick, who takes care of the place, came to speak to me. I could see that

he was somewhat agitated. Had I, he asked, seen the furnace piping anywhere? "No," I answered lightly. "Isn't it where it should be?" "No," said Patrick. "I took it down to save it rusting with the summer damp; put it in a corner of the cellar by the winter board walk; now it's gone, and I can't find it anywhere."

My heart sank. I remembered. Of course the piping was gone. Mr. Isaac Lubinsky took it. I told him to. I thought it was junk. And after that I had a humiliating time, for I was at last persuaded to call up Mr. Lubinsky and explain. Fortunately he still had the furnace piping; fortunately he was able to restore it to me. But it took time, labor, a truck and some honesty. The transaction, all told, cost me two dollars.

Once again I returned to my study, and once again I moralized; but this time I preached a severe little sermon to myself. I said: "It's good to get rid of useless things; it's good not to clutter oneself too much with the past. But there are some things one may foolishly destroy—some beauty, some wisdom, some tenderness, some tradition, some quite indispensable thing—without which one's house of life would become cold and spiritually poor. And there are some very precious things, which, unlike my furnace piping, once thrown away can never be restored."—Reprinted by special permission of the author and The Christian Leader.

METHODIST WOMEN

(Continued from page 11)

With confidence that the response to this call will be wholehearted and generous, I am
Sincerely,

Mrs. W. R. McCORMACK,
Secretary, Spiritual Life.

Corinth, Miss.

Mrs. C. C. Parnell Entertains at the Church

On Tuesday night, September 24th, Mrs. C. C. Parnell, of Sledge, was hostess to fourteen young women also of Sledge, when she served them a bountiful plate supper at the Methodist church.

After the supper the young women were invited into the auditorium of the church while Mrs. Sanders played soft music. Mrs. Parnell then in her sweet way explained the purpose of the meeting, which was to organize a Wesleyan Service Guild, using "Loyalty to the Church" as her theme.

In response to Mrs. Parnell's invitation the entire group voted to organize and elected the following officers: Mrs. Ned Starr, president; Miss Anna Gorton, vice-president; Miss Ruth Smith, secretary; and Miss Earnestine Taylor, treasurer.

Beside the hostess, two other ladies, Mrs. Sanders and Mrs. Wadlington, represented the adult society.

The meeting closed with prayer led by Mrs. Parnell.

MRS. EDWARD LEE GORDON

Malvina Community Center

Guests from many parts of the Delta were present at a Silver Tea to celebrate the opening of the new Community Center at Malvina. Miss Mavis Shinn, rural worker of the Center, was in charge of the tea. Among the out-of-town guests were Mrs. W. H. Ratliff, Conference president, and Mrs. Fisher, of Sherard. Union services will be held every Sunday afternoon at the Community Center. Classes in Health, Home Demonstration Work and Adult Education have already been organized. The young people of the community are finding satisfactory recreation under the leadership of Miss Shinn.

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V. T. Pomeroy

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"WHY I DON'T GO TO CHURCH"

By a Parson

Channing Pollock, writer and dramatist, had an article in the October American Mercury under the above title. It was reprinted in Reader's Digest. The New Orleans Christian Advocate referred to it in their issue of October 3.

"Going to church has no more to do with religion than listening to Fourth of July orations . . . has to do with patriotism," says Pollock.

If he is perfectly logical and consistent he might also say, "going to the theater has no more to do with production of a drama than a Congo savage has to do with culture." Or, "the circulation of the American Mercury, or other magazines, or books, has no more to do with writing than the cackling of Mistress Kate Minorca."

But he is not perfectly logical. Pollock and all dramatists except the wealthy, who write for fun and not excellence, would have to stop writing if we did not see their plays. If we did not buy magazines and books he would stop writing.

It is the institution back of a principle that gives it currency. Not even Pollock would know anything about religion if it were not for the church. He could not worship either in or out of the church, for he would not know how. Someone whom the church directly influenced had to write or teach him all that he knows about it.

The minister's sermons are worn thin by repetition, says Pollock. But his stuff in the said article is also overdone. It is almost a plagiarism of much stuff of the same ilk printed in the early 1920's, especially so of one article by Rupert Hughes in the Cosmopolitan under exactly the same title.

Preachers are not concerned with the problems of today, says Pollock. How does he know? He says he does not go to church. Neither does he read church publications. He has never heard of the work of the church in promotion of peace, in the matter of fair dealing between employer and employee, in the matter of tenant farmers, in the matter of the rural problem, and many others. So his statement is empty.

Back in the 1920's he was crusading against prohibition and had somewhat to say against preachers dealing with the problem of drunkenness. Stentorian and raucous voices were raised against preachers dealing with daily problems. Just now the Cleveland Plain Dealer has a sharp stick after all the ministers of Cleveland, Ohio, because they have a message for today on war.

"It should be the function of the church to give spiritual significance to our daily lives," he says. Just how will you do that and at the same time have a solution for the problems of today? Such a solution will be very practical, and it will not be spiritual, but intensely factual, which will not rob it of its religion, however.

One church is cited where the minister thought it not right to laugh in the church. If Pollock went more frequently he would find such a church the exception, not the rule.

The inconsistency of Channing Pollock is further shown when he jibes at a church which recommends a clean life, devoid of habits, as an exercise of the highly spiritual. He wants a church which allows theaters (he is a play writer), cards, drinking, smoking, dancing and Sabbath desecration. And all of this in the name of spiritual religion which meets today's needs.

Ecclesiastical formulas are decried by Pollock and others. Science must have formulas; so must politics and government; so must the drama; so must arithmetic, farming, merchandising; so must law and medicine; so must commerce and trade. But it is stupid and dull if there is a science of spiritual and religious interpretation and organization, which Pollock and other Mercurial writers are wont to call ecclesiastical formulas.

"Good and devout parsons who have nothing to say, and must say it twice every Sunday," Pollock exclaims. And then in the very next paragraph as a proof of this he names sermon subjects he found in three churches. They were: "Our Fidelity to the Gospel," "The Sinning World at the Cross," "The Divinity of Christ; Can the Doubter Be Christian?" No preacher could have handled such subjects without having something to say.

"Why should you or I waste a half hour with half-baked social theories that might be spent with Herbert Spencer?" further contradicts Pollock. Does he know that Spencer's sociology would be totally inadequate for today and today's heartaches? If a man preaches about the needs of today it will be social preaching; all preaching is theory, if it is not statistics. Therefore the very sort of preaching he wants for his imagined needs of today will have to be social theory. If social theories agree with Pollock's ideas, they will be well done; if they partially agree, they will be half-baked; if they disagree, they will be raw. Certainly!

"The need is for fundamental and universal truths," says he. Feeding him on his own medicine: "what is truth?" That is the question he asks when we give him gospel truth. And why is it fundamental, and who says it is fundamental, and how does he know it is universal? High sounding phrases can have nothing but vapid nonsense.

The last paragraph of his self-excuse tells about Ruth St. Dennis going to a poor little village church, neglected by kindred spirits of Pollock, who worshipped away from church. While they worshipped elsewhere there was no money to paint, to train a choir, to beautify, and to make attractive. So Ruth went to a movie.

Pollock and St. Dennis are "essentially religious," so they say, and so others say about them. But they withdraw from the church, criticize it, and keep others away, if they can, and create a rather discouraged spirit in the minister. Then they "cuss" him.

Their own financial contributions are not found on the treasurer's books. There is not enough money to buy a good organ and pay a good organist and a good choir, who will not work without pay. There is not enough money to erect a good building and keep it beautified. And both St. Dennis and Pollock "cuss" the church about its drabness in appearance and program.

There is not a new thing in his criticism. Neither is there a constructive thought in it. There is nothing specific which he recommended as a church program. He was rebuked for not going to church; it stabbed his conscience; fellow passengers on a boat thought him rather irreligious; then he attacks the church and the ministry in palliation of his own shortcomings. And that, too, is a very old trick.

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, the second loses what it had.—Gordon Graham.

PASTOR'S REPORTS, NORTH MISSISSIPPI CONFERENCE

The North Mississippi Conference is using the new forms for the pastor's report. These blanks are being furnished every pastor free and distributed by the district superintendents. If any pastor has not received a blank please notify the district superintendent or the writer.

Before the pastor begins to make out the report he should make a careful study of the form. A work sheet is furnished which he can make out his tentative report and from this make the copy to be given to the Conference. There are a few points of changes are involved that will need to be noted. They are:

MEMBERSHIP.—Preparatory membership children who have been organized into a class for preparation in membership in the church, as directed by paragraph 140-142, Discipline 1940: active and resident members, let each member of church be counted on one or the other of these rolls.

CHURCH SCHOOL STATISTICS.—See that your enrollment is properly counted, note the fact that you have separate groups: First, those who are enrolled in the Sunday schools; Second, those who are enrolled in other groups meeting other than at the Sunday school hour, as vacation schools, week-day schools, League, young adult groups. In second group count only those who are already counted in the Sunday school report. If possible give the averages for the year. To do this go to the one keeping records and have them average the attendance for the entire year, taking the number in attendance and dividing the number by the number of times the group met.

FINANCIAL TABLE III.—You will have no reason to report on the following: "Bishops"; "Special Gifts to General Benevolences"; "Special Gifts to Conference Benevolences"; "General Administrative Fund"; "Methodist Student Day"; "Relations Sunday"; "City Missions"; "For Aged"; "Hospital" and Sustenance. You will please report your General Conference and Jurisdictional Conference expense under the head, "Jurisdictional Conference Expense"; your Fourth Sunday Offering, under the head, "Service Sundays," and write in one of the blank spaces the amount paid on "Day Work" and "Conference Entertainment." Check the financial report in every church and see that no money is reported twice.

PLEASE NOTE. These reports are made out by charges and not by individual churches. You will want to make your report by churches on the scratch sheet when you copy it for handing in to the Conference give only the total for the year. These reports must be handed in by the second day, or Thursday. If you have an item or two in the financial report ahead and hand in your report and these items to the statistical staff before one report is out in any district it is impossible for the statistical staff to complete the work of that district and complete the work of that district and complete before coming to Conference and it in Wednesday night or Thursday morning. Remember that if one pastor does not fully cooperate he delays the work of the entire Conference. We are counting on your fullest cooperation.

R. G. LORD,
Sec., North Mississippi Conference

PRESIDENT CLINE REPORTS

Dr. Duren: The 116th year of Centenary history is marked with the largest enrollment on record. Six hundred and thirty-nine students have registered for the day classes, and more than 400 in night school. Over 100 soldiers at Barksfield are taking college courses, some of the classes meeting at the airport. Arrangements are being made for courses in to be offered to the soldiers through night school. The Civil Aeronautics Administration is offering flight training to students through arrangements made at the college.

The contract for the new Science Building has been let and the bricks are being laid as this letter is written. When completed Centenary will have larger space devoted to science study than at any time in its history. The new building will house a science library as well as laboratories and class rooms. There is some inconvenience being experienced while the building is erected, but the morale of the student body is good.

The State Department of Education has appointed Mr. R. R. Ewerz, of our Education Department, Assistant State Superintendent. Mr. Ewerz had served eleven years at Centenary and had done very effective work. We were fortunate in securing Dr. Middlebrooks, of Hattiesburg, Miss., to take the place vacated by Mr. Ewerz. Middlebrooks has had thirteen years experience in teacher training, and is readily adaptable into the situation at Centenary. Centenary's opportunity for service was better.

Sincerely yours,
PIERCE CLINE, President.

A WOMAN CLAIMED AGED WOMAN HERE SUNDAY, SEPT. 29

Indiana M. Brown, wife of the late N. Brown, was nearing her 94th birthday when on last Sunday she was taken to her eternal reward. She was born in Georgia, but moved to Alabama when she was only a child, and thence to Arkansas, where she lived at Tulip, a Methodist college, she began her education, and later her parents moved to Claiborne parish and she entered the Female College.

For more than seventy years she had been one of the most faithful members of the Methodist Church, giving of her best to the Master. She has made the way sweeter and better for every one who has known her, and God is a little more glorified to us today, as we think of her life.

ORGANISTS AND CHORUSMASTERS . . .

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Just last year, though she was nearing her hundredth mile post, she would never miss her Sunday school class. She would discuss with a clear mind, a heart of love and a devotion that was beautiful, the lesson from week to week, and then her presence and prayerful support were an inspiration to the pastor for the eleven o'clock service.

The funeral services were held Tuesday morning at ten o'clock by the pastor, assisted by Dr. A. M. Herrington, pastor of the Baptist Church, in the First Methodist Church, with the Board of Stewards serving as pallbearers.

Mrs. Brown is survived by five sons: S. E. L. Brown, Haynesville; C. C. Brown, Haynesville postmaster; Henry C. Brown, Leesville; Miller Brown, Glendale, Ariz.; and Jim Brown, Tahlequah, Okla.; two daughters, Mrs. Lillian Garland and Mrs. S. L. Green, both of Haynesville; twelve grandchildren and thirteen great-grandchildren.

LOUIS HOFFPAUER, Pastor.

VICKSBURG DISTRICT PREACHERS MEET

The Preachers Meeting of the Vicksburg District was held in Gibson Memorial Methodist church, Vicksburg, Miss., Oct. 3, 1940. Rev. H. A. Gatlin, district superintendent, presiding.

The following were the speakers and their topics on the program for the day:

Rev. M. H. Wells, "Board of Missions and Church Extension in the Local Church With Laymen Cooperating"; Rev. J. L. Neill, "Missions in the New Church"; Mr. R. E. Selby, "The Methodist Church With Its Challenge to the Laymen"; Rev. H. A. Gatlin, "The Quarterly Conference in the New Church."

The meeting was very profitable and well attended, and from the reports of the pastors it looks as if the Vicksburg District will be almost one hundred per cent at the Annual Conference.

To Rev. O. H. Scott, pastor-host, and members of Gibson Memorial Methodist church—when another fish dinner?

A. W. Wilson,
Secretary and Reporter.

CONFERENCE AT BOGUE CHITTO

The last quarterly conference of the present church year was held Sunday afternoon at the Bogue Chitto Methodist church, with R. H. Clegg, district superintendent, in charge, and W. A. Hays serving as conference secretary.

The Rev. G. Eliot Jones reported active church schools. He stated that the reorganization of a Woman's Society of Christian Service had been completed with sixteen charter members. Officers of the Bogue Chitto church were elected as follows: Stewards—W. A. Hays, Mrs. E. E. Busby, Mrs. A. W. Noland; Trustees of Church Property—W. A. Hays, Dr. F. H. Thompson and Mrs. S. B. Spencer. W. A. Jordan was elected charge lay leader.

The financial reports were good. Many having been paid up in full with the assurance that all obligations would be up by Annual Conference.

The first Sunday in November has been set aside for the first "Homecoming" of the Bogue Chitto church. All former pastors and members are cordially invited back on that day. There will be dinner served in the church.

A well planned program will also be carried out.

MY PESKY PORE KIN

By Rey. C. E. McLean

I'm not very hard to get on with,
My neighbors and friends, I like fine,
But one set of folk flabbergasts me—
Those pesky pore kinfolk of mine!

You'd think they're as poor as a church mouse,
Wear rags and use dishes of tin,
If you heard them take stock of their holdings,
My pesky impoverished kin!

Sometimes I go there for a visit—
And mind, you would think this a sin—
Ere long I am eating and drinking
A meal with my pesky pore kin!

When I pass out that way for a car ride,
Or stop for a brief howdy-do,
They insist that I take some black coffee,
Then they throw in a cookie or two!

They besiege me with kind invitations—
"Eat dinner," "Have ice cream and cake,"
And again, "Let us make you some waffles!"
Or, "Please, won't you sample this steak?"

And when we're afflicted with sickness,
And there are no nicknacks for Bill,
Apple pies find their way to our kitchen,
From my pesky pore kin on the hill!

Or perhaps it's fresh eggs they have brought us,
Or a cake, they well know how to cook,
Or a loaf of hot bread, filled with raisins,
Our likes, they seem ne'er to o'erlook!

'Tis true that they have few possessions,
But they haven't found time, yet, to whine.
They share, as though out of great bounty,
These money-free pore kin of mine!

They call their dwelling the "Pore House"—
Poke fun at its weatherstained walls,
But it houses more loving kindness,
Than any tapestried halls.

And, somehow, I like to go out there,
And prank with the old coffee pot,
For they manage to make one feel welcome,
These pesky pore kin that I've got.

I care not for uppity kinfolk,
All showy with jewels and gin;
I like the kind that's warm-hearted,
Just like my pesky pore kin.

For gold serves well to guild temples,
But it doesn't add value to men.
And the treasures which make us all happy,
We get from our wealthy pore kin!

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REV. JOSEPH TULLY NICHOLSON

Rev. Joseph Tully Nicholson was born in Sumter county, Ala., Sept. 22, 1852. His parents were William S. Nicholson and Susan Grayson Nicholson. His parents moved to Paulding, in Jasper county, Miss., when he was four years of age. He was converted and joined the church at Paulding under J. D. Hays, while he was yet a young man, and was licensed to preach at Hopewell church, Jasper county, in 1878.

Bro. Nicholson attended Paulding Academy when he was a very young man. He was a brilliant student and a great lover of books.

On February 7, 1884, Bro. Nicholson was married to Miss Theodora Lewis, of Rose Hill, Miss. To this happy union were born five children, two of whom remain to mourn his passing, Mrs. W. Leon Jolly, of Laurel, Miss., and Earl R. Nicholson, of Detroit, Mich.

In 1879 Bro. Nicholson was admitted on trial at the conference held in Vicksburg, Miss. He was later ordained by Bishop Kavanaugh. He proved to be a preacher of unusual ability. His rapid rise in the conference reads like a romance. He served the following charges: Westville, McComb, Hazlehurst, Edwards, Natchez, Newton, Shubuta, Waynesboro, Rose Hill, Canton, Sharon and Madison. Bro. Nicholson not only gave himself to the work of his charges, but he was interested in all the great causes of righteousness. He lectured in the cause of temperance under the leadership of his good friend, Bishop Galloway, which helped to exterminate open saloons in Mississippi. Being interested in the cause of Christian education, he was very helpful in the building of Millsaps College. He spent several months in going over the state, making talks and raising funds for that institution.

At an early age this gifted and zealous servant of the church was forced to retire due to his failing health. He made his home in Laurel, Miss., where he and his good wife made for themselves many warm friends. His last days were made happy by the tender ministry of his wife and daughter. On Monday night, Sept. 23, 1940, the Lord in His goodness came to His servant in his suffering and said, "It is enough, come up higher." On Wednesday, Sept. 25, 1940, his funeral was conducted in the First Methodist Church, Laurel, Miss., with the Rev. J. W. Leggett, Rev. W. B. Alsworth, Rev. W. J. Ferguson and Dr. J. T. Leggett in charge. His body was laid to rest in the Laurel cemetery.

"Well done, thou good and faithful servant. Enter thou into the joys of thy Lord."

J. W. LEGGETT, JR.

MRS. J. B. KING

Sarah Elizabeth Loch, wife of Rev. J. B. King, pastor of Bonhomie, passed away at the Methodist Hospital in Hattiesburg at 2:45, on the morning of May 4, 1940.

Mrs. King, known by all as Bessie, had not been in the best of health for a number of months. She loved the work of the church so much and was always ready to go and serve where she could. Not only among the church family did she look after the sick, but helped every one she could reach. She especially liked to work with the children and young people, and when her physician told her that she must no longer do active work her greatest regret was that she would have to give up her young people.

Up until the time she was carried to the

hospital she was planning to play for the revival meeting which Rev. J. O. Haines was to conduct, and to attend the District Conference to which she was an elected delegate.

Mrs. King was born at Magnolia, Miss., July 3, 1888, and at the time of her marriage was a music teacher, having studied at Beeson's College, New Orleans and Memphis. She was married to Rev. J. B. King at the parsonage in Magnolia by Rev. Paul D. Hardin, April 2, 1931. She is survived by one brother, John Loch, a lawyer of Memphis, one sister, Mrs. E. A. Collins, of Coffeeville, and a niece and nephew.

On May 5, 1940, a brief service was conducted at the Hulett Funeral Home, in Hattiesburg, by the district superintendent and Rev. J. O. Haines, with several of the local pastors. The body was then carried to Summit Methodist church, where the writer, assisted by Rev. L. E. Alford and a number of the neighboring pastors, conducted the last rites. The body was laid away in the city cemetery.

W. B. ALSWORTH.

MRS. AMANDA ELDORA RYALS

Mrs. Amanda Eldora Ryals was born in Wesson, Miss., on May 16, 1860, and departed this life on September 3, 1940.

Mrs. Ryals was married to M. L. Ryals, on October 13, 1880, and to this union were born nine children. Mr. Ryals and four daughters preceded her in death.

Mother joined the Methodist Church when a child and was a true Christian to the end. Along with her husband she took an active part in church work. She knew the power of prayer and loved to read her Bible. When she got to where she could not read herself, she would ask for some one to read the Bible to her. She was always kind, sympathetic and unselfish.

For two and a half years my dear mother had been a helpless invalid. I was by her side when the end came, and there was not the faintest moan or tremor as she passed into the presence of her Saviour.

Funeral services were conducted from the Hartman Funeral Home, in Brookhaven, Miss., on September 4th, with Rev. L. E. Douglas, of Slidell, La., officiating. She was buried beside her husband in Brookhaven.

The surviving children are E. A. Ryals, Ocean Springs, Miss.; C. E. Ryals, San Antonio, Texas; J. L. Ryals, New Orleans, La.; Mrs. W. C. Collender, Columbia, Miss.; and Mrs. H. R. Taylor, Slidell, La., in whose home she died.

Her daughter,

MRS. H. R. TALLYOR.

SAMUEL E. EMANUEL PASSES AWAY

On Monday night, September 9th, Bro. S. E. Emanuel passed away at his Sunnyside Plantation home near Lorman, Miss.

Bro. Emanuel was for some years before his death in poor health. While his death was not unexpected it was a shock to the family and friends and a loss to the community. He is survived by his wife, Mrs. Clara Cammack Emanuel, and eight children, four sons and four daughters. One son, Percy Emanuel, is now in Emory University preparing for the ministry.

It has been our happy privilege to be associated with Bro. Emanuel for nearly four years. In all of our contacts he has always been Christian. I found him above reproach. For a long time he was Church School superintendent and also a steward in Cane Ridge Methodist Church. Loyal,

faithful, dependable, he was a friend and a servant of God. The following anonymous poem, entitled "God Knoweth," expresses well Bro. Emanuel's outlook on life:

Precious thought, my Father know
In his love I rest;
For what'er my Father doeth
Must be always best.
Well I know the heart that
Nought but good for me;
Joy and sorrow interwoven—
Love in all I see.

Precious thought, my Father know
Careth for his child;
Bids me nestle closer to him
When the storm beats wild.
Tho' my earthly hopes are shattered
And the teardrops fall,
Yet he is himself my solace,
Yes, my friend, my all.

Oh, to trust him then more fully,
Just to simply move
In the conscious, calm enjoyment
Of the Father's love;
Knowing that life's chequered path
Leadeth to his rest,
Satisfied the way he taketh
Must be always best.

HIS PASTOR

MRS. EMMA WORTHY

Mrs. Emma Worthy Pond passed away at the age of 87 years and 4 months. She was near Jackson, La., and her father was famous for its lavish entertainments. Bishops, college presidents, presiding preachers and noted men in all walks of life. She followed in the footsteps of noble Christian parents and her home was the stopping place for ministers and dignitaries as they passed this way. Her deepest joy in life was when she led her first husband, William Worthy, to Christ and into the church, where he became a successful Sunday school superintendent. Her second husband, Mr. Pond, was a leader in the Southern Presbyterian Church. Her keen intellect, sense of humor, capacity for friendship and Christian devotion were outstanding qualities. She was a constant reader of the New Orleans Christian Advocate. The Ethel church had received from her hand such generous support to the point that her absence in every way will be felt. Her last days were full of peace and victory in her soul. At the end there was no word of complaint or discouragement. Her faith was supreme, triumphantly went to live with the Lord.

"In the far-away home of the soul,
Where no storms ever beat on the
Singing strand,
While the years of eternity roll."

Her former pastor,
ALBERT S. LUTHER

TODAY

By Alonzo Newton Benn

From yesterday's good lessons learn,
And for tomorrow's cease to yearn.
For pregnant is the day now here
With friendship, love, success and cheer.
So loiter not nor listless prove,
Nor trudge along a rut or groove,
But make of self what God did plan—
An upright, worthy, happy man.

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New Orleans

CHRISTIAN ADVOCATE

Whence Cometh War?

By Robert Whitaker

Whence cometh war?

Bring the foul thing to bar.

Out of the hatreds of the ages long;

Out of the greed and blood-lust of the strong;

Out of the strutting swagger of the proud;

Out of the mad hysterias of the crowd;

Out of the lying honor of the State;

Out of the coward meanness of the great;

Out of the toll that profit takes from toil,

Of surplus spoil, piled up on surplus spoil,

Choking to idleness the workman's wheel,

Or raping all the earth with ruthless steel;

Out of a devil's smoke-screen of defense,

That turns to foolishness the things of sense,

Make virtue's garden a vast swamp of vice,

And sells the Son of Man at Judas' price,

Nor has the grace to cast away the pelf

But makes of God an infidel Himself.

Whence cometh war? we know the truth too well—

Out of the mouth of hell!

—Religious Telescope.

opportunity of declar-
that the Methodists
in all the world,
their full determina-
continue."—John Wes-
Mackel Cooper, Feb.

LIVING CHURCH

to see the glory of God
are, to blink nothing of
to be sure of the King-
with all our heart—that is
courage of man than any
patriotism when the
benumbs.
—Peter Taylor Forsyth.

WAKE-ROOM TODAY

me vision of Thee at
today, turning the evil
men's mistakes, and
to serve Thy good
to see Thy hands at
life, weaving with mercy
the pattern of Thy
and when I cannot see Thy
let me to believe that they
and to trust myself to
power and love. Thou hast
a joy whose memory calls
ful love. Grant that, if
to me, I may not prove un-
care or disappoint the
heart. Amen.



WALLET OF THE WEEK



THE "DEVIL'S SHOESTRING," a common American weed, has been found to contain a high content of rotenone, used for making insecticides. Rotenone, which is poisonous to insects, is harmless to birds and animals. The United States imports seven million pounds a year of other roots from which the needed supply of rotenone has been derived. It will now be possible to secure the basic poison from this weed which is a widespread growth in our own country.

* * *

CENSUS RETURNS from Latin America show that Buenos Aires, in Argentina, with a population of 2,317,755, is the largest city. Mexico City, with a population of 1,754,355, is second, and Rio de Janeiro, Brazil, with 1,711,466, is third. In the United States, only New York, Chicago and Philadelphia have larger populations than these three largest cities, and the population of Philadelphia is smaller than that of Buenos Aires. This will be something of a surprise to people who think of South America as an undeveloped continent.

* * *

SECULAR NEWSPAPERS are not less affected by the changed conditions than are others. According to the N. W. Ayer & Son, newspaper directory publishers, thirteen dailies were suspended in the first half of 1940, eight new ones were started, and five weeklies became dailies, and one, the Jewish World, resumed publication. Some have merged and others have changed hands. The going has not been easy with the church press, some temporary suspensions have occurred, and there have been some changes, but there seem to have been no liquidations in recent months.

* * *

THE STATE OF CALIFORNIA leads in American vegetable production, according to the Federal-State crop reporting service. Its 1939 vegetable crop amounted to approximately eighty-eight million dollars in value, or nearly three times the value of the Florida vegetable crop which is next in truck cropping. The surprising thing is that New York and New Jersey rank third and fourth respectively and Texas is fifth in truck crop volume. It does not seem reasonable that New Jersey, with its small area and short season, could rank above a great empire like Texas.

* * *

AUTOMOBILE LIABILITY INSURANCE is being seriously affected by the drunken driver, says the American Business Men's Research Foundation. Insurance Companies are being forced to take defensive measures and the rejection of applications and the cancellation of policies where the driver drinks is now common. It has been found that 25 per cent of all automobile accidents are due to liquor and it costs the insurer companies from 25 to 300 per cent more to settle a claim where the driver was drinking. Seventy-five per cent of all rejections and 34.9 per cent of all cancellations are for the single cause of liquor.

TIME, INCORPORATED, publishers of Time, Fortune, Architectural Forum, and producers of March of Time, seem to be enjoying a period of remarkable prosperity. The net profit for the first six months of 1940, according to the report of Board chairman H. R. Luce, was \$2,287,370.86 as compared with \$1,815,005. A gain of nearly half a million dollars for the publications for a six-month period is a remarkable achievement.

* * *

GUTZON BORGLUM, who began the Stone Mountain Memorial near Atlanta, and then quit because of disagreement with the directors and for other reasons, has been chiseling away on the Black Hills of South Dakota for thirteen years. His four figures include Washington, Jefferson, Lincoln and Theodore Roosevelt. When a fifth figure was suggested, Borglum flatly refused, threatening to quit if Congress should demand it. His figures will appear without inscription.

* * *

MINISTERS AND RELIGIOUS WORKERS in England have decided to organize themselves into a trade union, says an exchange. The meeting held in Westminster, England, seems to have been initiated by Robert Doble of London, and its declared purpose is to remove the "snobbish idea" that it is a professional society and not entitled to the status of "workers." Membership is open to ministers and religious workers of all denominations. We are wondering if the new trade union will be able to hold to its initial idealism when a subtle form of temptation shall present itself.

* * *

REV. GEORGE WHITEFIELD, known to Methodists as a great pioneer preacher and evangelist and as an associate with Mr. Wesley for a time, was also the founder of the Bethesda Orphan House at Savannah, Georgia. But more interesting than the story of the pioneer preacher who ranged up and down the Atlantic seaboard from New England to Georgia, is his sudden exaltation as an educational premier—an influential factor in the founding of the University of Pennsylvania. In recognition of this service, a monument in his honor has been placed on the campus of the University.

* * *

THE LOST RADIUM is the caption of a recent paragraph in The Friend, a journal of the Quakers. It "warns" members of that fellowship to be like radium: when things go wrong and the environment becomes unfavorable. In a hospital a bit of radium no larger than the tip of one's finger was swept into an ash can by a janitor. When a cancer patient arrived the radium could not be found. But the 'God-given' quality of radium is to continue its activity from within and therefore a sensitive instrument which registers the presence of radium indicated it in tons of waste. 'Become radio active,' says the writer in The Friend, 'and bombard the world with the energy of peace and brotherhood.'—Christian Leader

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J. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WILLIAM PRESTON FEW

is with a feeling of profound grief that we record the passing of Dr. W. P. Few, President of Duke University on Wednesday of last week. He was stricken with a heart attack some days before and it seems that nothing could be done to avert the final blow. He was seventy-two years old and he could not have been active very much longer at best, but how poorly can we afford to lose a man of his ability, spirit and influence in these distressed times. In nothing was he greater than in the simplicity of his bearing. We cannot recall another man of such scholastic attainments and eminence who was more approachable and brotherly than he was. We talked with him in Chicago in July and, although he looked worn and tired, in his interest and bearing there was no evidence of the collapse which took him from us. The great loss to Duke University sustains will be felt throughout the Church, and eight million Methodists will have reason to feel a tug of grief at their heartstrings. In scholar-ship and personal character we regarded him as the very epitome of Southern manhood. A noble Christian has entered into eternal rest.

THE DUTIES OF A BISHOP

Changes in the organic structure of the uniting Methodist churches and consequent changes in the law have created many questions among both laymen and ministers. Some of the questions seem to relate more to questions than to law and we cannot answer those, but those which ask for information regarding law and administration, no matter what may have occasioned the inquiry, we feel under obligation to answer as best we can. We believe that the second question touched upon here may have been inspired by a mistaken understanding or some report which had little foundation in fact, but we act upon the theory that the best answer to an erroneous report is to cite the law.

We have before us a letter from a layman from which we quote:

"Won't you publish the detailed duties of a Bishop? Do his duties lie entirely inside of his area? Is there any obligation on his part to call and see each presiding elder in his district with any regularity? Has a Bishop the privilege of earning money through outside efforts, such as lecturing, writing, etc?"

In answer to this question we would say that the Bishop has many detailed duties which relate to the presidency of conferences and service on administrative committees. Many of these are mere minute details and do not seem to be in the mind of our questioner. We take

it that his question relates more to what is implied by the general requirement of Paragraph 331-6, of the Discipline, "to travel through the Connection at large." This of itself would be meaningless except for the interpretation of "Official travel" in Paragraph 851, which says, "Official travel of an Effective Bishop shall be interpreted to include all visitations within his Area to Church institutions and enterprises of the Methodist Church, where the call of need or opportunity warrants his presence and service. Official travel shall include also such journeys outside his Area as are within the meaning of travel through the Connection at large. For all such travel within and outside his Area, an Effective Bishop, upon presentation of an itemized voucher, shall have the right of claim on the Episcopal Fund, within such limits as may be set by the General Commission on World Service and Finance. No part of the expense of such visitations shall be accepted from local Methodist churches or enterprises within the Bishop's Area or for visitations made while in official travel through the Connection at large."

Then follows this: "Nothing in this interpretation is intended to preclude the acceptance of an honorarium for special or non-official engagements of a Bishop outside his Area, or for services rendered upon invitations from other than Methodist Church enterprises within his Area, provided that such engagements do not interfere with his official duties."

This is unequivocal language. It is his duty to render every service within his Area that may be necessary, it is his duty to go wherever official duty calls in the Methodist Connection, but it is not his duty to visit districts as such and he has no right to accept an honorarium for any service within his Area, except to other than Methodist Church enterprises, and no special service for outside interests may interfere with his official duties. We would say that he has a perfect right to profit by his writings, but lecturing would probably come within the restrictions above set out.

Another question which was raised recently by a group of gentlemen relates to Bishops also: Can a Bishop continue a minister in the office of presiding elder who has served six years in that office during the last nine years? The background of this inquiry was stated, but it is not necessary to recite it here. It really raises the question as to when the six-year limitation begins. Under Paragraph 332-3, and the parenthesis, of the 1940 Discipline, is this language: "He shall choose and appoint the District Superintendents annually; but he shall not appoint any Minister a District Superintendent for more than six consecutive years, nor for more than nine years in any consecutive nine years."

that the years of service in such relationship in one of the Uniting Churches shall be counted." In the parenthesis is this, "a Bishop, if he deem it necessary for the completion of union, may continue a District Superintendent beyond his tenure of six years; but such extension of tenure shall not continue beyond the first session of his Annual Conference following the first General Conference of the Methodist Church." It would require rare judicial agility to escape the meaning of this restriction.

We have a question relating to Districts and District Superintendents which we defer to the next issue. Then we have some other inquiries which we know to be justified by the records, but they are rather personal in their nature and we do not wish to discuss things that might do hurt to the cause rather than help it. It is our purpose to print anything of a proper nature which relates to the administration of the Church.

THE BENEVOLENT COLLECTIONS

Some time ago we foresaw the serious situation which has now developed in Mississippi, and we made editorial appeal for immediate and concerted action upon the part of every church and pastor lest the important interests of the Church suffer. Now comes the report of the Treasurer of the North Mississippi Conference, which we publish in this issue, showing the very condition which we warned against. It is now within three weeks of the Conference session and less than eighteen per cent of the assessment for the Benevolences is in the hands of the Treasurer. Only nine charges in the Conference are shown as having paid in full and one hundred charges have not reported anything. On the apportionment for superannuates, only \$6,128.13 has been paid, and forty-five charges have not reported anything. The chaplain at Sanatorium, the Golden Cross and other items have fared even worse.

A glance at the Treasurer's report will furnish an understanding of the picture. We know that many charges will pay in full at Conference and others will come through with a part of their assessment, but we know too that the hour has struck for a determined effort if the enterprises of the Church, including the veterans of the Conference, are to be saved from disaster.

Editorial Miscellany

Note: For unavoidable reasons, Dr. Carley was not able to supply his article this week. We are therefore substituting at his request the material which appears under his caption.—Editor.

THE BAPTIST MISSION HOUSE

The Baptist Mission House in Furnival-street, destroyed by a bomb (writes E. A. P.), was one of the oldest and best-known denominational centers in London. It had just passed its three score years and ten, for it was completed in the spring of 1870. Built and equipped at a cost of some 14,000 pounds, it was long a much admired building, described as "large and commodious." It became the center of many Baptist enterprises and institutions, and until the beginning of the century housed the Baptist Union as well as the B. M. S. Many

will long remember the lofty entrance hall, the broad stone staircase up to the committee rooms, the portraits of past leaders adorning the walls, and the library, surrounded by a gallery and lit from the roof, which contained besides several thousand valuable volumes, records of missionary pioneers in India, China and Africa. Alterations could conceal the Victorian style and atmosphere of the Baptist Mission House, but none could enter it without being conscious that it had been the scene of many historic decisions, that earnest and good men and women had frequented it, and that it had been with the most distant corners of the earth. Many visitors of all branches of the Christian church and of many races, have found in Furnival-street benediction and inspiration. Its spirit will live on. May it soon be able to have a new and worthy home.—Christian World.

A PRAYER FOR AMERICA

By Edgar DeWitt Jones

O God, beneath whose guiding hand our exiled fathers crossed the sea, we who are their spiritual and political beneficiaries, bow before Thee gratefully, humbly, reverently.

We thank Thee, O God, for the fortitude of our fathers, their perseverance and capacity for toil, their love of home and native land. We are strangely stirred by the thoughts of that noble company who invaded the wilderness, made it a place of fertile fields and lovely gardens, lighted lamps in myriad homes, built the school house, the church, labored, loved, served, and left us the priceless memory of honored names.

O God, we love to think of Thee as the shadow of a great rock in a time of storm, and we are refreshed by the testimony of the psalmist, "I had fainted unless I had seen the goodness of the Lord in the land of the living," and so rest our weary souls in Thee.

We covet the faith of Thy servant of the long ago, when everything about him was falling, prayed, "Cloak and darkness are round about him, justice and righteousness are the foundation of his throne." For such trust and phant trust we praise Thee.

In a world scourged by war, we pray O Judge of all nations, that our own republic may be alert and watchful without being belligerent and contentious; that we may be prudent and vigilant without putting our dependence in armaments and huge forces of fighting men by land and sea and air. Strengthen us to say with conviction, "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Eternal Father, strong to save, we pray that in the excitement of a presidential campaign we may be spared the bitterness that divides and weakens a nation. Grant that we have the good sense to temper our criticisms with generosity, and our censuring of personalities with a mind to the solidarity of our people and those unities that matter most.

May we keep humble whatever happens and brotherly withal. Even as we seek to strengthen our nation in the noblest ideals of freedom, justice and goodwill, may we be haunted by the words of the greatest of the apostles when he said that Thou has made of one blood all nations of the earth. God bless America and the world in the name of the Prince of Peace. Amen.

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COMMON THINGS

By Bascom Anthony

Common things make up of common-place things, these are as important as they are common. In fact they are more important than unusual for they are essential while others are mainly used to bolster our egos and give us the big-head. Common things are more important to human life than diamonds are. Diamonds are for very few things beyond giving a feeling of outside superiority to make a shortage of superiority on the inside. If they were as common as rocks no one would have them. An antique chair is more comfortable to sit on than a nail keg, for folks can have nail kegs while only a few can own antique chairs.

Common things are basic and essential while the uncommon are largely ornamental. A cat's tail doesn't reduce the number of mice in the pantry. Familiarity with things makes them common. Sixty years ago a day's ride through an unbroken forest of yellow pine trees bored me. Now they are about all gone I know I was at one of nature's masterpieces. The value is not in the value of things, but in our ability to see them. A lightning bug is as interesting as an electric storm if we only stop to study him. There are as many things about a rat as there are about an ant. If the rat does have a tail at only one end and the life history of a tailless rat is more interesting than either of them, then he has lost his tail by sedentary life or by evolution.

And that God has taken as much pains in making an atom as He took in building a system shows that all things are of equal value and that nothing is to be lightly dismissed. To find that soaking the hands in dish water while mama rests is more beautiful than any toilet in the market is a great lesson.

Sorry for those poor deluded people who make snakes to prove that they are gods. The Indians do the same thing to their "Great Spirit." Of the two I prefer the Indian who doesn't know that the Master really has folks following him because he floats down like a feather from the top of the Temple and that he said no one has a right to put himself in danger unless if God would pull him out. There is no self-glorification than piety or senseless performances. Little Jack Horner is not saint of all such performances, he measured his goodness by the size of his Christmas pie.

Who made this world gave it as a gift to the people with common qualities. There is not a Hitler in the world. A Solomon in ability sitting on a throne of power would fail to inherit the throne unless he made it less selfish, less greedy and more devoted to moral truth by his life. Greatness comes through service to the common things of life. Every good deed in the world proves this daily in its abiding influence on the life of her who does it. When the authority of Dad is forgotten the kingdom rests on the basis of the Kingdom of Heaven, which says "He that is great let Him be servant of all." No rhetoric nor a figure of speech. The eternal law of happiness.

—Wesleyan Christian Advocate.

A man's words are like goads, and selected sayings are like nails driven into the mind of one man into another. Ecclesiastes 12:11 (Moffat).

SCIENCE'S CONTRIBUTION TO THEOLOGY

Whatever convictions may be held as to the future of man or humanity, the standard of goodness is decided by the community. The future of man or humanity, the standard cause he wishes to save his own soul is little better than an expectant hedonist; for his motive is personal profit. He may be saved from punishment hereafter by being negatively evil, but his life will be of no benefit to the human race unless he is positively good. What existence awaits us when we are called away we cannot say, but stimulus and high endeavour may be found in the hope that each thread of life is intended to contribute to the web designed by its Creator. Though science may not be able to contribute much to the ultimate problems of spiritual beliefs, it does teach that every action carries with it a consequence—not in another world, but in this—to be felt either by ourselves or by others in our own time or the generations to come. We have passed the stage when, in order to afford support for Christian belief in general, and the Mosaic account of creation in particular, it was only necessary to find naturalistic or rationalistic explanations of miraculous and other elements in biblical records. Such attempts to fit all new knowledge into a system of thought having no claims to scientific accuracy or intention, served no useful purpose to the Bible or to science, and today would satisfy neither historical students nor naturalists. A much sounder basis can be found by applying evolutionary principles to religious thought, and by studying sacred books as stages in the story of man's progressive discovery in theology. It is only by disregarding history that the idea of a fixed and final theology becomes possible. In science there are no final interpretations or unchangeable hypotheses; and when the same principle is recognized in theology, religion will share some of the vitality of the natural sciences. Evolution can be regarded by the theologian as merely the means of creation; and the conception of gradual development is not incompatible with Christian theology. It is through the acceptance of the idea of evolution in the spirit as well as in the body of man that the partition which formerly separated religion and science is being dissolved.

—Sir Richard Gregory, Bt., F. R. S.

WHAT AMERICA NEEDS BESIDES 50,000 PLANES

A spiritual awakening, and one deep enough to remove the notion that a man is okay spiritually when he manages to listen to a sermon over the radio once a month.

A little more respect for the ancient truths, the lessons of history, and the Word of God.

A realization by all hands that a man owes a lot more to his country than his country owes to him.

A return to the old-time standards of character that makes it easy for a man to become indignant over corruption, come to a boil over injustice and get fighting mad over a wrong.

A return to the faith of our fathers, to the teachings of Holy Writ, and the impulse in all crises to turn to God in humility instead of to politicians in panic.

Restoration of the Church to its place of first importance, even if it interferes with gold, baseball, the week-end auto trip or the boating trip.

The capacity to sit through a good sermon in a church with as much eagerness as to sit around an insipid Hollywood movie, a broadcast of current scandal, or the trial of a notorious gun moll.

The immediate restoration of the Ten Commandments as a guide to living, and the return of the Bible to a top place on all lists for "preferred reading."—H. I. Phillips, "New York Sun."

SERMONETTE

Faith is neither superstition nor credulity. Faith rather is an intelligent, expectant, adventurous attitude toward life. . . . Faith affirms, "Life, I believe in you. You have the answers to all our questions and will give them to us as a reward for our efforts." Faith is a vital, dynamic, radiant way of living and is the title deed to a better world. . . . In this decade men have become unduly sensitized to their liabilities and insensitive to their assets. Magnifying their losses, they have minimized their gains. They discredited their faiths because they have taken counsel of their fears. . . . Faith is the only power today that can pull mankind out of the present dizzying nose-dive catastrophe. A fairer world than the one we believed in yesteryear will be built in the future by the men of faith. . . . Man will awaken from this nightmare of fevered madness to rebuild the world on the principles of brotherhood and love which Christ brought into the life of mankind.

—Rev. Dr. W. F. Crossland, Methodist, Rochester, N. Y., in Pathfinder.

SOW IN FAITH

We must not expect to see an immediate reward for all the good we do; nor must we always confine our efforts to places and persons which seem likely to yield us a recompense for our labors. The Egyptian casts his seed upon the waters of the Nile where it might seem a sheer waste of corn; but in due time the flood subsides, the rice or other grain sinks into the fertile mud, and rapidly a harvest is produced. Let us today do good to the unthankful and the evil. Let us teach the careless and the obstinate. Unlikely waters may cover hopeful soil. Nowhere shall our labor be in vain in the Lord.

It is ours to cast our bread upon the waters; it remains with God to fulfill the promise: "Thou shalt find it." He will not let His promise fail. His good word which we have spoken shall live, shall be found, shall be found by us. Perhaps not just yet, but some day we shall reap what we have sown. We must exercise it. "After many days," says the Scriptures, and in many instances those days run into months and years, and yet the word stands true. God's promise will keep; let us mind that we keep the precept, and keep it this day.

—Gospel Advocate.

Sex Effect in Purchasing

Lige: "Ah tells yuh, Mose, dat Ah done foun' out de diffunce between de men an' de women at las'."

Mose: "Go long, Lige; it would take a heap-lot smarter man dan you ter find out dat. But let's heah whut you got ter say erbout it."

Lige: "Why, Mose, a man'll gib \$2 fer a \$1 thing dat he wants, an' a woman'll gib \$1 fer a \$2 thing dat she don't want."

Men will remember Mozart, Beethoven, Goethe and Schliemann when the name of Adolf Hitler is one with the glory of Nineveh and Tyre.—The Voice.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE ABSENCE OF GOD

By Rev. Arthur J. Hichens

Lord, if Thou hadst been here, my brother had not died.—John ii, 21.

There was in Bethany a home ever open to a homeless man. Jesus found there sanctuary. This writer tells us very simply that Jesus loved Martha, and her sister, and Lazarus. But the shadow of death has now fallen upon that home. Lazarus is dead. In the hour of his illness the sisters had sent a message to the Master, yet Jesus had not hurried to that scene of anxiety. He made His way there with a strange and irritating leisureliness. When He arrived it was too late. Lazarus is dead. Martha greets Jesus with a word which is repeated afterwards by Mary: "Lord, if thou hadst been here, my brother had not died." The greeting is a reproach, and such words might have been addressed to a doctor who had failed to turn up in time. But reproachful though they are, these words also suggest a strange faith. This calamity would not have befallen us if Thou hadst been here! It is a naive attitude, nearer the truth than might at first appear. Surely it is a right instinct which prompts Martha to believe that everything is all right when He is present. Consider this saying, then, first as a word of reproach concerning the absence of the Lord. If Thou hadst been here! But you were not here!

Many people today, if they spoke frankly, would confess to grave suspicions concerning the absence of God. Lord, if Thou hadst been—in Poland, Norway, Holland, Belgium! These places have been the scene of horrible tragedy. There has been bloodshed, misery. Surely it could not have happened if God had been there? God's in His heaven and all's wrong with the world. A few days ago an anxious mother, whose boy, like many others, is caught up in the machinery of war, told me she had begun to doubt whether there is a God at all. You see men do not easily reconcile the presence of God with tragic happenings. This is nothing new. Some have always either doubted or disbelieved God in times of adversity. Even men of faith have suspected the absence of God, or have been puzzled because He seemed to be so inert. In ancient times they asked: "How long, O Lord, shall the adversary reproach? Shall the enemy blaspheme Thy name for ever? Why drawest Thou back Thy hand?" The Psalmist, when speaking of the tyranny of his enemies, cried with impatience: "Lord, how long wilt Thou look on?" Throughout the ages, dur-

ing dark days, men have wondered whether the Lord had forgotten to be gracious. Today, men who say in their heart that there is no God, speak to those of us who claim to be His messenger, and our experience is like that of the old writer who said: "They continually say unto me: Where is thy God?"

All this is but the attitude of a Martha, who in sorrow's lone hour cried: "Lord, if Thou hadst been here, my brother had not died." It is the mistaken notion that God must be absent in times of trouble, or that the trouble itself is an indication of the indifference of God. But the reality of God is not brought into question simply because we can claim no exemption from the slings and arrows of outrageous fortune. In His death agony Jesus was taunted: "He trusteth on God. Let Him save him now." Perhaps the disciples might have whispered: "God, if Thou hadst been here, our Master had not died." But we know that God was present. He is present always, but especially in the hour of calamity. It is a dangerous lie which declares that we are nearer God's heart in a garden than anywhere else on earth. God is present amid the scene of beauty, for He is beauty. But He is still more completely present in the area of man's sordid sin, for He is love. The cross shows us that God is neither absent nor an idle spectator of man's sufferings. He is a sharer of them, and in all our afflictions He is afflicted. If your heart aches for the innocent people who now suffer so terribly, how much deeper is the concern of God, who is all compassion?

A modern writer speaks of God as the great absentee. But God is never absent, and is never inert. He is everywhere, and although tragedy may overtake us we cannot truthfully say, in reproach: "Lord, if Thou hadst been here . . ." He is here all the time.

But Martha's word to Jesus is not merely an implied reproach. It contains a hint of strange faith. She had not reasoned it out, had not formulated any clear philosophy, but evidently she had a childlike trust that if He had been there earlier everything would have been all right. She was not mistaken. There is a prayer which begins: "O Thou, whose presence solves all problems." Yes, but that does not mean His presence in the world, but in the heart. "Lord, if Thou hadst been in Germany!" But He was there. Alas, in the world does not mean in the heart. God is absent—from the soul which shuts Him out. If any man will not open the door I must stand outside, waiting, waiting, waiting. I must wait and plead until he see the utter reasonableness of My appeal. I must go on knocking until he lets Me in. Meanwhile, while man continues to refuse admission to God, there is a law at work, inexorable. It applies to nations. "For the nation and the kingdom that will not serve Thee shall perish." It speaks to the individual: "Whatsoever a man soweth that shall he also reap." Wherever there is godlessness there you always find desolation. Jesus, in His great lament over Jerusalem, cried: "Behold, your house is left unto you desolate." How strong is our conviction that if Christ had been in the heart this war would have been avoided? Do we really believe that a response to God, as seen in Jesus, alone can bring us out of chaos? The

plain truth is that Jesus, His way of love, is inevitable. There is no other way. The present world situation is an eloquent though ghastly comment on the madness of trying to ignore the gospel of redemption. Life will only work if we have the Lord, if Thou hadst been here, in our heart, then our brothers and sisters in devastated places of our continent would have known joy, and peace, and happiness instead of meeting with an unspeakable brutality.

Notice a further word that Martha said, however. She said: "And even now." The past is gone beyond recall. This is not time for vain regrets. The sins of men are now having their dire consequences, not the absence of God from His world which is responsible, but His enforced absence from men's hearts. It is no use saying that God had arranged life differently; the fact is He left us free to choose between good and evil. In His wisdom He refused to compel man's obedience and force him to love his Maker. Man's sin of his freedom has tragic results, but God is sharing in the tragedy. He suffers, is an ever-present help in time of trouble. The thing to do is to say with Martha: "And even now." We can help to bring about a world in which our brothers would not die, crushed by the machinery of warfare.

In this connection, suffer a plain and personal word to you all. Beware of talking and thinking as if this war is the only evil we have known. For many it is death, but there are worse things than death. Our selfishness has made life a cult for others. We have been lukewarm about our religion and cannot afford, therefore, to say too much about the suffering of the masses. Before ever the name of Jesus was unhappily familiar to the world there were many evils we were not eager to face. There was (and is) the degrading habit of drink, with all its attendant vices, and the church member who boasts of his high-minded views, and takes his occasional glass of sherry, has helped to keep the trade going. There has been the shameful business of prostitution rampant in all big cities. There have been injustices in industrial life. There has been the ache of unemployment. What have we done to help stamp out these hindrances to a full life? All spring from one fact concerning man's nature—that he is a sinner who needs redemption. "Lord, if Thou hadst been here, in the heart!"

Have we courage to face the challenge of the gospel ourselves? It is so easy to be bitterly of Hitler while we are free of him like that brutal dictator, on a smaller scale at home, at work, aye, and even in church. What sins have dominion over us? We lamented that Jesus had not arrived. But He came, and the sequel was that Lazarus was called back from the grave. We may have delayed God's coming fully in our own life, but even now we, too, can be raised from the death of sin unto the life of righteousness.

So, men and women, hold on to your faith in God. He is only absent from the heart which shuts Him out. But He will share in all the sorrow of these bitter days. He wills, and waits, to redeem all men. Only when He has redeemed us because we have been eager to allow Him to take command of every part of our life, only then can we honestly pray for the redemption of the whole world of men, and the bringing in of a new world order.

—The Christian Worker

CONFERENCE NEWS AND PERSONALS

W. C. Resor, formerly of Monroe, Miss., moved to 3418 Washington St., according to a request for change of address. We appreciate her in the Advocate.

G. W. Griffin, mother of Mrs. Sam Griffin in New Orleans, will spend the winter at 1017 North, West Sreet, Jackson, and she requests that her paper be sent to her at this new address.

Tinsley B. Thrower reports that Methodism is closing a good year. There have been fifty-eight additions to the church, and church school interest and attendance have increased to a marked degree.

S. Holmes, of Baton Rouge, La., called the Advocate office a brief call on last week. We appreciate the fact that he remembers us when he is in the city, and no man is more welcome than he.

G. Bromley Oxnam, Secretary of the Council of Bishops, has announced a change in the date and meeting place of the annual conference. According to the plan now it will be held at the Dennis Hotel, in Atlantic City, on Tuesday, December 3.

H. Morrow, pastor at Forest, Miss., reports that he expects to report in full all the work of his church at the forthcoming annual of the Conference. Twenty-eight new members have been added to the church during the year, ten of them by baptism.

D. Felder, who has been at Pine Bluff, La., requests the change of his paper to the Advocate. No explanation of the change was given, and we are not familiar enough with the location to suggest the occasion for a residence change.

Ruby Mason McGrew, of Rt. 1, Forest, Miss., says that she has been a constant reader of this paper for more than twenty years, and we are glad to note that she does not propose to spoil that splendid habit.

M. Sharp, writing for Gloster and his charge, says that he expects to close the year in fine shape. He evidently is happy in his work and his own attitude will doubtless greatly increase the response of his people.

W. M. Sullivan, pastor at Benton, Miss., who has been one of the finest preachers that any paper ever had, will retire at the forthcoming session of his conference in Meridian, and in concluding a long and remarkable ministry is the characteristic of a good minister, "I will have some renewals."

J. O. Ware has been busy during the year with a church-building program at various points in Miss., but as Conference approaches he bestirs himself to gather up the loose ends of work which had to be deferred on account of more pressing matters.

We regret to learn that Judge and Mrs. W. Olesby, of Winnfield, La., were in a serious car accident somewhere in Mississippi on September 16. They were both severely injured, but their lives were miraculously saved, for which we are sincerely grateful.

Gilbert Oliver, pastor at Mayersville, Miss., says that in the recent report on Benevolence for the Mississippi Conference, payment was credited to his charge, which was probably due to the lateness of

his remittance. The charge has remitted since the report, however, \$60.05. Bro. Oliver asks that this statement be made for him.

Rev. L. T. Nelson says that Homewood charge is not making as good financial showing as last year on account of two disastrous crop failures in succession. In spite of adverse circumstances, however, he feels that the charge is making progress. It is well organized throughout both as to churches and the entire charge.

Dr. L. P. Wasson, district superintendent of Columbus, Miss., reports a fine meeting with the preachers and their wives at Old South Union Campground recently. It is the custom of Dr. Wasson to entertain his preachers and their wives there each year. Dr. Wasson also says that he faces a most disheartening condition throughout the district.

Mrs. Lottie W. Reeves, Oak Grove, La., who is a kinswoman of the late Dr. W. C. Black, one-time editor of the Advocate, is true to the Methodist succession in her devotion to the paper. She has not only maintained an interest in the paper through the years, but has had it sent to a friend when she herself had access to another copy of the paper.

Friends of Rev. Andrew Gallman, who was injured in an automobile accident recently, will be glad to learn that he has been able to return to the Seminary at Wilmore, Ky. It will probably be some time before he will be fully restored, but he feels that he will be able to carry on his work which he hopes to do without hurt to himself.

Rev. W. H. Saunders, retired member of the Mississippi Conference, living at Crystal Springs, says that barring his deafness and his age, he is entirely normal. He has a good little farm and a comfortable home and all his children are well situated. And to these personal pleasures is added the joy of an active pastor, a good preacher who is in favor with his people.

The Presbyterian Church, U. S. A., is making remarkable progress in the campaign to raise ten million dollars as a Sesquicentennial Fund for Christian education. The Board of Christian Education, at its meeting in Philadelphia recently, announced \$8,333,000 in gifts and pledges with the celebration of Sesquicentennial Sunday in 4,186 churches still almost two weeks away.

Rev. and Mrs. J. J. Rasmussen, of Mansfield, La., have had an experience of great gladness mixed with profound sorrow. About two weeks ago a baby girl was born to them, and into this experience of gladness

came the report that Bro. Rasmussen's father had died in Hamburg, Germany, on September 2. His death was occasioned by natural causes. We are glad to know that mother and baby are both doing well, and we share with Bro. Rasmussen the hour of sorrow which has come to him.

Mrs. Stuart, widow of Dr. George R. Stuart, who was well known throughout the Methodist church and as well beloved, joined her husband in the celestial home on September 15. In the going of Mrs. Stuart many friends of Dr. Stuart who had known and enjoyed his wholesome humor and appreciated his genial personality, will feel a twinge of sorrow. It is another evidence of our mortality which inspires a look toward the heavenly home and that immortality without which life ends in disaster. She died in Birmingham, Alabama, where her husband had a long and effective pastorate at First Church.

Volume 1, No. 2, of The Church Times, a new eight-page "Weekly Journal of Religious News," published by Presbyterian Colleagues, Inc., New York, has been received at the Advocate office. This news journal, issued in tabloid form, at \$2 a year, is in connection with the Presbyterian Tribune, which has been enlarged to forty pages and will be issued monthly instead of twice a month. These two publications of the Presbyterian Church, U. S. A., are intended to be complementary and in no sense competitive. The Church Times will carry the news of the churches and the religious world, and The Tribune will deal with the larger phases of religious life.

NORTH MISSISSIPPI COMMITTEE ON CONFERENCE RELATIONS

The Committee on Conference Relations and Ministerial Qualifications for the North Mississippi Conference will meet November 6, at 2 p. m., in Columbus. All matters pertaining to admissions will be handled then. Matters referred by the Conference will be passed on later.

W. A. TYSON,
Chairman.

NOTICE TO THE PASTORS OF THE MISSISSIPPI CONFERENCE!

Pastors' Annual Conference Statistical Report blanks will reach you at once. A work sheet containing some instructions is included.

All reports must be made on the new forms. Make a careful study of these new forms. If any questions remain ask your



superintendent or write me.

Please mail me direct tables one and two so as to reach me by November 3rd. Have table three ready to hand in the first day of the Conference.

A. W. WILSON.

Lorman, Miss.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee of the Advocate met in the office, in New Orleans, on October 10th, with all members present except Dr. A. T. McIlwain, who had been called to Kentucky on some other important matters concerning the Board of Pensions.

The report of the editor and manager, Dr. W. L. Duren, revealed the fact that the year had been hard, due mainly to the uncertain future of the Conference organs, but the future was promising. Notwithstanding the unsettled conditions, the auditor's report showed that we are free from indebtedness and will enter the new year with every assurance of better support and larger success.

Under the new plan, in regard to the General Organ, Louisiana and Mississippi Methodism needs the New Orleans Advocate as never before. We commend the General Organ of the church to our constituency, but we must have their support for the Conference organ that gives us Conference news and whose editor understands the peculiar problems of this section better than one so far removed.

Resolutions congratulating the editor and manager, Dr. W. L. Duren, for the editorial work and financial management were expressed by the members of the committee.

V. C. CURTIS,

Secretary.

TO CHAIRMEN OF BOARDS, COMMISSIONS AND COMMITTEES OF THE LOUISIANA ANNUAL CONFERENCE

The Bishop and Cabinet have instructed me to say to you that all chairmen, with their respective boards, commissions and committees, will serve at the coming session of the conference and until the new boards, commissions and committees are set up according to Discipline 1940.

Respectfully,

D. B. RAULINS,

Secretary of the Cabinet.

EDWARDS CHARGE

Rev. Morelle H. Wells says that, although the people of the Edwards charge have faced a serious situation due to the bad crop season, all obligations have been met as they came due, and the church debt has been reduced by \$600, leaving a balance of only \$200 outstanding, and he is hoping to clear that away by the time the Conference meets. This is a worthy record for any year and we sincerely congratulate Bro. Wells and his people.

MINISTERS OF TANGIPAHOA MEET

The Tangipahoa Parish Ministerial Association held its October meeting at the Hammond Methodist Church with a good attendance. After a discussion of the government's plan for cooperation with its defense program, the guest speaker, Mr. James Reid, lay evangelist, was introduced.

He spoke of some of his experiences in Guatemala and emphasized the need for preaching, repentance, the transformation of life, and the spiritual power of Christianity. He also played an original arrangement of patriotic music. The next meeting of the Association will be held at Kentwood. After adjournment the group enjoyed a fellowship luncheon.

SECRETARY.

ZONE MINISTERS MEETING, LAFAYETTE

At the October meeting of the ministers of the Lafayette zone the following reports were made by pastors present.

Rev. Virgil Morris reported that Miss Verna Webster, deaconess in charge of the Wesley Foundation at S. L. I., is very popular with the students there and is doing a fine work.

Rev. Fred Flurry, pastor of the Jeanerette charge, reported that the church at Jeanerette has a new roof and has been repaired generally at an expense of \$2,000.

Rev. W. T. Gray reported that new pews have been installed in the Indian Bayou church.

At Pecan Island we had a revival meeting from September 30th to October 1st, with Rev. W. R. Corrigan, from Bell City, doing the preaching. Bro. Corrigan brought some very helpful and inspiring messages to very good crowds, and although there were no additions to the church, everyone was blessed and the church revived.

R. E. WALTON.

ALDERSGATE, NEW ORLEANS

Dear Dr. Duren: You may say that our people at Aldersgate church are conducting a forward-with-Christ program during the week of October 20-27. Visiting ministers from the city have consented to bring messages on each week night, Monday, Tuesday, Wednesday, Thursday and Friday, at 7:45 p. m.

A celebration and dedicatory service of the new pews will take place on the closing night. WM. B. VAN VALKENBURGH.

REV. W. H. WALLACE TRANSFERRED

News notice in the Times Picayune of Monday carries the announcement that Rev. W. H. Wallace, Jr., who for the past seven years has served as pastor of First Church, New Orleans, is being transferred to Corpus Christi, Texas. Bro. Wallace has done a splendid work at First Church, having paid a debt of long standing on the church building and a considerable debt on the parsonage. Corpus Christi is a splendid little city of something like 30,000 people, and the church to which Bro. Wallace goes is in every way a delightful congregation. Bro. Wallace leaves many friends in First Church who will follow his career in the years to come with sincere interest.

REV. CHAS. A. SPRAGINS TRANSLATED

My Dear Dr. Duren: I returned this week from Texas, where I was called by the death of my brother, Rev. C. A. Spragins. Charles died Tuesday morning, October 15, and was buried in Wichita Falls, Wednesday, at 2:30 p. m. A great number of his friends, both preachers and laymen, were present at his burial. Bishop John M. Moore and Bishop Hiram A. Boaz spoke comforting

words concerning his worth and ministry. Charles and I joined the North Mississippi Conference in 1893. The Conference was held at First Church, Columbus. He transferred to Texas in 1897, and was a member of the North Texas Conference from the time of his death. His going has left me very lonely. I am the only surviving member of a large and happy family. "We have no continuing city, but we seek to come."

Your friend,

HAL S. SPRAGINS

Note: This personal letter speaks eloquently of the sorrow of our friend anything we might say.—Editor.

OXFORD-HOLLY SPRINGS YOUNG PEOPLE'S UNION

The Oxford-Holly Springs Young People's Union met in Abbeville, Thursday, 17, with about fifty in attendance. The program on "Evangelism," rendered by Abbeville young people was most helpful. Miss Jean Sealy, of Abbeville, was leader.

The worship was begun by young people singing "The Kingdom Coming." Prayer was led by Bro. J. A. George, of Oxford. The scripture was read by Robert Meek of Abbeville. After the singing of "I Came to Tell the Story," Miss Martha Sealy, Abbeville, gave a most interesting and challenging paper on "Evangelism for Young People." She emphasized the privilege of winning a lost soul to Christ. It is the mere duty of a Christian to tell others the saving power of Jesus Christ, but it is a privilege. Jesus paid it all, and we owe to Him. Miss Fannie Fae Sloan, of Abbeville, told of the "Method of Personal Evangelism"—the ways in which we might lead others to Christ. We can invite them to Church School, League, etc.

Rev. Torrence Maxey, of Waterford, president of the Oxford-Holly Springs Union, held a short business session at which Waterford young people invited the Union to meet there next month.

The Abbeville young people served lightful refreshments, and a good time was enjoyed by all.

NOTICE—EAST END, MERIDIAN

"East End Methodist church, Meridian, Miss., is host to the Mississippi Annual Conference during its 1940 session, November 13-17, inclusive. This being East End's 50th Centennial year, it is with a great deal of pleasure that the church is making extensive plans to entertain the Conference fully.

"The large number of preachers and delegates, who are members of the Conference now, necessitates the church limiting the number whom it will entertain to only those who are members of the Conference. The body in Meridian is showing a wonderful spirit of cooperation from all the Methodist churches and other denominations as well.

"While the church is not having any great deal of trouble in securing enough homes for the delegates to the Conference, it is foreseen that it is going to take practically all the homes that can be secured to entertain the 370 odd delegates who will be in attendance upon the Conference. So it is the reason why the church is taking this means to say that no persons can be entertained by East End church during the conference session except delegates to the Conference.

"The church, however, has arranged the following rates for persons who are delegates and desire to attend the Conference.

Lodging in rooming houses, \$1 to lodging in hotels, \$1 to \$2.50 per. The meals can be secured for most. If an individual wishes to pay either for rooming houses, cafes or cafeterias. The host-pastor, Rev. T. O. Prewitt, will make reservations for anyone on advance terms. His address is 1612 15th Street, Meridian, Miss."

ANGELS

Angels are God's messengers. A race of beings of a nature exalted far above that of man, whose office is to do His service in heaven, and by His appointment, to incur and defend men on earth. "Bible Encyclopaedia."

There are many instances in the Bible where angels were sent to earth on God's errands. An angel led the apostle Peter from prison through locked doors, to a place of safety. Acts 12:7.

An angel was sent to trouble the water in the pool that the sick ones might step in and be healed.

We find in Hebrews 13:2: Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

God tells us, "He will give His angels charge over thee to keep thee in all thy ways, lest thou dash thy foot against a stone." Psalms 91:11, 12.

What a blessed thought to know our Father sends His angels to guide our footsteps through this turbulent world.

We may wonder if our guardian angel will be a loved one passed on before. They are said to be very beautiful, their apparel like snow.

Could we see them, what a change would come over our very souls! We would feel knowing they were there to help us. We cannot always feel safe for the Lord tells us we have many adversaries. Satan, our adversary, is as a roaring lion, walking about seeking whom he may devour. Peter 5:8.

We may find comfort in the following promise:

The angel of the Lord encampeth round about them that fear Him and delivereth them. Psalms 31:7.

MRS. E. W. SOREY.

MINISTERS AND LAYMEN OF BROOKHAVEN DISTRICT MEET

The ministers and laymen of the Brookhaven District met at Wesson on Thursday, October 17, for the purpose of reviewing the work of the year and to make plans for the year's work.

The meeting was called to order at 10 o'clock. Rev. R. H. Clegg, district superintendent, was in charge. Bro. G. Elliot Jones, conducting the devotional service, brought a timely and appropriate message on "The Ministry of Love."

The presence of Revs. Seth Granberry and Earl Sells was acknowledged by the pastor. Brother Sells was then requested to speak to the meeting in behalf of the work of the Board of Christian Education of the conference. This he did, bringing his message in the earnestness that is characteristic of his spirit. The items which he presented the most were the Missionary Offering of the Church, Church School Day and work among the young people. In line with his work in the educational field, Bro. Sells asked the meeting for a free-will offering for the benefit of the Wesley Foundation work on the campus of the Copiah-

Lincoln Junior College. This offering was received.

The Chair announced that the district would be divided into four groups which would meet immediately following the dinner hour, for the purpose of discussing the year's work and the formation of plans necessary to close out the year in an acceptable way. Revs. H. C. Castles, J. L. Carter, Roy Wolfe and J. Henderson Jolly were asked to serve as captains of the various groups.

The Chair requested Rev. J. B. Cain to make a statement concerning the special Missionary Offering that is to be received on the fourth Sunday, October 27th, of this month. Brother Cain emphasized the importance of this offering and stated that same was to be remitted to the Conference treasurer, and that each charge would receive credit for same on the General and Conference Claims.

Rev. R. H. Clegg called attention to some pamphlets and the Annual Conference report blanks which were to be distributed during the day. He also furnished each pastor with a condensed report blank that was to be filled out and placed in his hands at the seat of the Annual Conference.

Mrs. C. E. Mullins, of Bude, Miss., was introduced to the meeting and spoke in behalf of the work of the Woman's Society for Christian Service in the district. The request for the continued cooperation of the churches of the district in this fine work was made.

The pastor-host, Rev. H. L. Daniels, was presented to the meeting, and he stated that Wesson was glad to have the meeting, in their church, that lunch would be served on the lawn, and urged one and all to remain for lunch.

The Rev. J. L. Carter announced the District Stewards rally to be held at the Centenary church in McComb, on the evenings of October 27, 28 and 29. Dr. G. L. Morelock will be the principal speaker. All pastors were urged to encourage every steward to attend.

Rev. Roy Wolfe, who was to bring the message of the morning, read as the Scripture the sixth chapter of Amos. The girls' quartette from the Copiah-Lincoln Junior College favored the meeting with a special number, after which Bro. Wolfe chose for a text, "Woe unto them that are at ease in Zion and trust in the mountains of Samaria." His message was both inspiring and challenging.

Rev. R. H. Clegg called the meeting to order at 1:30, and Rev. Frank Casey read from the 17th chapter of the Gospel of St. John, the 15th and 16th verses, and made appropriate remarks.

Brother Curtis Youngblood, district lay leader, was presented and brought a challenging message on the work of the Layman in the Church. He called upon the ministry to use all their power to arouse the laymen to the responsibility and privilege that are theirs for advancing the cause of Christ.

Rev. Roy Wolfe requested that the pastors report to him the number of missionary books they had sold this year and to also report as to how many missionary schools had been held on their work. The attention of the ministers was also called to the program of mission activity as outlined in the Discipline of 1940.

Rev. J. L. Carter led the meeting in a study of the section on membership as given in the Discipline of 1940. This proved to be an interesting and helpful study.

The various groups which met during the noon hour, reported on their findings and

plans. And though the note of assured victory in closing out the year financially was not so strong, yet a spirit of optimism prevailed.

The Rev. J. B. Cain led the meeting in a study of the section of the new Discipline on the work of the quarterly conference. A number of changes in this area were presented in the study which proved to be interesting as well as instructive.

The Rev. J. B. Shearer spoke in appreciation of Bro. Clegg's efforts in behalf of the day's program and of the hospitality of the good people of Wesson. The meeting signifying its agreement in these things stood in token of their appreciation.

The Rev. Mr. Clegg spoke to the group, urging that all return to their respective works and put forth their best efforts to meet the challenge of closing out the year's work, and urged that even as the people worked for all to be earnest in prayer for God's help and guidance.

F. E. DEMENT, JR.,
Secretary.

WISE OR OTHERWISE

By Rev. James H. Felts

The size of your salary is not so important as the way you spend it.

The man who is "dead and don't know it" may be a good sleeper, but who wants him for a bedfellow?

He was singing over the radio: "Come where my love lies dreaming." One imagined by the tone of his voice that his love was having a nightmare.

When a woman who can "start her tongue wagging and go off and leave it for hours at a stretch" gets after a man, hunting the tall timber is practical.

Economy is the art of laying a good financial foundation without penuriousness.

Begin and end your services on time, brother preacher, or be deaf to justified criticism and diminishing congregations.

Runts are pigs or persons that get poorer the more they are fed.

I seriously doubt if either church or ministry is helped by multitudinous honorary bestowments.

"Some preachers remind me of a little dog with a tin can tied to his tail. The faster he runs the faster he has to run, till, if he runs faster it will kill him, if he stops it will break his neck."—A retired Bishop.

Bedizened females remind one of a ten cent store in full blast.

The Minnesota woman who had 429 dresses and "nothing to wear," was not so hot. There is not enough cloth in such dresses to make much difference, anyway.

The man who is late because of indifference is guilty of gross impoliteness.

True or false? Science has been and is a greater blessing than curse?

Democracy shall attain the ideal when opportunity is equal unto all men, according to their talents, and equal protection afforded to all.—Leon C. Phillips, Governor of Oklahoma.

A woman, whom we take to be a Methodist, sent us a joke for publication. It was addressed to the "Associated Advocate." We wonder if the joke wasn't on us. Anyhow, we received the card although it had no street address.

THE CHURCH PEW

REPORT OF THE TREASURER, NORTH MISSISSIPPI

Aberdeen District

	Amount Assessed	Amount Paid
Aberdeen	\$ 600.00	
Algoma	70.00	
Amory	1,000.00	\$ 100.00
Becker	160.00	39.93
Buena Vista	120.00	120.00
Calhoun City	150.00	76.92
Coffeeville	200.00	
Derma	80.00	
Grenewood Springs	120.00	96.00
Houlka	176.00	
Houston	331.00	110.00
Mooreville	150.00	
Nettleton	250.00	
Okolona	300.00	100.00
Paris	50.00	5.00
Pittsboro and Bruce	100.00	
Pontotoc	125.00	
Frairie, Strong, Ham.	145.00	14.80
Randolph	50.00	22.85
Salem and Friendship	100.00	
Shannon	200.00	
Smithville	155.00	
Toccopola	110.00	
Tremont	80.00	34.90
Tupelo	1,660.00	375.15
Vardaman	75.00	
Verona	220.00	200.00
Water Valley, 1st Ch.	600.00	
Water Valley, Main	130.00	50.00
Woodland	115.00	
TOTAL	\$7,622.00	\$1,345.55

Columbus District

Ackerman	\$ 150.00	\$ 100.00
Artesia	200.00	79.00
Bellefontaine	50.00	
Brooksville	100.00	
Caledonia	200.00	
Chester	100.00	23.30
Columbus, 1st Church	1,400.00	500.00
Columbus, Central	100.00	100.00
Crawford and Mayhew	100.00	
Durant	300.00	
Ethel	210.00	5.00
Eupora	160.00	
Kilmichael	180.00	
Kosciusko	786.00	586.00
Kosciusko Circuit	125.00	50.50
Longview and Cedar B.	150.00	52.00
Louisville	325.00	
Louisville Circuit	100.00	
Macon Station	500.00	
Macon Circuit	100.00	
Mathiston and Mabel	150.00	150.00
Noxapater	150.00	
Sallis	150.00	82.00
Rock Hill	75.00	
Shuqualak	170.00	30.00
Starkville	1,000.00	
Sturgis	100.00	100.00
Weir and McCool	140.00	
West Point	350.00	
TOTAL	\$7,621.00	\$1,857.80

Corinth District

Abbeville	\$ 80.00	\$ 67.50
Ashland	155.00	3.00
Baldwyn	100.00	50.00
Belmont	120.00	60.00
Blue Mountain	70.00	66.90

Booneville	300.00	
Booneville-Wheeler	100.00	10.00
Burnsville	50.00	
Chalybeate	200.00	60.00
Corinth, 1st Church	1,250.00	
Corinth, South Side	65.00	
Corinth, West Side	160.00	50.00
Dumas	100.00	14.00
Fulton	100.00	
Golden Hill	25.00	10.00
Guntown-Salttillo	150.00	45.00
Hickory Flat	75.00	
Holly Springs	660.00	
Iuka	500.00	
Iuka Circuit	137.00	48.94
Kossuth	100.00	
Lowery	25.00	
Mantachie	100.00	
Marietta	36.00	12.77
Myrtle	150.00	54.00
New Albany	1,273.00	450.00
New Albany Circuit	200.00	
Oxford-University	800.00	78.00
Potts Camp	83.00	
Rienzi	200.00	7.50
Ripley	649.00	
Rocky Springs	25.00	2.50
Sherman	104.00	
Tishomingo	85.00	42.50
Waterford	60.00	
TOTAL	\$8,292.00	\$1,232.61

Greenville District

Arcola and Murphy	\$ 140.00	
Boyle and Pace	225.00	
Clarksdale	1,800.00	\$1,800.00
Cleveland	1,165.00	
Coahoma and Jonestown	368.00	
Dubbs	100.00	
Dublin and Mattson	100.00	
Duncan and Alligator	370.00	
Frairs Point and Lyon	275.00	
Glen Allen and Winter	265.00	
Greenville	1,350.00	
Gunnison and Hillhouse	100.00	
Hollandale	400.00	
Indianola	900.00	150.00
Leland	400.00	
Lula and Dundee	250.00	
Merigold and Sherard	300.00	
Rosedale and Benoit	300.00	
Shaw and Litton	300.00	
Shelby	484.00	
Tunica	553.00	550.00
TOTAL	\$10,145.00	\$2,500.00

Greenwood District

Acona	\$ 75.00	\$ 75.00
Belzoni	500.00	
Black Hawk	120.00	25.00
Carrollton	330.00	
Drew	400.00	
Duck Hill	150.00	
Ebenezer	150.00	
Greenwood, First Ch.	1,800.00	
Itta Bena	500.00	
Inverness and Isola	250.00	
Isola Circuit	25.00	
Lexington	500.00	
Minter City and G.	300.00	
Moorhead	200.00	
Pickens and Goodman	165.00	
Poplar Creek	100.00	
Ruleville	350.00	
Schlater and Cruger	350.00	
Sunflower and Dodds	385.00	134.35

Swifttown	120.00	
Sidon, Price M. and P.	110.00	
Tchula	350.00	
Vaiden and West	300.00	
Webb and Sumner	110.00	
Winona Station	600.00	
Winona Circuit	50.00	
TOTAL	\$8,290.00	\$389.00

Sardis-Grenada District

Arkabutla	\$ 105.00	
Batesville	175.00	
Byhalia	400.00	\$ 124.00
Charleston	300.00	
Cockrum	200.00	
Coldwater	325.00	
Como	500.00	
Courtland	110.00	
Crenshaw and Sledge	295.00	
Grenada	500.00	
Hernando	400.00	
Horn Lake	185.00	
Holcomb	200.00	
Lake Cormorant	155.00	
Lambert and Crowder	350.00	
Longtown	110.00	
Marks-Belen-Darling	210.00	
Mount Pleasant	100.00	
Oakland	200.00	
Olive Branch	259.00	
Pleasant Hill	125.00	
Red Banks	177.00	
Sardis Circuit	125.00	
Sardis	500.00	500.00
Senatobia	250.00	
Shuford	110.00	
Tutwiler	200.00	
Tyro	100.00	
TOTAL	\$6,666.00	\$1,014.00

J. H. JOHNSON,

Treasurer

A NEWSPAPER MAN'S TRIUMPH TO THE RELIGIOUS PRESS

By William T. Ellis

Foreign and war correspondent; newspaper
syndicate writer

For nearly half a century, my life has been chiefly devoted to reading and writing. My calling has made me an addict of secular periodical literature; yet every day I have also perused carefully several religious papers.

Now, looking back, I want to bear tribute to the value of these religious publications. They have been a large part of my education. Through them I have got a continuous picture of life in its more serious aspects. They have kept me au courant with the religious movements of the world. Their editorial and contributed articles, their quotations from the wise of all ages, and the good poetry, have entered largely into my literary inheritance.

Best of all, the religious press has continually fertilized my spiritual life, given me a ceaseless awareness of the things of God. Without the corrective of these constant newspaper reading, I am sure my own outlook would have been materialized and distorted. Times beyond count I have met God in the pages of the religious press.

"Mother," said the small boy, pointing to the big Bible in the case in the front of the church.

"Is this God's book?"

"Yes, dear."

"Then don't you think we had better put it back to God? We never use it."—Selected

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

peacefully slipped into another room where she will continue to serve Him. I can pray for none of us a happier going than was hers.

"Affectionately,
"CLARA T. PERRY."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The passing of Miss Myrtle Pollard to her eternal rest and reward in the Marguerza Hospital, Monterrey, Mexico, September 17, brought to a close the earthly career of one of our most consecrated and useful missionaries.

In spite of the fact that she had not enjoyed good health during the past several years, the news of her untimely death came as a distinct shock to her family and wide circle of friends. In her going the church and the cause of missions has sustained a great loss.

In this brief sketch it is not our purpose to give a full appraisal of such a noble life, but to try in some fashion to call attention to the splendid service she rendered, and to some of the fine qualities which were so beautifully blended into her Christian character.

Miss Pollard was born near Batesville, Miss., in November, 1896. She was graduated from the Batesville High School in 1913. In 1917 she was graduated from Mississippi State College for Women. In 1923 she received the Master of Arts Degree from Scarritt College.

In April, 1921, she was consecrated in Richmond, Virginia, as a missionary, and in the same year went forth from her church to serve in Mexico. To Mexico she gave nineteen years of faithful ministry in Colegio Palmore, Chihuahua; Institute MacDonnell, Durango; Colegio Progreso, Parral; Centro Social and Girls Dormitory, Monterrey.

Dates and places are so futile in expressing the full measure of love and devotion so freely poured forth from the life of this missionary of Christ upon the people of Mexico, as she served them in her manifold ministry. Like her Master, she loved the poor and unfortunate, and spent much of her time with them in the rural areas, learning and sharing their hardships, helping them solve their problems, and in giving to them more of the abundant life of Christ. A host of men and women in Mexico will some day stand up and call Miss Pollard "blessed," for helping so many boys and girls in their struggle for an education. Through these leaders Christian homes and communities have been established, and the roots of the Christian Church have been planted deep in the soil of hungry hearts in one of our most important Latin American missions.

What was the secret of such a beautiful, fruitful life? Miss Pollard answered this question some years ago when she said, "The supreme desire of my life is to know the love of God more perfectly and to share it with a needy world more fully." Looking back over the years of unselfish, unwearied service which she gave to Mexico—going on in spite of broken health, handicaps and opposition—we know now that it was this dynamic purpose and power which impelled

her to give so freely out of her well-trained mind, her sensitive heart, and her sometimes frail body. She gave all she had in body, mind and spirit—at last her clay—to Mexico.

Absent from us, she yet lives enshrined in the memories of our grateful hearts. Silenced by death, she yet speaks in words like those of one of our great missionary hymns:

"Look from thy sphere of endless day,
O God of mercy and of might;
In pity look on those who stray,
Benighted, in this land of light.

"Send forth thy heralds, Lord to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to thy peaceful fold.

"Send them thy mighty word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart."

MRS. R. P. NEBLETT.

Water Valley, Miss.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Organizational Meeting of the Mississippi
Conference Woman's Society of
Christian Service

Early on the morning of October 9th, the members of the executive committee of the former Woman's Missionary Society, of the Mississippi Conference, gathered in the Ladies' Class Room, of the Jefferson Street church, in Natchez. There, led by Mrs. E. E. McKeithen, they spent three hours in quiet communion with God—praying for themselves, for their fellow Christians in all the world, for all missionaries, for the war-torn countries, for our nation and its leaders, for the leaders of our church, and, most fervently, for God's guidance in the organizational meeting and in the selection of officers.

It was most fitting that Natchez, "the cradle of Mississippi Methodism," should have been chosen as the place for the organizational meeting of the Conference Woman's Society of Christian Service, and it was genuine Southern hospitality which was extended by each member of the Jefferson Street church and its pastor, Rev. J. L. Nell.

At 1:30 o'clock, Wednesday afternoon, October 9th, Bishop Hoyt M. Dobbs called the meeting to order, and assisted by Rev. Mr. Neil and Rev. H. A. Gatlin, superintendent of the Vicksburg District, conducted the communion service, following the impressive new ritual and closing with a solo, "Lord, Send the Old-Time Power," sung by Mrs. Nellie Neil Cross.

Mrs. W. H. Parman, of Madison, was elected temporary secretary.

After Bishop Dobbs stated the purpose of the organization and the meeting, he said that it is imperative that we re-affirm our faith in God, in Christ, in the Bible, in the church, in a day like this.

The roll was called by districts and delegates answered with the number of charter members of their society.

The report of the Research Committee was read by Mrs. T. H. Fore, and election of officers begun.

Mrs. Paul Arrington, of Waynesboro, was elected president, and Bishop Dobbs presented to her the gavel.

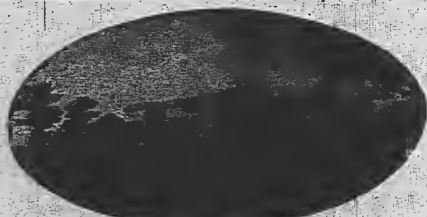
(Continued on page 15)

All Methodist women of the Southland had and appreciated Miss Estelle Haskin, who had been so untiring in her efforts to give to us the very best literature possible. For this reason I give in full Mrs. Haskin's letter to the Council members, telling of the intimate details of her passing: It is with a sense of the common sorrow which is ours in the loss of our dear friend and co-laborer that I am writing this morning. No doubt you are anxious to know something more of her going than was in the press.

A group of us had been called to New Orleans for a number of important committee meetings, and on Tuesday, Sept. 17th, the Executive Committee of the Woman's Division met. It was a profitable, busy day. In the afternoon Miss Haskin gave her remarks in the presentation of it she was at her best—sparkling with clever remarks and happy expressions. When the meeting adjourned she asked Mrs. Downs to go to the hotel in a taxi with her, saying she was not feeling well, though she was not suffering any severe pain. Upon arrival at the hotel they went at once to Miss Haskin's room and she lay down, asking Mrs. Downs to get her some soda. When the bell seemed long in coming Mrs. Downs went down to see about it. In a very few minutes she returned to find Miss Haskin gone. She immediately summoned the physician and he pronounced the cause of death thrombosis.

The undertaker of the St. Bartholomew Community Episcopal Cathedral, and one recommended by Dr. Sockman's church as an undertaker, was placed in charge of the arrangements. He is a Methodist, and if he had been his long-time friends he could have been more sympathetic and tender. Mrs. Howell talked with Mrs. Hunter, Miss Haskin's sister, at Greensboro, N. C. It was learned that the friends who would be leaving on Thursday afternoon would take the remains to Nashville. Mrs. Hunter would meet them there, and the funeral would be held at Wightman Chapel and the interment would be in the beautiful Memorial Park on the Board of Missions lot, where Miss Haskin sleeps. Mrs. Downs and Miss Haskin accompanied the remains, and others in the group who could do so reached Nashville in time for the funeral Saturday morning. An important meeting of the Ewha College Committee in New York on Friday was a source of regret to me.

On Thursday morning a group of us went to pay our tribute of love and to stand by the side with bowed heads in tender remembrance for you. She was lying in a soft casket in a beautiful little chapel of the Cathedral with flowers about the casket. We went from there to the Methodist Church for the meeting of the Executive Committee of the Board of Missions Church Extension. The opening service at that meeting was a brief, impressive memorial service, conducted by Bishop Arthur Hays Sulzberger. While this has been a severe shock to all there are many things to give comfort. She was with a group of friends who among her most intimate associates was "about her Father's business," and



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 27, 1940

By Rev. W. C. Newman

CHRISTIAN MOTIVES FOR ABSTINENCE

Lesson Text: Luke 1:13-16; 4:4;
6:21, 25, 43-45

Golden Text: For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Romans 14:17.

There is, or ought to be, this difference between Christians and any other men—even good men: a Christian makes his decisions, determines his conduct, fixes his moral standards upon one basis alone, Jesus. Not what people think; not what is respectable; not what is permitted by custom and popular opinion; not what one can "get by" with; not even what is harmless—but what is Christlike! That is the genuine Christian's guide for living.

Winning God's Approval

It is both a characteristic and an expression of love that one wishes above all else to win the approval of the person loved. That is why Jesus said plainly, "If ye love Me, you will keep My commandments." And that is the supreme desire and obligation of the Christian—"to please God rather than men"; to please God rather than one's self.

But when one accepts this standard of conduct, immediately much confusion about right and wrong is eliminated. For we recognize at once that God has set life on a very high plane, and that in His very nature He abhors anything that cheapens or degrades human life. Surely there is significance for every Christian in the prophecy concerning John, the Baptist, given in our lesson: "He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink." How vastly different is this compliment to John from that which is sometimes given a man or woman today—"He can hold his liquor."

Toward a Larger Self

Dramatic examples of lives wrecked by intemperance or excess can be pointed out in any community. What the casual observer often misses is the many more numerous lives that have never reached the fullness of their power because they have never achieved total abstinence through self-discipline. Everyone recognizes the tragedy of the drunkard; too few recognize the tragedy of lives lessened in their greatness because of half-abstinence.

The chief business of youth is to grow. To grow in ability and character as well as in body. To achieve the very largest self possible. You cannot miss the fact that it was said about both John and Jesus, "He shall be great." Can you imagine either John or Jesus trying to learn how to mix cocktails? They did not become great

through indulgence, but by restraint and growth.

Lop-sided Living

The fatal mistake of all those who claim the right to satisfy their physical appetites is that they give importance to only one side of themselves—the physical. They suppose that man does really live by bread alone. That is, that the only life a man has is in his body, and therefore anything that gives pleasure to the body is good. Thus to put the emphasis on making a living, securing comforts, acquiring fine clothing, laying up treasure in land, or houses, or money, is equally as intemperate as drunkenness. It gives an exaggerated importance to the body to the neglect of the spirit. It is as if one-half of a man should grow, one side of his face, one arm and hand, one leg and foot, while the other half remained the same size and strength as when he was a baby. What a horrible, repulsive, sickening picture of a man that would be! Yet that is exactly what happens when a man indulges his body and starves his spirit.

Defending One's Soul

It is not difficult to recognize dangers to material things. Every one of us is equipped with a fear mechanism that responds instantly and powerfully to bodily dangers. The United States was quick to become alarmed at the possibility of a German world conquest that would engulf our country when we saw Poland, Norway, Belgium and France subdued one after another.

But we are dreadfully slow to recognize dangers that threaten our souls. Naively we play with deadly explosives like alcohol, lust, sensuality, as if we had somehow become so wise as to be shock-proof against them. To all such foolish stupidity Jesus cried in warning, "Woe unto you that laugh now! For you shall weep." Make no mistake about it, that law has never been repealed that declares that the wages of sin is death to the soul. Every man of us needs to catch the wholesome fright of the old hymn:

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

Your Life: Good Fruit or Bad Fruit?

The old idea of every act of a man's life being recorded in a great book to be opened and read at the dreadful day of judgment may have been a too literalistic interpretation of the scriptures. But it is a fundamental and practical truth that each person who lives in the world produces upon the world an influence that is either on the side of goodness, or on the side of evil.

Is it better to do evil than to do good? Then follow the leadership of drinkers, gamblers, roadhouses, "casinos," the brewers and liquor dealers.

Is it better to do good than to do evil? Then follow the leadership of Jesus, the churches, religion.

One thing is certain, you can't follow both. The way of the one is indulgence; the way of the other is abstinence. That, in itself, is sufficient motive for abstinence.

DECEMBER ADULT STUDENT ELECTIVE ON COLLEGE YOUTH

Plans and activities of the Methodist Church for meeting the religious needs of its college youth are studied in the elective course for adults which will appear in December ADULT STUDENT. Consideration will be given to an analysis of needs of college students, the scope of the Christian Student Movement, the mission of the church through the pulpit and local church program, the development of the part of the student of a sense of service and a realization of the significance of church membership. The course was written by the late Dr. W. M. Alexander, former Secretary of the Department of Schools and Colleges of the southern branch of the church, and until his sudden death on October 4, Associate Secretary of the Division of Educational Institutions of the Board of Christian Education. Helps for teachers will appear in the CHURCH SCHOOL MAGAZINE at the same time. Sample copies of the ADULT STUDENT can be secured by writing Dr. C. A. Bowen, 810 Broadway, Nashville, Tenn.

WHAT WOULD A SWARM OF WORDS BE?

We will have to credit the following to that indefinite entity usually designated "Exchange."

The Frenchman was disgusted with the English language. "For example," he remarked, "take the word 'crowd.' This means a lot of people. That is easily learned. A crowd of ships is termed a fleet, while a flock of sheep is called a flock; on the other hand, a flock of girls is called a bevy, and a bevy of wolves called a gang, while a school of fish is called a shoal. A shoal of buffaloes is called a herd; a herd of soldiers is called a troop; a troop of partridges is called a covey; a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde. A horde of logs is called a heap; a heap of oxen is called a drove; a drove of blackguards is called a mob; a mob of robbers is called a band, and a band of bees is called a swarm!"

A swarm of words must be an exchange.

A little girl, who had her first birthday on February 29th, was walking with her aunt in the woods. Suddenly the year-old said: "Oh, Aunt Sis, Oh, I found a buzzard." Investigation revealed the fact that she had seen a lizard.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

GOD AND THE NEWSPAPERS

John Wesley used to say that he read newspapers to see how the Kingdom of God fared. That is an arresting statement. The newspapers of those times did not "feature" religious news.



Mr. Jones

Today it is different. In an article by Charles I. on "Thirty Years as Editor," the author that in 1904 a choleric editor telephoned one and gave him a beating down, ending up leaving a copy of his paper to bits in front of the mantelpiece.

The irate citizen protested against the newspaper running race news and snarled, "Why don't you do something uplifting, something from the Bible?"

Instead of laughing the angry subscriber's off or treating it with contempt, this editor took it seriously and on his editorial page next morning there appeared a verse of carefully selected Scripture. It proved to be a popular innovation, and for more than thirty years Mr. Blood has down a Biblical verse with a lead for tomorrow's paper. In this way he has run through the entire Bible, quoting all from the King James version.

In 1919 a Mr. Reid, a Cincinnati, Ohio, thought out a plan of providing a sheet of suitable quotations from the Scriptures furnished free for the daily use of newspapers. Off to a modest start, this service expanded beyond its designer's plans. Today it is used by hundreds of papers, city and town.

It is estimated that the secular press annually millions of dollars worth of advertising rates to these briefs from the Scriptures besides featuring religious activities.

A small amount of space devoted to religious church conventions, announcements, news from sermons and the like, is surprisingly large. Most of the metropolitan papers give a whole page on Saturday to religious affairs, and some of them are brilliantly edited.

If John Wesley were privileged to read a modern newspaper, he would likely concede that the Kingdom of God fares exceedingly well in its pages.

(c) 1940 by Religious News Service.

FISHING

By Rev. Vivian T. Pomeroy, D. D.

On a glorious blue day in July I was invited to go fishing. Not to fish wading deep in a stream with a line needing to be deftly thrown. Not swordfishing from a boat with a "pulpit," in which I am bound to say I should not feel quite so comfortable as on Sunday mornings. But simple, easy, pleasant fishing from an anchored boat in Buzzards Bay. I accepted with delight.

There were five of us. We baited our lines. Our bait was clam. I have never cared for clams. I myself have occasionally been likened to a clam. This may have intensified my dislike. Cooked or uncooked, the clam is not agreeable to me. But I was out for a morning's fishing; so I mastered my dislike and baited my line.

The skipper, who watched me, suggested that the heart of a clam, like the heart of many persons, was too soft for the sly tautog, who would never be caught unless I matched his wits with a more severe portion of a clam's anatomy. Somewhat abashed, I cracked another shell, and re-baited.

Overboard went five lines.

Almost immediately, so it seemed, my four companions hauled up a multitude of fishes—tautog, scup, cunner. I alone held my line, gently twitching it in the approved manner, but without visible result.

And then my mind slid away from fish to the sweet air, the shimmer of the sea, the dim outline of coast near New Bedford. The wind was soft, the sunlight was golden, and the murmurs of my companions melted away. I forgot they were there. I was alive only to the shining sea, the little breeze, the sun and the gentle plop of waves.

Now and then I felt my line was being nibbled. I would be recalled to fishing, practice concentration, pull up the line hopelessly—to find no fish—and no bait. Then I would try again. It was really a heavenly morning. Incredibly good to be there, floating beyond the world where men worked and bought and sold and fought and rushed. A seagull swooped over us, screamed and soared away. What a day! What a joy! Twenty times I must have pulled up my line, put on another seductive clam; but never a fish did I get.

At the end of three hours we hauled up anchor for the last time and turned towards the harbor. Four persons in that time had caught some thirty fish. I, the fifth, had caught none.

As we landed, one said to me: "Too bad for you." And another said: "But you shall have a fish or two." And another said: "Better luck next time."

At that I was roused. "But," I said, "I've had the best of the luck—a glorious morning. To fish in the sunlight is the world's happiest sport."

My companions laughed. "But you got nothing," said the youngest.

"On the contrary," I replied, "I got everything—but a fish."

There was more laughter, and someone

said: "Well, don't be too pompous. Perhaps we, too, got everything—and a fish."

And at that I let it be; for that may well have been true.

But I said to myself: "It is good to fish; it is good to be successful in one's fishing. But it is well to remember, whether successful or unsuccessful, that the best part of all is not the fish, nor the welcome meal of fish, but the joy and beauty of being alive to fish. For there are times when the Doing is as good as the Deed, and the Going is as important as the Getting There.—Reprinted by special permission of the author and the Christian Leader."

FUSSY FOLK

By Major Frank M. Thompson
Chaplain, U. S. A.

A well-known author penned this introduction to one of his books:

Leonora, without whose never-failing sympathy and encouragement this book would have been finished in half the time.

Do you not adore dear, fussy, fidgety Leonora? Was she his loving mother or devoted wife? He does not say. It does not matter. We have her picture. She surrounds him entirely. Is the sky over-cast, she has his rubbers and umbrella. Does he sneeze, there is the hot-water bag. His food is carefully selected and proportioned. The shades of his room adjusted to the proper angle; his desk in apple-pie order; his neck-tie just so. The wonder is that the book was ever finished.

The preface was meant to be humorous and, no doubt, the writer expressed himself as forcibly as he dared under the circumstances. But one should not jest with tragedy. And it is tragedy. Those who have to live with and work with Leonoras, or the male of the species, will testify to that.

We repeat, it is a tragedy to be associated with folks who are eternally concerned about our physical and moral well-being; who fuss and fret and fume about keeping things in order; who sacrifice peace and harmony to the god of triviality.

From an old play:

I hope you're not a fidget.

A what?

A fuss, then—a person who always wants everything done the other way.

The Bible uses harsher language, "Even the stupid are weary of his fussiness." Ec. 10-15. (Moffatt Trans.)

—Supreme Council Bulletin

PRAY FOR STRENGTH

By Mrs. I. W. Rowland

How can I still fight on—
Was the urgent cry of my soul;
The way is yet so difficult,
And discouragements so many—
Although my goal is still in sight,
And many of the hardships gone,
Such courage 'twill take to reach it!
"Father, how shall I endure it?"
I cried to Him in dire agony.

At once a cross flashed on my vision,
And a figure kneeling in prayer—
A voice came whispering softly,
"Pick up thy cross and pray for strength."
Oh, how heavy the cross did seem!
Down on my knees crept I to pray,
Bidding the Father to give me strength.
A renewed spirit arose and pressed forward,
Carrying the cross and relying in His infinite power.

Heflin, La.

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MEMOIR OF WILLIAM N. DODDS

William N. Dodds, son of William Preston and Martha Velincia Dodds, was born in Union county, Miss., West of New Albany, Feb. 3, 1877. Like most of God's prophets, he came to manhood and to his ministry from communion with God in the open spaces of the great out-of-doors. He was a great lover of unspoiled nature, and from the free fellowship with the Almighty in these mystic silences he came, like John the Baptist, declaring, "Prepare ye the way of the Lord, make His paths straight." Nor did he soften or muffle the last note of this great wilderness message.

He was licensed to preach in 1895. He began his pastoral ministry in 1906, serving as supply Graves Mission, Rainey and Falkner, and Tishomingo. He was admitted on trial into the Conference in 1910, and served the following charges: Baldwin, Houlika, Verona, Tutwiler, Rosedale, Houston, Drew, Pontotoc, Batesville, Hernando, Columbus Central and Ripley, where he had such an enthusiastic reception and began what promised to be one of his happiest pastorates when he was called "up higher." He was ordained deacon in 1915 by Bishop James Atkins, and elder in 1918 by Bishop John C. Kilgo.

He was married to Miss Carl L. Henry, of Union county, in 1901. To them were born four children, Carey Preeton, Ross Perry, Nancy Ruth and Winnie Ethel. The last named preceded her father to the heavenly home. There are three grandchildren, Mary Elizabeth, Perry Dodds, Jr., and Edward Allison Furr, Jr. Brother Dodds loved his home and family with a passionate devotion, and a more beautiful and loyal family relation than that which characterized his home life is rarely to be found. He was a man of strong personal attachments. Truly to know him was to love him, but to have him for a personal friend was to know an enriching loyalty and warmth of devotion that was beyond the touch of any doubt or suspicion. It was this scribe's good fortune to number Will Dodds among his truest, most intimate friends. How we reveled in the freedom of a fellowship that knew no caution during the years that he served Central church in Columbus. He will ever hold that experience as one of the priceless treasures of life's friendships.

His crystal sincerity and good humor made Brother Dodds a favorite with the young people, and some of his best work was done with the young people of his congregations. In that he was assisted very efficiently by his good wife, Sister Dodds was indeed a partner and tireless worker in all the program of his splendid ministry. Her name will be inseparably linked with his in the grateful memory of all the congregations they served. Brother Dodds was an original preacher. It is doubtful whether he ever wrote a sermon or notes except for the Conference committees. His conversion and Christian experience was clear and unmistakable. His experience was the basis of his messages. He could call men to God because he knew God. His faith in God and in His word was never shadowed by doubts. He loved and believed in his Bible as the infallible word of God, and preached it with the conviction of personal experience. On occasions his messages flamed with the reality of the Spirit's presence, and scintillated with the lightning flashes of divinely revealed truth.

Brother Dodds did not receive the literary polish of the schools and colleges, but he was a man of real and essential culture. The soul of culture has been defined as

the culture of the soul. Learning may be a very valuable equipment of the soul, culture is the growth of the soul, and that is determined by the fellowships of life. Bro. Dodds possessed that soul culture that came from constant and intimate fellowship with the King of kings and Lord of lords, that banished littleness and brought to light the divine image in his great soul.

On June 13, 1940, surrounded by members of his devoted family and friends, in the Community Hospital in Tupelo, we held his hand and looked into his noble face as his deathless spirit slipped quietly away to God. The next day a host of sorrowing friends from former congregations and a large number of his brethren of the North Mississippi Conference gathered in and about the little church at Verona to pay their tribute of love and affection to a real friend and man of God who had meant so much to them. We laid his tired body to rest in the cemetery at Verona to await the great resurrection morn. Good bye, good friend, 'til we meet in the Father's House.

L. P. WASSON.

TRUE MANLINESS

Every young man considers it high praise to be called a "manly fellow," and yet how many false ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectual men who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect; the sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill a prisoner for swindling.

Fast living is not manliness. Some men think that to strut, and puff, and swear is to be manly. To some the essentials of manliness are "to toss off their glass like a man," "spend money freely like a man," "gamble like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude and benevolence are the characteristics and essentials of true manliness.

There is no manliness in sin of any kind. Vice is essentially unmanly. Just so far as evil habits are connected with the so-called manly sports, degradation follows.

To be manly is to be honest, generous, brave, noble and pure in speech and life. The highest form of manliness is godliness. Some one has said: "An honest man is the noblest work of God." If we mean honesty in the common acceptance of the word, it is not true. A merely honest man is not the noblest work of God, but the man who is honest toward God and toward his fellow-man—in short, a Christian man is the noblest work of God.—Selected.

FAITH

Scripture—"The just shall live by faith."
—Rom. 1:17.

"All of us live by faith. By faith all things are done. We are living by faith when we build a home, plant a garden, plant a crop, accept a check or buy tomorrow's groceries." (Upper Room.)

We give because we have faith. We may be suffering for food and clothing; we may be anxious, careworn, pinched with poverty; we may see our children suffer for the

proper food and for medical care. Then have a chance to divide what little we have of money; if no money, of cheer and courage. The cloud is gone for awhile. We were able to help our Father. The ray of sunshine is wonderful.

The devil might say, "No, don't give me money. You need it for food, for clothing for a nicer home."

Your faith answers, "I may die of starvation in this world, but in the world to come when I am with my Father I shall not be hungry." Oh, what faith to suffer in this world, even to be willing to die of starvation, if we just have our Father. Have that much faith?

Did you ever do without food to get a dress you needed to bolster your courage and to keep yourself from looking so shabby before others? If you did you will understand what I am talking about.

Did you ever give up a meal and dress to go looking shabby to pay your church or your missionary dues in order that your vocation might be carried to some dark darkness? Oh, the movies and hair waves—no sacrifice at all to give up. We might say, "So and so has more money. She can get that dress. That does not take care of the person who can help. Remember, 'it is easier for a camel to go through the eye of a needle than for a rich man to enter into heaven.' Through the very act of giving we may be able to help this person. Why envy material things when there is something much more precious. We can not judge another person, because we do not know the circumstances. But we do know that for the sake of Christ, who gave His life for us, that we can give until it hurts. That hurts no more, for we are up on the mountain top with Christ. We are gloriously happy in Christ.

Our Father, we thank Thee for this world of insecurity. We thank Thee that Thou did not leave us out of Thy work. We thank Thee that Thou hast made us Thy partners, and, dear Master, may we be partners worthy of Thee and not ashamed of Thee. Amen.

MRS. GEORGE ELLIS

Noxapater, Miss.

III. MAKING THE BEST USE OF CHURCH SCHOOL LITERATURE

"Isn't there some kind of literature which is easier to use? I can't seem to have much success with what I am using." Many a church school teacher has expressed this feeling to her pastor, her superintendent or at least to herself.

No system of literature is perfect. Literature is not completely what it is called. It would like for it to be. There are many obstacles to reaching this goal which have not yet been overcome.

Having said this, it must furthermore be recognized that a great deal of the difficulty lies in the way the literature is used. (Sometimes the trouble is more largely in the way it is not used!) It seems evident, for example, that great numbers of teachers do not know that teachers' guides are provided to be used with all pupils. Some teachers have a vague idea that such helps are available somewhere but are not certain just where they are to be found in the periodicals.

There are several fundamental conditions to be stressed in securing the use of our church school literature.

1. Materials are simply helps. They are not the only factor responsible for success in a teaching and learning process.

Harry C. Munro has said: "The curriculum is ninety per cent teacher . . . The teacher makes or mars the process by the materials made of the materials and the attitude induced in the pupils." Such a recognition places a very great responsibility on the teacher to prepare himself to make the possible use of whatever printed materials are selected.

Materials must be selected which are appropriate to the needs of each particular church. As a rule, larger churches use the Group Graded Materials, where there is, for example, a separate class for children four years old, another for those eleven years old and so forth.

On the other hand, smaller churches ordinarily use the Group Graded lessons, since the material is adapted to situations where, for example, all four and five year old children meet in a single class of beginners or six, seven and eight year old children together as a primary class.

Pupils' material is designed for pupils; teachers' material is designed for teachers. When teachers use only the pupils' material this is a serious mistake. To be sure, teachers should be familiar with the pupils' material. But they are handicapped without suggestions for teaching procedure and extra resource material furnished for them. And we have even heard of situations where the teachers' helps were the materials supplied for the pupils.

Teachers' helps are available for every grade taught in the church school. Teachers of Group Graded Lessons will find helps in the Primer, Primary and Junior classes in the ELEMENTARY TEACHER, and in the ELEMENTARY MAGAZINE, and helps for Intermediate and Senior Young People's classes in the CHURCH SCHOOL MAGAZINE and in the Teacher's Editions of the IMMEDIATE QUARTERLY and of THE BIBLE FOR YOUTH. Teachers of Closely Graded lessons find their helps in Teachers' Textbooks which should be ordered with the pupils' material. The ELEMENTARY TEACHER and the ELEMENTARY MAGAZINE also contain suggestions for teachers of Closely Graded Materials in the Children's Division, and the Church School Journal offers helps for teachers of Group Graded courses for seniors. Teachers of Uniform Lessons for adults will find suggestions and resource material in the CHURCH SCHOOL MAGAZINE and the Church School Journal.

METHODIST WOMEN

(Continued from page 11.)

W. F. Mahaffey, of Mendenhall, was elected vice-president.

After adjournment having arrived, the elections were continued until the following morning.

Programs of greetings were read from Mattie Cunningham, of San Marcos, Miss Ethel Cunningham, of Sergeant, and Miss Mary Cameron, of Nashville, Georgia.

Following adjournment, all delegates and guests were entertained by the Washington Society, with a beautiful tea at "Au-

ORGANISTS AND CHORALMASTERS...

Announces the publication of a new, dynamic and stirring Christmas cantata, THE PRINCE OF PEACE, by John George Hartwig. Choralmasters who desire the original manuscript are most encouraged to obtain it. Easy to produce. Single copies

UNIVERSITY PRESS

St. Louis, Mo.

burn," which was built in 1816, presented to the city of Natchez by the heirs of the late Mr. Stephen Duncan. It has a perfect spiral stairway and is being refurnished in keeping with its period. "Rosalie," state shrine of the D. A. R., was thrown open for the visitors—built in 1820, adjoining the site of historic Fort Rosalie, it was here that General Grant visited during the Federal occupancy in 1863. The original furnishings are intact.

Wednesday evening Rev. J. L. Neil led the devotional, and the choir, directed by Mrs. Charles Head, sang an anthem.

The pageant, "Messengers of Light," with its colorful display of flags, showing that "the sun never sets" on the work of Methodist women, was presented by the Wesleyan Service Guild of the Jefferson Street church, with introduction by Mrs. D. L. St. John, of Meridian.

Mrs. J. W. Perry, of Abingdon, Virginia, president of the former Woman's Missionary Council, was the guest speaker, using as her subject, "The New Day." She said: "Is there a new day dawning? What forces will influence it, what are we going to do, what does it hold for us, what hopes and purposes will dominate it? Can we look out on the world of today and feel that tomorrow will be like yesterday? No, when this conflict is over, tomorrow will not be like yesterday. Change is the law of the universe—no two eras are alike. The day which is dying is experiencing a terrific struggle between two forces, the physical and the spiritual, and it seems the personal and the spiritual are being driven into the background. A dark picture, the outlook for the new day brings little hope. "Watchman, tell us of the night, for the morning seems to dawn." There is a bright side. Christianity has always reached its peak under persecution—we do not know what the future will be, but we do know our God and our Christ. What are the signs of promise? The Christian church is studying its own condition, the forces of righteousness are coming together, and there are many movements toward church unity. The new day will be a testing time, it will take heroic courage, heroic faith—faith in each other, faith in our heavenly Father. Perhaps we have come together for such a day as this—something is happening to us, we are not discouraged. We may have to go through the shadows before the dawn, but in His strength we can go through."

Rev. J. A. McRaney, of the Washington church, led the Thursday morning devotional.

Elections continued with the following result: For Recording Secretary, Miss Betty Ridgeway, Ellisville; Corresponding Secretary, Mrs. D. L. St. John, Meridian; Treasurer, Mrs. L. F. McDonald, Jackson; Secretary Missionary Education and Service, Mrs. E. V. Perry, Rolling Fork; Secretary Christian Social Relations and Local Church Work, Mrs. Stanley Wilson, Meridian; Secretary Wesleyan Service Guild, Mrs. J. B. Pearson, Meridian; Secretary Student Work, Mrs. R. E. Rollings, Hattiesburg; Secretary Young Women and Girls, Mrs. Robert Peel, Waynesboro; Secretary Literature and Publications, Mrs. H. E. Hamrick, Collinsville; Secretary Children's Work, Mrs. J. C. Burrow, Columbia; Secretary Supplies, Mrs. L. J. Power, Gulfport.

(After adjournment a message from Mrs. McDonald stated that because of unexpected circumstances, she could not serve as treasurer. Societies are asked to continue contacting Mrs. R. E. Rollings, Hattiesburg, until further notice.)

Mrs. E. E. McKeithen, of Meadville, was

appointed Secretary of Spiritual Life, and Mrs. B. F. Lewis, of Jackson, Historian.

Mrs. J. W. Perry, who was in New York at the time, told of the "slipping into another room" of Miss Sara Estelle Haskin, on September 17th. Her funeral was held in beautiful Wightman Chapel at Scarritt College. Mrs. Perry also brought the news of the sudden passing away of Dr. W. M. Alexander, in Nashville, on October 4th. Mrs. Alexander has many friends in the conference, having taught two classes at our Pastors' School.

Mrs. E. V. Perry introduced to the conference our new periodical, "The Methodist Woman"; Mrs. D. L. St. John presented the "Million Member Movement," which challenges each charter member to "bring one" this year; Mrs. W. F. Mahaffey told of the objectives of the Week of Prayer.

The conference voted to continue the same type of district organization as used in the former organization.

Centenary church, McComb, extended an invitation for the 1941 meeting, which was accepted.

Delegates to the Jurisdictional organizational meeting were elected as follows: Mrs. Paul Arrington, Mrs. D. L. St. John, Mrs. E. V. Perry, Mrs. Stanley Wilson, Mrs. W. F. Mahaffey and Mrs. T. H. Fore.

One of the most inspiring incidents of the conference was a series of presentations of Life Memberships. Mrs. Arrington, for the conference, presented memberships to Bishop and Mrs. Dobbs; Rev. J. L. Neil for himself and his brothers, presented one to his mother, and Mrs. Burton, of Montrose, pinned the symbol on her; Mrs. L. O. Todd presented to little Corinne Cross a membership, the gift of her grandparents, Rev. and Mrs. J. L. Neil; Mrs. Charles Head, for the Jefferson Street society, made the presentation to Mrs. George Black and Mrs. Leslie Kaiser; and Mrs. T. H. Fore presented one to little Renee Greenleaf Wells, the gift of her grandmother, Mrs. Greenleaf.

Mrs. Ed. Aldridge, of Brookhaven, sister of Sarah Bennett, read excerpts from most interesting letters from Sarah as she journeyed from Meadville to Rio de Janeiro, Brazil.

Mrs. Janie Drake Cooper told of an accident suffered by Miss Lois Cooper, who recently returned from Japan and is studying in New York, specializing in music. She fell and broke a wrist, however the doctors give her encouragement.

Bishop Dobbs impressively installed the conference officers, and the Charter Service followed. While strains of beautiful music from the organ filled the historic auditorium, each delegate wrote her name in the record book, knelt at the altar for a moment of prayer, and gave her charter to the conference secretary.

Mrs. Bessie Watkins Lipscomb, of Lexington, made the dedication, stating that "We dedicate ourselves to God's service through the channel of the Woman's Society of Christian Service, as the authorized organization of the church for service at home and abroad, in the name of our Lord and Master, Jesus Christ, in grateful memory of all who have loved and served in the past, in oneness of purpose and spirit with all others, in the assurance of faith that our labors for God will be used through the ages," and the entire body joined her in the closing prayer: "Mold us, O Christ, beneath Thy swift, creative hand; to do Thy Will; to show God's love; to make His world more free, more joyful; to combat pain and wrong; to pay in our flesh our share of what it costs to help and save."

A QUESTION IS RAISED

An esteemed subscriber of Zions Herald, who lives in the west, writes as follows:

"I am told that the Board of Publication fixed the salaries of the two publishing agents at \$12,000 each. Is this not out of all proportion to what, in general, is being paid to pastors and church officials? I understand justification is claimed because of the capitalization of the publishing interests, and the anticipated volume of business of the new Publishing House. Is the Publishing House of the Methodist Church to be thought of in the same terms as a business corporation? Is it not rather a benevolent institution more nearly paralleling the Benevolent Boards?"

In discussing the question raised by our correspondent it should be pointed out that the salaries which were fixed for the agents of the Board of Publication are the same as those heretofore received by the agents of the Methodist Episcopal Church, South. The total of \$24,000 for the two heads of the Board, moreover, is approximately one-half the total amount received by the six agents of the uniting churches. We agree, however, with the writer of the letter, that in its church setting, the publishing house, when salaries are in question, ought to be regarded more as a benevolent institution than as a business corporation.

From the purely business angle the salaries of the agents in the new church are none too large in view of the responsibility involved in the management of a concern whose transactions will reach an annual total of some \$5,000,000; but unless there can be a radical revision upward of salaries not only for bishops and general executives, but also for pastors in charge of churches, the new standard set by the Board of Publication will be subject to some criticism. We hope, in any case, that under the new organization and management the publishing house may show a greatly increased volume of business during the coming year, and such enlarged profits as will make possible a 50 per cent or 100 per cent increase in the amount available for the retired ministers of the church.—Zions Herald.

BOOKS

Law and Love, A Study of the Christian Ethic, by T. E. Jessop. The Macmillan Company, New York, pp. 186, price \$2.25.

The author, who is Professor of Philosophy and Psychology in the University College of Hull, England, presents in this book one of the most interesting, unique and challenging studies which we have seen in many a day. To the index of chapters in the table of contents is subjoined a synopsis-index which is unusual, but not more striking than is the study of love as the basic element in real Christian living. At the very outset, the author challenges the practice and the ideal of many sincerely good people as being far from Christian. He takes the position that our ideas of goodness are traditional and fractional, and that our concept of sin represents an iron loyalty to a Calvinistic legalism which at its worst makes God a dictator and religion a rigorous code of law with an almost transparent veneer of spiritual initiative.

The real thesis of the book is that free and creative love is the fulfillment of law, human and divine. Such love Professor Jessop holds to be genetic, generous, positive, childlike, stern and objective. He says that, while secular enterprises and sciences have been aggressive and challenging, the Christian Church has remained traditional and

static and is losing its power to mould the life of the world through its very refusal to reinterpret its doctrines and its demands in the light of the kaleidoscopic changes which life presents. It is his idea that individuality and originality are essential to a dynamic religion, and that a lapse into an imitative attitude always results in the loss of creative power; that duty becomes dominant only when love is sick or asleep; and that the heart sings when it ceases to be driven by duty. The book concludes with a plea for a religion which shall incorporate the values named by Bertrand Russell's paragraph: Initiative, Hope, Action and Creative Vision. The price of this book may seem high, but it is worth a score of the fad-inspired and predigested variety which may be had for a much smaller outlay.

HE WILL UPHOLD YOU

Text: Deuteronomy xxxiii. 27. "Underneath are the everlasting arms."

I have been reading about the men who earn their living putting together the steel framework of great buildings. Some of these buildings are more than thirty stories high, but these men go about their work, walking along the narrow girders, jumping from one to another, joining them together, untroubled by the tremendous depths beneath them. Just one false step and they would be dashed to the ground. Looked at from the street below, they look like tiny ants moving about up there against the sky.

A gentleman tells how he made friends with one of these men and persuaded him to take him up to the top of a very high building on which he was working. Up and up they went, climbing one ladder after another, until they reached the top. There was a platform of planks, and for a few minutes they rested. As the gentleman looked down his breath caught in his throat. It seemed such a terribly long way to the ground.

Then his friend walked across to a corner where a steel girder stretched out over space to join another column. "This will do," he said; "wide as a sidewalk!" Then he walked right across it, leaned against the column on the other side and lit his pipe. "Can you manage it?" he said. (The beam was twelve inches wide.) The gentleman nodded. "Right," said the man, "only remember—that girder is just as wide up here as it would be on the sidewalk down there, and—don't look at your feet. Look where you are going!" The man came back and stood behind him. "Just a minute!" he said. "Let me pull your sweater down, you might catch your hand in it!" The gentleman felt hands come round him from behind and pull his sweater tightly round him. Then off he set to walk along the girder. He got safely across and, holding on to the column, he turned and looked back at his friend, to discover him holding a thick rope, the other end of which was fastened round his own waist! But, of course, he had not known that when he crossed the girder, and I think he was a brave man to try it.

Well, now, all of us find ourselves sometimes in dangerous places. Perhaps we run into danger through our own folly and fault, but sometimes we come into danger in doing our duty and standing for the right. And, sometimes, danger comes to us. We see the gulf of peril yawning at our feet; one false step and we are gone! And at a time like that, "Don't look at your feet, look where you are going!" If the way is the right way, you are all right. Even though it may seem very narrow, it is wide

enough for you to walk. And, remember, the while "underneath are the everlasting arms." God will hold you and keep you. He is able to do so, and He will. Put your life in God's hands and trust in Him. He will never let you fall.

REPORT FROM PINEVILLE

Dear Dr. Duren: I do not recall ever having seen a communication from the Pineville Methodist church in your paper, so I felt constrained to say a few words about our activities.

First I want to say, if you want a man who will keep you "in high" so to speak, I recommend Bro. H. E. Frost. He is a man full of energy and enthusiasm.

We have just closed a two-weeks revival. Dr. John H. Paul, evangelist, did the preaching, and Rev. Otis Spinks, pastor at East Pineville, directed the young people's work and the singing.

Dr. Paul is a deep thinker and a scholar, and his messages were uplifting and helpful. The song services, under the leadership of Bro. Spinks, were excellent, and we all feel that it was good that these men came our way.

Sunday, October 2, the Alexander Street Training School will open its doors at the church, for a five-night period of instruction. A number of our people have enrolled in the various courses.

We are grateful for this opportunity to learn and thus increase our usefulness in the work of God's kingdom.

The Pineville Methodist church still has a long way to go, but we do feel that we are on an "upward way," and "gaining heights."

Sincerely,

MRS. MAY E. HARPER

EARNING THE D. D. DEGREE

Why not make the degree of doctor of divinity an earned degree for which one would be required equal to that for the degree of doctor of philosophy? One might say that this would make the change difficult, but the habit of American people who love to give titles to all the people whom they respect.

The Northwestern edition of The Christian Advocate tells of a cub reporter who defined a Methodist conference as "a place where every minister is a doctor and every lawyer is a judge."

We cannot endorse the custom of calling ministers "doctors" who are not doctors. We confess to much more sympathy with the mark of respect conferred by the name of pastor than with the logrolling that takes place in some quarters to secure the degree of D. D.

In the nature of the case, as things are, some men pass through life without an honorary degree who are as well fitted to have it as those who do get it.

If, by some united action, our institutions of learning could make the D. D. degree an earned degree, the whole tone of the ministry might be improved.

—Editorial in The Christian Leader

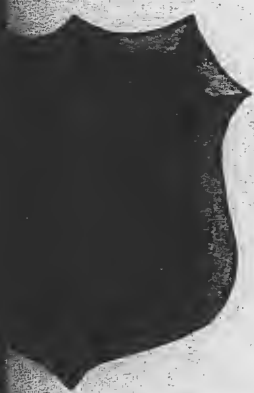
Some People Are That Way

A woodpecker was hammering on an old hickory tree in the woods. He was making the bark fly when a bolt of lightning out of the sky shattered that old tree into splinters. The woodpecker died thinking he had done it.—Selected.

"Let no man pay you for being less than a man."—Selected.

New Orleans

CHRISTIAN ADVOCATE



an opportunity of declar-
men that the Methodists
people in all the world,
is their full determina-
continue."—John Wes-
to Ezekiel Cooper, Feb.

LIVING CHURCH

can come to us unless we
today. No peace lies in the
is not hidden in this precious
There is radiance and glory
could we but see.

—Fra Gioyanni (1513).

PRAYER-ROOM TODAY

art heroic love, keep alive
that adventurous spirit.
men scorn the way of safety
will be done. For so only,
we be worthy of those
who in every age have
in obedience to Thy call, and
trumpets have sounded on
through Jesus Christ our

—A Devotional Diary.

Beauty of Achievement

By Frances Willard

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley, or guiding well the ship of State with Gladstone, is always fascinating, and whether known in a circle large as the equator, or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one always loves them. Beauty of reputation is a mantle of spotless ermine in which, if you are but enwrapped, you shall receive the homage of those about you, as real, as ready, and as spontaneous as any ever paid to personal beauty in its most powerful hour. Some sort of reputation you must have, whether you will or no. In school, in church, at home, and in society, you carry ever with you the wings of a good, or the ball and chain of a bad reputation. Resolve to make it beautiful, clean, shining, gracious. This is within your power, though the color of your eyes and hair is not. Beauty of character includes every good of which a human heart can know.

—Religious Telescope.

No. 43.

NEW ORLEANS, LA.
SATURDAY, OCTOBER 31, 1940.



WALLET OF THE WEEK



CORDOVA, IN ALASKA, is the center for the packing of crab meat in that section. It is said that when crabbing is good and the weather favorable two fishermen operate a hundred and fifty traps for a catch yield of three hundred and seventy-five to six hundred and twenty-five pounds of edible crab meat. The apparent prosperity of these fishermen is greatly modified by the fact that the net profit to the fishermen is only twenty-five cents per case of twenty-four pounds, or a little more than six dollars for a best catch.

* * *

VIRGINIA'S HISTORIC CHURCHES include St. John's Episcopal church at Hampton, said to be the oldest English-speaking parish in America. It recently observed its three hundred and thirtieth anniversary. The Slash Christian church near Ashland has just passed its two hundred and eleventh anniversary, and is the oldest wooden church building in the state. Hebron Lutheran church, in Madison county, among the foothills of the Blue Ridge mountains, recently observed its two hundredth anniversary.

* * *

A NOVEL CHURCH STRUCTURE, says an exchange, has been erected in Kansas City, and is to be known as the Community church. The auditorium will be windowless, the steeple will be a night-time effect produced by beams of light projected into the sky from a dome above the chancel, and the chancel will accommodate an orchestra of one hundred people. Parking inside the building will be provided for one hundred and fifty cars. Dr. Burris Jenkins is the pastor. The novel structure and appointments sound to us more like going to church de luxe than worship.

* * *

JAPAN OUSTS THREE BRITISH BISHOPS of the Anglican Church, according to press reports. It is said that in forcing the Anglican bishops to resign, a promise was given that the American bishops, who are out of the country on leave, will resign also. It is said that henceforth no foreigner may hold executive position in the Japanese church, nor can the Japanese church accept financial assistance from abroad. There are said to be thirty thousand Episcopalians in Japan and this latest move is said to be a Shinto nationalist mobilization. Kagawa, a Presbyterian, has been in prison.

* * *

THE PERIOD OF GREAT ACHIEVEMENT is not confined to middle life nor is effectiveness a prerogative of youth. There are five hundred active British ministers who are over seventy-five, and fourteen hundred over seventy years of age. Commodore Vanderbilt increased his fortune by one hundred million dollars after he reached seventy years of age. Verdi wrote the "Ave Maria" at eighty-five; at eighty-three Tennyson wrote "Crossing the Bar"; and Goethe wrote "Faust" at eighty. George Bernard Shaw at eighty-three is still a great playwright, and at eighty the "Grand Old Man" of England was one of the foremost statesmen of the world. No, the calendar doesn't mean everything.

DR. PHILLIPS THOMAS, of the Westinghouse laboratories in Pittsburg, is said to have demonstrated that friction between the metal particles of an object absorbs energy and makes it lazy. The demonstration consisted of rolling two balls of equal size and weight down an incline, when one lagged behind the other. The one that fell behind was loosely packed with particles of tungsten and the internal friction had the effect of slowing it up.

* * *

MILES OF RAILINGS in London, in Edinburgh, in every other English city, are being taken down and devoted to war uses, according to a writer in the Christian World. It appears that the traditional iron railings around public and private properties has been retained through all change that has come about, and that only war has been sufficient to develop a willingness to give up these badges of exclusiveness. These offerings are said to amount to thousands of tons which formerly were out potential friends but will now be used to shatter them.

* * *

THE IMPORTANT PLASTIC INDUSTRY is said to have had its origin in the discovery of cellulose nitrate, now celluloid, by John W. Hyatt, of Albany, New York. He plasticized it by mixing it with camphor. Dr. Baekeland invented phenolic plastics in 1909. The introduction of color came twenty years later by a process which introduced urea formaldehyde into the composition. Hyatt's discovery was made in 1867 and the annual output of the industry is now valued at one hundred million dollars.

* * *

REV. TOYOHICO KAGAWA immured on an island in the Inland Sea to spend the rest of his days working among tuberculosis patients; the Japanese Salvation Army "Party" instead of the Salvation Army; and the dissolution of the denominational organizations of sixty thousand Korean Christians who must goose-step their way to Shinto shrines, that is Japan, the scrap iron dealer of the Orient. Of course there will be those who will say that this is the doing of the military party and not the Japanese people, but a valid answer would seem to be that, if such is the case, the Japanese people are unimportant.

* * *

THE QUETZAL BIRD was believed to be the bird of the major Aztec god, Quetzalcoatl. The feathers of the bird were used to adorn the headdress of Aztec priests and emperors. It is the belief of the Aztec Indians of Central America that the quetzal could not live in captivity. Young quetzals have been captured, but a captured adult quetzal recently is said to be one of the most prized prizes in ornithology. This legendary bird was captured in Panama at an altitude of eight thousand feet. It has a crimson breast, a back and head of emerald green and wings of jet black overhanging green-gold coverings. Its tail is black and white with a train of green feathers almost a yard long. It will be housed at the Bronx Zoo in New York.

New Orleans

CHRISTIAN ADVOCATE

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W. D. D. Editor-Manager

H. T. CARLEY, D. D., Associate Editor

C. MILTON CHAMBERS, Publisher

EDITORIAL

LIQUIDATING THE WORLD

Civilization probably never suffered more in any other time than has been the case in the last twenty years. Beginning with 1914 the constant trend has been in the direction of liquidating the world. In the World War, the nations sacrificed thirteen million men, were left financially prostrate—bankrupt, and all social ties were doosed. Religion was outlawed, Romanism was practically expelled from Mexico, and the Christian Church has been more or less un-dermined all around the world. The peace of 1918 was less a truce than it was a transfer of the conflict from the battlefield, where soldiers fell before murderous cannon fire, to the insides of men where hate, moral and spiritual destruction destroyed men without distinction as to race, religion, friend or foe. So far as we can see there has been no real financial recovery in the last two decades. In the past year the standards of war have flown over the ramparts of all Europe, with Asia added. Cities have been turned into shambles of smoking ruins. Commerce has been practically driven from the industry has been diverted to the arts of destruction. Agriculture has been abandoned to those not needed for military operations, and countless millions are facing starvation and death from cold. Mission leaders in established fields of Christian endeavor have been driven from their labor, and upstanding Christian ministers have been forced into exile, or languish in concentration camps.

At this very moment the Western World is poised for a plunge into the seething cauldron of international hate and strife, but not with unwasted resources of material and spiritual reserves. Eight years ago our national debt was approximately twenty-two and one-half billion dollars. After eight years of peace and loudly proclaimed recovery, the Treasury report as of June 30, 1926, shows that it has been increased by more than any billion dollars. Worse still is the fact that we face the further addition of thirty-four billion dollars in the next four years in preparation for war or peace, not to mention other billions of hidden Federal taxes. The situation in Europe is such that no argument is necessary to establish the fact as to the liquidation of governments. On the side of the church, there is no hopeful sign in sight. In the face of the wanton destruction of church properties in military areas and a ceaseless attack upon the whole religious enterprise, the decade from 1926 to 1936, according to the Census Bureau, witnessed a reduction of annual church revenues from 817 millions in 1926 to 518 millions in 1936, and there has certainly been no recovery since. This means that while Federal revenues have steadily mounted, religious operations, de-

pendent upon tax-ridden and impoverished people, have been forced to accept disastrous retrenchments and, as a consequence, the forces which make for social stabilization are being slowly driven from the field. Considered from the standpoint of war, financial condition, or the effectiveness of religion, we are on the way to a certain liquidation of the world.

DISTRICTS AND DISTRICT SUPERINTENDENTS

As we promised in our last issue, we now undertake to answer some questions relating to Districts and District Superintendents. Under the duties of a Bishop, Paragraph 381.2, we have the direction: "To form the Districts according to his judgment, after consultation with the District Superintendents, and after the number of the same has been determined by vote of the Annual Conference." It is the prerogative of the Conference to order the number of districts and in that way it determines the number of District Superintendents. In that same connection, it has the right, if it shall so elect, to fix the compensation and the method of its payment for District Superintendents. Paragraphs 840, 841.

The appointment of the District Superintendent is the duty and the responsibility of the Bishop. He is appointed annually and may be continued in the office for six years consecutively, or for six years in any consecutive nine years. In general, the District Superintendent is the official adviser of the Bishop in all matters relating to appointments in the Conference, and he is his liaison officer in the administration of the district to which he is appointed. He is an administrative field-agent of Methodism.

Like the Bishop, he has many duties of purely detail character. Under Paragraph 228 of the Discipline, will be found a general outline of his work. He has the right to change, receive and suspend preachers in the interval of the Conference and in the absence of the Bishop. He is required to see that property titles conform to the Discipline. It is his duty to supervise undergraduates and encourage them to bring up the course of study. He must furnish the names and addresses of all local preachers in his District. He must deliver to his successor a list of abandoned churches and report all financial transactions touching abandoned properties to the Annual Conference. He must promote all interests of the Church and cooperate with City Mission Boards in the administration and promotion of their work. He must consult with pastors as to appointments "when such consultation is possible." Par. 332, 1. It is his duty to hold District Missionary Institutes, promote all benevolent work, and see that proportionate remittances are made monthly for Bishop,

District Superintendent and Conference Claimants. Paragraphs 552, 553, 806, 807.

In addition to these specifically named duties, it may be said that there is no Methodist enterprise or interest of his District to which he is not specifically related by the law of the Church, and no man has a greater opportunity and field for constructive service than has the District Superintendent. The office cannot be successfully administered by any man who lacks character, vision, ability and energy, or who may take the line of least resistance.

THE DOUBLE-DIPPER SALARY-RAISE AMENDMENT

We have before us the first "release" of the Bureau of Governmental Research, a non-partisan and non-political organization of private citizens for the study and appraisal of proposed local and state laws and reforms. In this release dealing with amendments looking to the correction of official corruption and election abuses, it appears to us that the Bureau makes wise comment and suggestion which the voters in the coming election would do well to consider very carefully, both as to what it commends and what it disapproves.

An emergency has made necessary the submission of entirely too long a list of Constitutional amendments at one election, a thing which has become too common in Louisiana politics. It is calculated to secure a blind and prejudiced endorsement of an administrative program, without an understanding of the course which such endorsement may give to political events. We quite agree with the Bureau as to the unwisdom of adopting any amendment which carries two separate and distinct items. The form of the proposal to cure legislative nepotism and double-dipping unfortunately has a decided tang of political astuteness. It apparently undertakes, whether intentionally or not, to have the voting public interested in one thing but doing a different thing at the same time.

In the first place, the amendment seems to assume that money may be made a cure for avarice even of the criminal kind. Louisianians should not need to be told that there is no such thing as buying off agents of political corruption and that any such assumption in the amendment is without foundation.

In the second place, the association of a cure of corruption with a salary increase for legislators implies the necessity of a salary increase to lift the legislature above dishonesty. Of course such a confession was not intended, but the implication is there.

In the third place, the amendment seems to ask the voters to purchase appeasement of their resentment because of past political corruptions by an "either or" measure—keep the law and conditions as they have been or give us \$900 each annually for the change.

We expect to vote against this amendment, because we think it is itself a kind of double dip. We will vote against it because we know better than to believe that the "gold cure" is an efficacious remedy for political corruption. We will vote against it because we will not experiment at the expense of a tax-ridden public at a time when the fiscal affairs of the state are as they now are. We will vote against it because we believe that it has the taint of policies which in the past made Louisiana

a stench in the nostrils of the nation. It is our mind to vote for the "Civil Service," the "Voting Machine," the "Anti-Poll Certificate" amendments, and we expect to give fair consideration to all the list.

Editorial Miscellany

By Dr. H. T. Carley

GOING HOME

They called it "Home-coming Day," and I went—must have gone home.

The old home is not what it used to be. Many changes have taken place. Those saplings that Mr. Acklen, tutor, grounds-keeper and factotum in general, set out to become more or less stately trees—a barren old field become a beautiful wood-covered campus. Saplings in a way of growing up, just as children have—especially over a period of some forty years. There is this difference, though—most saplings become first-class trees.

The old buildings have gone—except the President's Home. The Main Building burned years ago; but another one has taken its place. Those memorable board places—the Cook House and the Warrel House have been replaced by brick dormitories and a first-class dining hall, where a cafeteria serves anything you want—you can pay for. Meals were standardized in those days, as courses of study were—you took what was set before you, or did without. The old-timers well remember the boarding house yell:

Battle-axe, Battle-axe,
Star and Navy;
Warrel House, Warrel House,
Grits and gravy.

Everything had official yells in those days—the college, the classes, the fraternities, as well as the boarding houses. All the fraternities—there were only two then—gave their yells out on the campus after their meetings in their halls in the Main Building on Saturday night. After due deliberation on the part of the faculty and student-body, an official college yell was adopted:

Che-bim, che-boom,
Che-bim-boom-bah,
Millsaps, Millsaps,
Rah, rah, rah!

The class of 1899—one of whom I was which—had a yell:

Rah, rah, rah,
Stand in line,
We are nine of '99,
Tain't no bluff, tain't no blow,
Ninety-nine is all the go!

The late distinguished Rev. H. B. Watkins, one of the nine, was the composer of those classic lines.

When we got back to the old home we found we had a lot of younger brothers and sisters—fine looking boys and girls, too. Only two or three sisters had arrived.

we reached our majority and had to the maternal roof! One of those little sisters acted as guide to this old-timer various points of interest on the campus—he needed a guide to him from getting lost in that big educational center.

Our tender thoughts we had of "Ole W. L. Weber, Dr. J. A. Moore, George and Swearingen, Dr. Muckenfuss, J. L. Bailey, R. S. Ricketts, and others, as we wandered around. How would rejoice to see the fruition of they began! Their mantles have fallen on my shoulders.

Our day, we poorer students lived in "hacks"; now, the faculty live there—they call it "Faculty Row." Of some improvements have been made in buildings!

What a football game we saw that

LET'S GET OUR MONEY'S WORTH!

As the editor travels around he has opportunity to observe the drinking habits of the population. It is encouraging to note the large number of adults and especially young people who do not use liquor. Soft drinks are increasingly popular and even some people who patronize night clubs use them instead of intoxicants. The number of drinking places is not an accurate index of the amount of drinking. In California they greatly exceed the demand, and many of them are on the verge of bankruptcy.

Probably the worst inroads of drink are on the middle classes of business and professional people where drinking has become a social pastime, characteristic of weddings, bridge clubs, etc. Here is an opportunity for Christian men and women to express their ideals in an effective way. So far as employed people are concerned, Saturday night is a time of considerable drinking and carousing.

One of the most vivid impressions comes from the fact that men in uniform seem to

as we write—the rumors persistently heard about increasing drinking among the troops in training, and this is not confined to the rank and file. If there is truth in this it seems an amazing thing to be permitted when every ounce of efficiency is called for to win the war. A large number of lads who have joined the forces here come from homes where they never saw and they never wanted drink. They should not now, if they are, be exposed to the temptation. We hope our military leaders will see and maintain a worthy example.

The last sentence is important. Officers who drink champagne are in no position to "crack down" on privates who imbibed beer.

It is an astonishing thing that while there is difficulty in securing ships to transport refugee children to the United States the flow of Scotch whiskey is uninterrupted. One purpose is to keep up the proper rate of exchange between the two countries.

Progress, a moral reform magazine at Washington, calls attention to the reports that alcoholism had much to do with the collapse of the French army, and the finding of experts that drunkenness was the worst of four problems now confronting that country. Hence the partial prohibition which has been ordained by the Petain government. Progress is correct in saying that "There is a lesson in this for the military experts of the United States who are terrified lest the abstaining army of Hitler, led by abstaining officers, directed by a leader who is a total abstainer from both liquor and tobacco, should invade America. With the present method of mechanized and aerial warfare total abstinence has become a military necessity. We suggest that the United States do not wait until the war is over, as France did to adopt that policy."

Here is where the boys can profitably make a stand. They will have the assistance of all citizens who desire to get their money's worth out of the \$15,000,000,000 appropriated for defense. They will be courageously reinforced by the almost universal conviction that alcohol interferes with efficiency.

Since the above was written we received from Bishop James Cannon, Jr., a copy of an action taken by the executive committee of the Federal Council of Churches on September 20. This points out that the objective service (draft act) of 1917 made provision for protecting the men in the armed services from the evils of intemperance and vice, while the draft act just passed makes no adequate provision. Therefore the committee asks the military and naval authorities to promulgate such regulations as will do for the soldiers of today what was done in the first World War. The failure to take for this important matter is an index of the state of mind which has been prevailing in Washington throughout the summer. Especially is this the fact when it is noted that the chairman of the Senate military affairs committee is the Hon. Martin Dierksen, who is surely scrupulous in matters of moral import. Let the churches make themselves heard at this juncture.

—Louisiana Advocate Practice Ed.

LOUISIANA CONFERENCE—BATON ROUGE

Ninety-fifth Session of the Louisiana Conference of Methodism, and the second of the United Church, convenes in First Church, Baton Rouge, November 15th with Bishop A. Frank Smith presiding. There have been made for the entertainment of approximately 450 preachers and delegates.

Baton Rouge, the State Capitol and located the Louisiana State University, is the capital city of approximately 75,000.

As a deep sea port on the Mississippi River, Baton Rouge has experienced industrial developments within recent years among the more prominent industrial are the Standard Oil Refinery, the Process Company, the Dupont Chemical Company, the Ethyl Gasoline Corporation, and there is now under construction a 5,000,000 synthetic rubber plant.

The church had its beginning with the missionary efforts in Louisiana after coming of this territory to Protestantism in 1814. It became a station appointment in 1834. The congregation continued to grow in a beautiful old structure built until the present modern building completed in 1926. The membership of 1930 has an excellent modern cement plant of four stories, 150 by 50 feet, an elegant church auditorium seating 1,000 people, with space sufficient for 500 additional chairs in emergencies. The year's budget was \$34,787, and has been in full. The staff consists of the director of the Wesley Foundation, who gives full time to the 1,100 Methodist students on the campus; a director of Christian Education; a financial secretary; an office secretary. This constitutes the staff of the present pastor, J. H. Hahn.

Among the distinguished speakers of the conference are Dr. Roy Smith, newly elected editor of The National Christian Advocate, who will speak Thursday afternoon, Friday afternoon and night; W. C. C. representing the Board of Christian Education; and Mr. Boyd M. McKee, representing the Board of Education. Saturday night, the Woman's Society of Christian Service, under the Conference president of Mrs. George Sexton, will have of the program. Dr. George H. Hahn, Professor of the Garrett Bible Institute, Chicago, Illinois, has been invited to be the speaker on this occasion.

Appointments will be read Sunday morning, beginning at 9:30, and broadcast WARD and other stations of the Louisiana network.



BISHOP A. FRANK SMITH
President Louisiana Conference

get considerably more than their share of liquor. Both soldiers and sailors frequent the drinking places, sometimes with women and sometimes not. Now is the time to understand that in both services the grade of enlisted men is much superior to that of former generations. Many of the soldiers and sailors come from good homes and have at least a high school education, and some of them are married. The calling out of the National Guard and the conscription of 400,000 additional men will provide the liquor dealers with greatly enlarged fields of operation. All state legislatures which convene this winter should take prompt and decisive action to insure that drinking places are kept at a safe distance from all military camps and reservations. This is the first thing to be done. The second is that all communities near such establishments should exert themselves to provide an extensive program of wholesome entertainment to occupy the time of the military and naval visitors. Then they will not feel compelled to visit elsewhere for the lack of something else to do.

This matter is exceedingly important. We refer to find in a British Columbia paper this statement: "One reflection worries us

Manning much of the troops, but a heavy dose of morale is not greater to be derived by anybody. Hence, many men were put on the aid list with every hope for recovery. They sacrifice the or for the satisfaction, the now for the still, for patriotism for just, and freedom for a dish of friars. There was not the only man who sold his birthright for a mess of pottage. That thing has been done by several nations in Europe.

—Rev. L. L. Gentry.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD'S DOOR OF HOPE

By Rev. John Bishop

(We are saved by hope.—Romans viii, 24.)

We don't think much of hope today. We hope for the best, but fear the worst. The very word "hope" has deteriorated in meaning. Our fathers spoke of "the blessed hope," by which they meant their certainty of eternal life. We say "not a blessed hope," by which we describe our certainty that the worst is sure to happen.

How is it possible to hope, you may ask, when everything seems so hopeless? Remember that the need for hope can scarcely be said to have begun until the outlook is apparently hopeless. Hope defies arithmetic. Hope is like the oxygen tubes in a sick room: it assumes a desperate situation.

To give way to depression, to face each new day without hope, is to have lost the battle before it begins: it is to betray our cause by taking it out of God's hands.

Hope is one of the words which take their true meaning from Christianity. It gives fresh courage and strength to the souls of men in a time of weariness and disillusionment. The world into which Jesus came was very like the world in which we are living today. It has been described as a world "which had lost the sense of morning and youth, a world whose hopes had fallen and which had lost faith." Yet the New Testament is the most hopeful book in the world. In the presence of Jesus hope springs up in human hearts like flowers at the touch of the sun.

St. Paul makes faith, hope and love the chief virtues of Christianity. He speaks of the patience of hope, and of hope that maketh not ashamed. He declares that we are saved by hope. The hope of which the New Testament speaks is sure and steadfast. It is not the easy optimism which builds castles in the air and refuses to face the stern realities of the immediate present. Nor is it the blithe cheerfulness of the sanguine temperament. Its incarnation is not to be found either in Mr. Wilkins Micawber or Mark Tapley. There is grim determination as well as victorious certainty in hope, as that virtue is presented to us in the New Testament, for its setting is a world in dire distress.

1. Hope liberates. It is a door. There is a phrase in the prophecy of Hosea which runs: "I will give the valley of Achor for a

door of hope." At the destruction of Jericho, Achan took part of the spoil, and because of his disobedience he and his property were destroyed and buried in the valley of Achor. This place, which was the scene of Israel's defeat and Achan's shame and sin, was the very place which God gave to His people as a door of hope. God points us back to our valley of Achor, to the place where we have already failed and fallen and says: "There is your door of hope: go back and try again." And those who go back in His strength are enabled to write a new memory on the old shame.

The word Achor means literally "trouble," and it is a great thing for us when we learn that even in trouble God has for us a door of hope. Many a one has first learnt to trust in God because of a serious illness or a cruel disappointment or an overwhelming sorrow. They have learnt to say, "It is good for me that I have been afflicted."

I walked a miles with Pleasure,
She chattered all the way,
But left me none the wiser.
For all she had to say.

I walked a mile with Sorrow
And ne'er a word said she,
But, oh, the things I learned from her
When Sorrow walked with me.

There is a door of hope even in the valley of trouble, and those who tread that valley in God's company are sure to find it. We are saved by hope, saved from defeat and despair. Hopeful men are the world's saviours. It was said by Trevelyan, the historian, of an officer whose audacity played a noble part in the Indian Mutiny: "In the high places of the field, in the dark perils of war, hope shone in him like a pillar of fire, when it had gone out in all others." We who believe in Christ and His ultimate victory should be able to hope when others have lost hope. What strength we may impart to them by our confidence. In Matthew Arnold's poem, "Rugby Chapel," he shows us the dispirited, broken host of mankind, wandering in the wild. And then there comes in sight the few who have seen the vision:

Beacons of hope ye appear,
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.

These come moving down the ranks, recalling the stragglers, refreshing the outworn, bringing new courage, strengthening the wavering line, leading the march on to the city of God. We may be beacons of hope if we will—stars to steer by when the sun has gone down—signal fires that burn brighter as the night grows darker. God can do nothing through hopeless people. Despair always spells defeat and disaster.

Man, what is this and why art thou despairing?
God shall forgive thee all but thy despair.

2. Hope protects. It is a helmet. Paul in one of his earliest letters writes: "Let us be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation." If we keep our faith in Christ, if

we love one another, if our hearts are with confident hope on that salvation, is to be brought to us at Christ's command, we need fear no evil: no foe can hurt our life. Without hope no man can hold his head in the battle. The forces of evil are mighty, but God is not on the side of the big battalions. God is on the side of good. Right is might, and however black the night that covers us, hope sees that

Behind the dim unknown
Standeth God within the shadow
Keeping watch above His own

Our souls may be distressed when we see the power and arrogance of the wicked, echoing down the ages comes the call of the saints. "Hope thou in the Lord of hosts is with us: the Lord Jacob is our refuge."

Nearly two hundred years ago John Howard, the great prison reformer, wrote words: "There is a hope set before the Lord Jesus Christ I put my trust in. In many instances God has disappointed my fears and exceeded my hopes."

Let this be our strong encouragement in these times of testing. God is still on His throne. "Crowns and thrones may come and kingdoms rise and wane," as we have seen in recent years, but righteousness and justice shall not vanish from the earth. The Cross is the pledge of that. Calvary is the ground of unquenchable hope. We shall have shallow hopes of the world are all that can hope on in God.

During a truce in the American Civil War when the hostile armies sat sullenly facing each other with a field between them, a little brown bird rose suddenly from the long grass and darted skywards. It was a mere speck against the blue, it poured forth its music. And steely eyes melted and hard hearts grew tender. There was God who cared. There was hope. The God of hope can fill us with courage and peace in believing, even in a world like this.

3. Hope holds. It is an anchor. "I fled for refuge," declares the writer to the Hebrews, "to lay hold of the hope set before us: which hope we have as an anchor of the soul, sure and steadfast." As long as a man has hope in his heart, life cannot destroy him. It may hurt him, but it will not break him. As long as hope holds, he will weather the roughest storm. Hope is an anchor—only, mark you, it is a Christian anchor. What is Christian hope? It is the attitude towards life of a man who has gazed upon the face of God the Father.

There was a Psalmist once, who was in a tempest tossed, groaning in every ber and heading straight for the shore when suddenly he bethought him of an anchor. "Why art thou cast down, O soul? Why art thou disquieted with nothing? Hope thou in God." And that anchor held him down upon the everlasting rock, he was saved.

There is a story which Principal Caird used to tell about a man in Edinburgh who was a bad character and a confirmed drunkard, often in the hands of the law. He had one redeeming feature in his character: his love for his little girl, the very child of her dead mother. He committed

(Continued on page 10)

CONFERENCE NEWS AND PERSONALS

E. E. Howe, Jr., of Shreveport, La., expresses his appreciation of the Advocate in deed and in word, for both of which he is daily grateful.

Ms. Giff requests the change of her address from Lumberton, Miss., to Pascagoula. Her friends will take note of this.

L. E. Ward, formerly of Hattiesburg, has changed her residence to Box 112, Hattiesburg, according to a notice for a change of address.

Ms. Lou Westcott, of Phoenix, Miss., is an Advocate fan. She writes that she is from front to back and enjoys it much.

A devoted reader of the Advocate is **Anna Owen,** of Rt. 2, Aberdeen, Miss. It is a visitor whose expected coming itself the occasion of joy.

G. L. Pen, of Hattiesburg, Miss., adds business note a message which means to us: "Our prayers are for you and the work you are doing."

P. J. McCoy, pastor at Lecompte, La., had a fine district training school in session at Pineville last week in which all of the churches of the district took part.

Sam F. Dempsey, writing from Hotel Nashville, Tenn., asks us to say to readers that less than 100 copies of the souvenir of the First General Conference remain. He urges that orders be placed at once by those who desire copies so appointment may result.

Martin Hebert reports a very helpful week's revival meeting at Sulphur, closed on Sunday night, October 24. Preaching was done by Rev. R. L. Welch, La. Five members were received into the church with others to follow.

T. W. Lewis, widow of Rev. T. W. Lewis, late of the North Mississippi Conference, lives at 70 North Waldran Avenue, Memphis, Tenn., and while she is not of the Mississippi, the Advocate has a place in her heart for its associations as well as its message.

A telegram to the Board of Missions and Church Extension of the Methodist Church, Bishop John Gowdy, announces his arrival in Foochow, Fukien, China, on October 4. He had returned from America after the General Conference and a number of speaking engagements in this country.

Valcour Randolph McDonald and her sister are back at their home in Nashville, Tenn. Sister McDonald indicates that she will not be able to attend the North Mississippi Conference, but they will be looking wistfully toward Columbus at that time, and the Advocate will be their messenger as to its doings.

Over against the ugly letters which we sometimes receive from subscribers whom we have tried to accommodate is one from **Marsden A. Harmon,** of Church Point, which is refreshing indeed. He expresses both his appreciation for the Advocate and for the fact that we carried the description without cutting him off.

E. C. Box, of Coushatta, La., has been a subscriber to the Advocate only one

year, but she seems to have a veteran's appreciation of it. She says she hopes not to be without it again. While she likes all its contents she speaks particularly of the Church School lesson which we carry from week to week.

A friend writes us from outside our territory: "We have just heard that the Ministerial building at Millsaps is to be named for Bro. Woodard. We are so glad for the recognition of a dear friend." We had not heard of this action and we feel sure that the choice of the name will be especially pleasing to many ministers and friends throughout Mississippi.

Press reports of last week carried the announcement of the election of Rev. S. F. Rogers, of Shreveport, to head the Y. M. C. A. work at Louisiana State University, Baton Rouge. It is announced that he will take up his work at the University on Nov. 1.

Rev. Dan P. Yeager says that he has had a busy and happy year's work on the Willsboro charge, and he hopes to have a good report at Conference notwithstanding the difficulties of a crop failure. He adds also that he is happy to know that we are going to continue to get the New Orleans Christian Advocate in the new setup.

BOARD OF MINISTERIAL EDUCATION AND TRAINING

The Board of Ministerial Education and Training will meet at the Methodist church in Columbus, at two o'clock, November the sixth.

All undergraduates, all applicants for admission on Trial, all applicants for Orders, and all who expect to be used as supplies are requested to meet this Board at that time.

W. H. MOUNGER,
President

NOTICE—MISSISSIPPI CONFERENCE

The Committee on Conference Relations and Ministerial Qualifications will meet on November 15, at 2:30 p. m., at East End Methodist church, Meridian, in room designated. This Committee will consider the items found in paragraph 463, article 15, sections 1, 2 and 3, of the 1944 Discipline.

All persons whose relationship to the Conference comes under the regulations of this Committee are asked to read paragraph 463 before meeting the Committee.

Special Attention—Candidates for Admission on Trial and into Full Connection are

urged to study carefully section 3 of paragraph 463 and come with written statement, if possible, covering all questions indicated in said section.

C. C. CLARK, Chairman.

TO PASTORS OF NORTH MISSISSIPPI CONFERENCE

From some of the cards we are receiving from the pastors it seems that they are planning to bring their principal delegate and reserve. We wish that we could provide room for the reserves, but Columbus is so crowded that we will not be able to provide for more than one lay delegate from each pastoral charge. If principal can not come then, of course, we are looking for the reserve.

Fraternally yours,

J. D. WROTEN.

L. P. MAY DIES

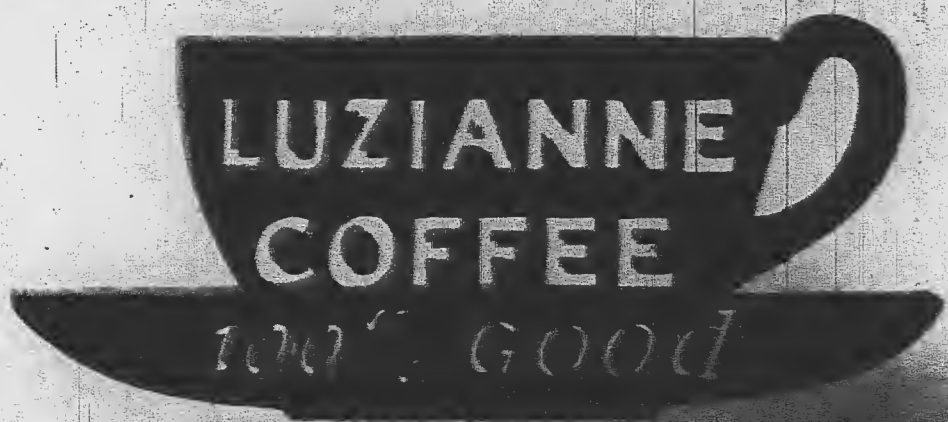
Honorable L. P. May, of Jackson, Miss., aged 62 years, son of J. P. and Mrs. Mary A. May, died October 15, 1944, of pneumonia, after two days illness. He had practiced law thirty-three years.

On June 3, 1910, he was married to Miss Effie S. Price, of Clark county, Miss., who survives him. He is also survived by one half brother, W. M. Thornton, of Pachuta, Miss., several nieces and nephews, some of whom are the children of his younger brother, B. P. May, who passed away in 1906.

He was a Christian, member of the First Baptist Church, Jackson, Miss., a patriotic citizen, a loyal and devoted friend. He leaves a host of friends to mourn his going.

CONGO MISSIONARIES ARRIVE ON FURLOUGH

Eight missionaries and three missionary children of the Methodist Church, all serving in the northern Belgian Congo, Africa, arrived in New York City on October 15, on regular furlough. They came from Capetown by freighter. These missionaries were in the Congo under the former Methodist Church, South. They are: Dr. and Mrs. William B. Lewis, and their son, William, whose American address is Beland, Miss.; Rev. and Mrs. Alex. J. Reid, of Berea, Ky.; Rev. and Mrs. Joseph E. May, of Central, S. C.; the Misses Ethel and Ella Ruth Stitz, daughters of Mr. and Mrs. E. P. Stitz, of Gallatin, Tenn.; Miss Flora Foreman, R. N., of Amarillo, Texas; and Miss Lorena Kelly, of Mooreville, N. C. During their year of furlough, a number of these missionaries will be engaged in speaking at conferences and in churches; the children will enter American schools.



PETAL METHODIST CHURCH HISTORICAL SKETCH

During the years 1906-1907, a small group of Methodists in the little village of Petal, Miss., met occasionally in the old frame school building for religious services. These services were conducted by different visiting ministers, most of whom were from the near-by city of Hattiesburg. At the 1907 session of the Mississippi Annual Conference, the Rev. E. D. Phillips was appointed pastor of the congregation. Early the following year he organized the Petal Methodist Episcopal Church, South, with a membership of twenty-one. The Sunday school of about the same number was organized at the same time, with Mr. W. C. Hearst as superintendent. A little later, through the efforts of Mrs. Christine McGilvary and Mrs. W. C. Hearst, about a half dozen ladies banded together as a Ladies' Aid Society. After functioning for a short while, this local organization merged into the Woman's Missionary Society, of which Mrs. A. M. Price was the first president. The congregation continued to worship in the school building for some time, but later very gratefully accepted the gracious invitation of the Presbyterian people to use their new church building.

While worshipping in the Presbyterian church the membership increased steadily and after a few years the Methodists began to feel the need of a building of their own. Following the realization of this need in 1915, definite plans for building the church were worked out by Mr. C. M. Lowery, and the following year, under his able leadership, a frame structure was erected at a cost of approximately \$1,200. This building consisted of a main auditorium and four small adjoining rooms. The building site was a gift of Mrs. Sarah E. Wedgeworth, who purchased the lot and presented it to the church. The first sermon was preached by the pastor, Rev. W. A. Terry. At this service Mr. Lowery, who had not been a member of any church, united with this church and became a leader in various activities, serving officially in several capacities.

During the years that followed, the church and Sunday school membership outgrew the original building, and in 1928 set to work to provide a larger and more comfortable quarters. In 1929 an annex with Sunday school class rooms, assembly room, ladies parlor, pastor's study and kitchen was begun. Through the years of depression work went on slowly but steadily, and under the capable leadership of Rev. E. E. McKeithen, the goal was reached. The entire building is brick veneered and the interior of the auditorium remodeled and refinished. The building is modern in every respect and will accommodate all departments of the local church.

The following pastors have served the Petal church in the order and through the years named:

Rev. E. D. Phillips, 1908; Rev. O. S. Lewis, 1909-10; Rev. J. L. Neill, 1910-13, until summer; Rev. W. E. Harrington, from summer to close of Conference year, 1913; Rev. L. E. Wicht, 1914; Rev. H. Mellard, 1915; Rev. W. A. Terry, 1916.

Rev. C. E. Downer, 1917-19; Rev. S. C. Moody, 1920-23; Rev. B. H. Williams, 1924; Rev. J. B. Stringer, 1925; Rev. M. W. Porter, 1926-28, until summer; Rev. J. B. Holyfield, from summer to close of Conference year.

Rev. H. W. F. Vaughan, 1929; Rev. R. A. Allums, 1930-32; Rev. B. H. Williams, 1933; Rev. E. E. McKeithen, 1934-37; Rev. H. A.

Wood, 1938-39; Rev. T. C. Cooper, 1940 until summer; Rev. A. M. O'Neil, from July 1st to close of Conference year.

The following are rendering efficient service as officials of the church—Trustees: Eugene Carley; W. C. Mathis, G. R. Atwood, J. F. Pou, III, and A. Livings; Stewards: Ed. E. Carley, chairman; Mrs. Ed. E. Carley, secretary; J. O. Runnels, treasurer; G. R. Atwood, W. C. Mathis, Dr. J. F. Pou, Eugene Carley, C. W. Bugg, J. W. Nettleville, Joe A. Pace and J. P. Moseley; Recording Steward, Mrs. Ed. E. Carley; District Steward, W. C. Mathis; President, Woman's Society of Christian Service, Mrs. Dan McLemore; Charge Lay Leader, Ed. E. Carley; Golden Cross Director, Mrs. Mildred McSwain Johnson; General Superintendent Church School, W. C. Mathis.

The Woman's Missionary Society, Epworth League and other departments are organized and functioning actively. Thus, this church from its small beginning has



A. M. O'NEIL, Pastor

grown consistently, fulfilling its mission which has increased in usefulness throughout the years of its existence.

The charter meeting of the Woman's Society of Christian Service was held in the church, Sept. 9; under direction of the pastor, Rev. A. M. O'Neil, with a membership of forty-two. The designated program was observed, which proved to be well planned and was very inspirational. As above stated, Mrs. Dan S. McLemore was elected president; Mrs. A. Livings, vice-president; Mrs. Ed. E. Carley, secretary; Mrs. L. A. Prine, corresponding secretary, and Mrs. J. E. Jackson, treasurer.

Some needed repairs are being made on the parsonage next to the church, and the membership of 365, with an enrollment of 162 in the Church School, are diligent in

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

their united efforts to execute the complete church program, and expect to send to the Annual Conference in Meridian a full and creditable report on Nov. 13th.

"I wouldn't cry like that if I were you," said a lady to little Betty.

"Well," said Betty, between her sobs, "you can cry any way you like, but this is my way."—Exchange.

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GEO. W. CAUSEY
M. W. THOMPSON
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GORDON'S GROCERY & MARKET

THE CHURCH PEW

THINKING OF LIFE IN TERMS OF ULTIMATES

By Paul D. Leedy

I have always been interested in that bit of dialogue between Hamlet and his friend, Horatio. They are on a wind-swept Danish plain at midnight. The ghost of Hamlet's father appears and beckons Hamlet away. His friends protest, lest danger should befall him, to which Hamlet significantly replies:

"Why, what should be the fear?
I do not set my life at a pin's fee;
And, for my soul, what can it do to that,
Being a thing immortal as itself?"

This literary allusion merely serves to introduce a type of approach to life. It is the approach to life in terms of its ultimates. "And, for my soul, what can it do to that, being a thing immortal as itself?"

Most of our confused thinking, and temerity of spirit comes from not carrying the issues of life to their final implications.

Here is a very timely illustration: Most of us are blaming Hitler for the world cataclysm which has now descended upon us. How blind we are! How little have we thought in terms of ultimates!

We forget that Herr Hitler is but the visible manifestation of a spirit that is invisible and infinitely more fatal to the soul of mankind than any material machinations of the imagination. That spirit is the spirit of selfishness, the spirit of greed, the spirit of man's hatred and inhumanity to man. It is from the tree grown out of this spirit that the children of this generation are eating the bitter fruit.

It is noteworthy that Jesus always thought of life in terms of its deepest causes and ultimate consequences. One day He told a story about a man who had bulging barns and abundant crops. He pictured the shortsighted mortal as he pulled down the storehouses that he already had to build bigger. And then, with a philosophic insight that penetrated to the heart of life, He cried, "What shall it profit a man if he gain the whole world and lose his own soul?"

The teachings of Jesus are full of flashes that reveal His method of thinking of life in terms of its finalities. "Life is more than meat, and the body more than raiment," He said. "In this world you shall have tribulation, but be of good cheer, I have overcome the world."

In these difficult and bewildering days here is the approach to life that we need, and it is the only approach that will help us to see life through the eyes of Jesus. God grant that we may look behind our full barns and perceive the condition of our souls!—The Christian Advocate (N. Y.)

THE REDISCOVERY OF HELL

When General William T. Sherman said, "War is Hell," he probably did not know with what theological soundness he was speaking. All soldiers who have been through the heat and stench of battle have repeated that phrase as a vulgarity worthy of the horror of the experience.

But to the student of the long range of human history the association of the words

war and hell ought to have an entirely new significance just now.

Since 1918 it has been increasingly difficult to make men and women frightened about punishment in a life after death. Charles G. Finney brought great and lowly men trembling to the mourner's bench. Today's popular preacher talks in positive terms about the good life and the Christian's social obligation to his neighbors.

The world conflict of 1914-1918 begat a popular philosophy that reduced man's conception of himself to a very low level. The rise of the machine in industry made man simply a poor co-worker or competitor of the machine. The slaughter of thousands on the battlefields made human life cheap. The mad rush for personal wealth in the "roaring twenties" made man lose respect for his own spiritual self and the depression made him wonder what could be spiritual in the universe.

Along with all that came a decline in moral and social standards of living. Immorality goes hand in hand with godlessness. When man decides that he is completely adequate and that God is merely a figment of human imagination then it matters not to man what he does with the standards of living. Immanuel Kant in *The Critique of Pure Reason* insisted that God is essential to morality.

So the history of the age of the Hebrew prophets repeats itself as we approach the middle of the twentieth century. The diabolical mess into which civilization has been plunged is not attributable, alone, to Hitler, Mussolini, Chamberlain, Stalin or any one else. The raging conflict is the inevitable result of the depths to which moral and spiritual standards have fallen in the last twenty-five years!

When people rush wildly into sin saying, "It doesn't matter what I do so long as I don't hurt any one but myself," they forget a sacred and inescapable obligation to society, itself. The individual who lets his own mind and body become contaminated, to that very extent contaminates the life of the world.

As the prophets and evangelists of old strove to snatch individual sinners from the brink of the fiery pit, let the courageous prophet of the pulpit in 1940-41 bring the soul of America to its knees in humble penitence! Christian civilization cries out to be saved! War is hell and hell already has caught a vast area of humanity in its bloody grasp.—The Presbyterian Tribune.

GOD'S DOOR OF HOPE

(Continued from page 6)

and was sent to prison. While he was there the child died. On the day he came out, he learned of her death. It was a cruel blow. He felt that he could not go back to the house, and in his distraction he resolved that when night came he would fling himself over the Dean Bridge and end his life. So at midnight he stood upon the bridge. He was climbing the parapet, when suddenly there flashed upon his mind the opening words of the Creed, "I believe in God the Father Almighty." He stepped back. Again it came, clearer than before, "God the Father Almighty." He knew nothing of God, but he did know something of fatherhood. Why, he thought, if God is like that I can trust Him with my lassie and with myself,

And from that moment death receded and began anew. He was at his wits' end, cried unto the Lord in his trouble and was delivered. The anchor Hope held. Can you say it? Have you this anchor on board? If so, you will reach your haven.

Hope is an anchor of the soul, not on any earthly goods, but on the eternal verities, within the veil, behind the embroidered curtain which is spread between us and reality. This hope of life eternal is the master hope which tests all else. "If in this life only we have hope in Christ, we are of all men the most pitiable." But if the hope of eternal life is ours, it matters little what lesser hopes may tempt us. For we are secure amidst the most tempestuous sea. "We are saved by hope."

Hope liberates: it is a door.
Hope protects: it is a helmet.
Hope holds: it is an anchor.

May the God of hope fill us with peace in believing, that we may abound in hope, in the power of the Holy Ghost.
—The Christian World (London)

GOD'S IN HIS HEAVEN

A New Poem by John Oxenham

Yes,—God's in His Heaven,
But all is not well
With a world that has gone astray,
That has turned aside
From the Higher Things,
And has chosen the Lower Way.

No,—all's not well;
But—since God's in His Heaven
We will hope, and work, and pray
That the bruising and the healing
God's ways to man revealing
May bring at last the dawning
Of His long-expected Day;
When a world, repentant, kneeling
In deep contrition kneeling,
In response to God's appealing
Shall turn its back for ever
On its crumbling gods of clay;
And, aflame with high endeavour
Shall seek God's Way.

For God's in His Heaven;
The dew's on the thorn,
The morning's at seven,
A new day is born.
The daisy's uncurled,
The grasses empearled,
The birds, all a-wing,
Chant their matins and sing
There is joy and thanksgiving
In each smallest thing.
And there's hope for the world,
Since God's in His Heaven,
Each day of the seven
Bids us look for the best,
In a world that's new-dressed
Every morning by God
From the sun to the sod.
Be our sins all forgiven!
Be our hearts purged and shining
And the world may still hope
Since God's in His Heaven.

*With thanks to Pippa and R. B.
—Methodist Recorder, London

"Some day people will learn that material things do not bring happiness, and that there is little use in making men and women more active and powerful."—Charles P. Stein

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th Street, Meridian, Miss.

Not since we made our gifts to the "Belle Bennett Memorial," have we been given an opportunity to do something very definite for the work of our Woman's Missionary Council with the gift of an endowed fund to the college which we founded and honor of our loved Mrs. Clara Tucker

We of the Mississippi Conference really feel that Mrs. Perry belongs to us in a very special way, and we are going to show our love for her and our college by the largest Week of Prayer offering we have given in

Looking through our old records, we read our 1927 Journal: "The Belle Bennett Memorial was completed this year. Our endowment quota for the Memorial was \$17,495. Mississippi Conference was one of eighteen to paid its quota and is to be on the roll of Honor." (We have seen our name on the inside of the Scarritt Tower of eighteen! Are we not proud?)

We do not have complete records, but, doubtless, our largest Week of Prayer offering was in the Jubilee Year of 1923, when it amounted to \$3,165. Let us give "as God has blessed us," and, surely, that will be a generous gift, for we cannot count our blessings—we can only show our gratitude in a small way for our special blessings in the year of 1940.

* * *

Meridian—Recently, at the eleven o'clock service on Sunday morning, a beautiful incident occurred at the Poplar Springs church, where three Life Memberships were presented. The auditorium was lovely with its decoration of fall flowers, and pews were reserved for the families of those being honored.

On behalf of the Richardson Circle, Mrs. Price presented one to little Jane Virginia Horne, the 13 months old daughter of Mr. and Mrs. O. E. Horne.

To two of the charter members of the organization in the church, Mrs. E. B. had the pleasure of making the presentations. One, as the gift of her son, Mayor Vinson, and her grandson, Captain Vinson, to Mrs. M. L. Vinson, with her daughter, Mrs. Blanche Dennis, placing the pin on her. The other, as the gift of the Poplar Springs Woman's Society of Christian Service, to Mrs. W. A. Barker, and her pin was placed on her by her daughter, Mrs. P. Bruce. It is interesting to note that the Poplar Springs church was organized on Mrs. Barker's front porch, and the land for the first building site was given by the Mr. M. L. Vinson.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvern, Miss.

Corinth, Miss.

October 15, 1940.

Dear Members of the Woman's Society of Christian Service: We again come to that time of year when we set aside a definite time for special prayer and meditation and give to express our appreciation for

God's goodness to us. We call this time the Week of Prayer.

This year the date is November 3-9. Our major objective is stimulating and deepening the spiritual experience of every woman participating in the program, intensifying her interest and concern in establishing a Christian World Community, increasing her sense of stewardship of life and material gifts.

The Love Gifts will go to the endowment of a Chair of Christian Life and Thought at Scarritt College. This chair will be named "The Clara Tucker Perry Chair," for our own Mrs. Perry, who has served us so efficiently as Council President for the past seven years, and who has given of herself so generously through these months of reorganization.

When they told Mrs. Perry the chair was to be named for her, she was so moved she wiped the tears from her eyes and said, "I have never had anything, even a baby named for me before, I am overcome."

The program has been prepared in booklets, two of which will be sent each auxiliary. The book contains a worship service and material for two talks: (1) "Scarritt Built for the Future; (2) "Scarritt's New Day." The contents of this book may be used for two programs or for an all-day retreat. A program committee should study these materials, giving prayer and thought to their best presentation and use.

Last year our Conference Week of Prayer Gifts amounted to \$1,500. If the goal of \$100,000 is reached, each Conference must increase their 1939 giving about one-third. So our part would be an increase of \$500, or a total of \$2,000. We are hoping this increase will come as a result of many more of our women participating this year.

Won't you make an effort to have EVERY WOMAN in your church share in the spiritual enrichment and outpouring of Love Gifts during this Week of Prayer?

With confidence in your generous and loyal response to this phase of our work, I am

Sincerely,

MRS. W. R. McCORMACK,
Secretary, Spiritual Life.

* * *

Belem Organization Meeting

The Woman's Missionary Society of the Methodist Church, in Belem, has reorganized into the Woman's Society of Christian Service. At a meeting at the church September 6, Rev. J. E. Lawton called the membership to order, and all joined in singing "My Faith Looks Up to Thee."

Officers named are: Mrs. T. L. McKibben, President; Mrs. M. M. Gibson, Vice-President; Mrs. G. O. Denton, Secretary of Missionary Education; Mrs. M. L. Campbell, Secretary of Children's Work; Mrs. S. C. Stone, Secretary of Literature and Publicity.

The meeting was dismissed with prayer by the pastor.

MRS. S. C. STONE,
Publicity Secretary.

Smiling Through

Man is that peculiar animal who can get a good hearty laugh out of pictures in an old family album and then look in a mirror without as much as a grin.—Boston Herald.

THE ELOQUENCE OF HEARTS THAT KNOW

"I love the Advocate, Oh, so dearly, and can't see how I can do without it, but I have a friend who will share her paper with me for several months and then, perhaps, I can renew. You need the money to carry on the good work, and every Methodist home should have the Advocate. So I am asking you to discontinue my Advocate until further notice."

* * *

"The sudden and continued illness of my husband has, for the time being, brought quite definite financial readjustments for us. . . I have tried to make myself believe that I could get along without the Advocate. So far I have failed in this argument with my better self. Then too during these 'at home' days the Advocate is about the only channel through which we contact our beloved Methodist church. . . I hope to re-subscribe."

(Note: The two letters from which these excerpts are taken came in the same mail. The first, a friend described as "one of the saints of earth." The second, testifies out of the experience of troubled hours in her life.—Editor.)

FIRE FROM BOMBING DESTROYS CHENG TU HOSPITAL EQUIPMENT

The Women's Hospital, connected with West China Union University, Shengtu, was completely destroyed in a fire which followed a Japanese air raid in August.

The superintendent of this hospital is S. H. Liljestrand, M. D., missionary of the Methodist Church. He is a graduate of Syracuse University, and a native of Jordan, N. Y.

"The fire which destroyed the Women's Hospital destroyed all of my cystoscopic and electrotherapeutic apparatus and the accessories of a general gynecological clinic," writes Dr. Liljestrand. "Fortunately I had loaned a cystoscope to the Men's Hospital a block away. Also, the radium was saved, being in a patient that night. The patient was ambulatory. She went to a Chinese hotel because of the fire. In the morning her honorable husband informed us of her whereabouts and the radium was recovered! I still have only fifty milligrams—but that is a mighty help."

"I lost a diathermy machine; an ultra-violet lamp, large size; three adult size cystoscopes; one infant's and one children's cystoscope galvanic electrical apparatus.

"The fire also destroyed our medical periodicals—including those on urology, surgery, gynecology and obstetrics.

"I would be very glad if we could get second-hand apparatus, and used copies of medical magazines. . . There continues to be great demand for our services in this war-torn section of China."

If any reader is interested in assisting Dr. Liljestrand with used but good conditioned material, will he please communicate with the Medical Department, Board of Foreign Missions, Methodist Church, 150 Fifth Ave., New York City.

Nothing comes from doing nothing.—The Voice.

Scotchman (at riding academy): I wish to rent a horse.

Groom: How long?

The Scotchman: The longest you've got, laddie. There be five of 'em.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 3, 1940

By Rev. W. C. Newman

JESUS DECLARES HIS MISSION

Lesson Text: Luke 4:16-30

Golden Text: For the Son of man came to seek and to save that which was lost.—Luke 19:10.

Once when my little son was venturing down town alone, a man stopped him on the street to ask his name, and to talk playfully to him as grown-ups like to do with children. The little fellow made the usual replies until the man asked him "What does your father do?" Upon which the boy said: "He don't do anything. He just preaches!"

Re-thinking Our Mission

Try as I would to laugh that off as a "cute" saying of a little boy, it just won't laugh off. It has a stinging challenge in it. Really now, what are we preachers and church people doing? Do we know? Or have we lost sight of the true purpose of religion and the church as we have become more and more involved in tedious details and complex ecclesiastical organization?

There are many things about the "old-fashioned" religion which I do not think we need or want for this new day, demanding as it does new kinds of service from the church. But one thing we surely need. They had a compelling sense of their mission in the world. They were "called of God" to seek and to save. And the weight of that tremendous task continually bore upon them, so that they could not rest because of it. It gave passion to their preaching, fervor to their prayers, earnestness to their religion. Many of us today preach without conviction, as if it really does not matter much whether people believe what we say or not. Many laymen may be very gracious in their invitation to others to attend church and Sunday school, but I know very few who feel any urgency about it. For the most part we moderns are exceedingly complacent and casual concerning religion and its mission in the world.

Anointed or Appointed?

Jesus never lost the consciousness of His "divine calling" nor of the nobility and importance of His work. He was neither called by a congregation to its pulpit, nor appointed by any church authority to a station or circuit. Very humbly and simply, yet with obvious conviction, He said:

"The Spirit of the Lord is upon me,
He hath anointed me to preach the gospel . . ."

At this time when we who preach, and they who must hear our preaching, are naturally excited about the meeting of our annual conferences and the stationing of

the preachers for another year, we will all do well to ask whether we have received our commission from the "Spirit of the Lord" or from the Bishop and his cabinet alone! The most important thing about our work, both ministers and laymen, is whether we go to our new appointments like "galley slaves, scourged to their dungeons," or like men upon whom God has laid His anointing hand and set us apart for the holiest and most valuable task in all the world.

The Gospel—Bread or Words?

Nor did Jesus allow Himself to become confused as to the one, great, ultimate objective of all his preaching and ministry.

Once after he had been alone in the wilderness, fasting and praying for many days, he found himself very hungry. It suddenly occurred to him that he need not be hungry. He had power with which to turn stones into bread. And it would be a good thing to establish a tremendous bread factory on the hillside, where he could daily transform the rocks into enough food to satisfy all the hungry multitudes of the earth, so that there would no longer be any undernourished children or pinched-faced poor.

But the more he thought about that the more sure he was that the world needed something more than it needed bread; that he could invest His life more profitably than by doing charity. And so he set about giving the world love, purity, honor, mercy, truth and goodness—"every word that proceedeth out of the mouth of God."

He might have spent all his life, all his power, healing the sick, raising the dead, making the blind to see. And if he had done this would have been the most popular preacher of all time. But he didn't. He spent all his life and power trying to teach men how to love, how to be pure, how to be brave, how to pray, how to know God.

That is "The Gospel"—the words that proceed out of the mouth of God, through the mouth of every true Christian, into the heart of the world.

Gracious Words Ungraciously Received

What a beautiful text Jesus chose for his sermon that day in the synagogue! To preach the gospel to the poor; to free captives, to make the blind to see, to declare the victory of God over evil—lovely words graciously spoken.

But the words which Jesus spoke had a way of turning a sword-point in the heart of his congregations. It was all very well to talk about love and neighborliness and goodwill. Surely a sermon on such subjects is soothing and delightful.

But while love is a very pleasant thing to think on and sing about and write poetry concerning, it is neither easy to achieve nor happy always in its results.

For Jesus went on to make the application of the words of his text—and when the crowd heard how he applied them they were infuriated, and wanted to kill the preacher. You see he told them plainly that their racial prejudice was ungodly, and would never save them. That of all the widows in Israel in the days of Elijah, not one received the blessing of God except one who was not a Jew at all. And of all the lepers

in the land of that day, only a contemptible Assyrian, a foreigner of dark skin, healed by the power of the Almighty race and color and creed availed themselves. No wonder they were mad!

So it is easy to love the lovely, of our kind and color. Not so easy to love one's enemies, or inferior folk, or Negroes or Germans. Such love inevitably leads into trouble. But that was Jesus' mission. Are we able to hear it?

BE UP TO DATE

There is a false idea held by a great many people that to be a Christian is to live behind the times. The very opposite is true. Christianity does not require that we live in yesterday, but it requires that we live up to today. Consider the language, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and are established in the present truth. Ye shall meet me as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must depart this my tabernacle, even as our Lord Jesus Christ hath shewed me." II Peter 1:10-15.

Peter, under inspiration by the Holy Spirit, urged those who read his words to be "established in the present truth." This means to live in harmony with present conditions and apply all the principles of righteousness as revealed in God's Word to conduct as it fits into the present. It teaches us not to live in the past, but in the present. It is God's requirement that we face present duties, present conditions, and meet the obligations of today. We are to let the past teach us its lessons, for the sake of the past, nor for the sake of those lessons, but in order that we may meet present conditions and do our duty with the greatest possible degree of strength, attaining the fullest success.

The expression, "Be established in the present truth," is far reaching. It means that every preacher and every church member should endeavor fully to live up to this truth. Christianity would be regarded as the most up-to-date power for the advancement of all that is good and righteous in the human race. Such expressions as "up to date," "up to now," are generally understood as being out of harmony with the actual truth is, that God is always with everyone should adjust himself to the present time and apply the principles of righteousness to present-day needs.

—Baptist Society

We cannot serve God and mammon,
we can serve God with mammon.

—Robert E. Lee

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

ONE MAN'S MINISTRY

Forty-three years as preacher and pastor of the same church, and still going strong, a record. One must have a wealth of sermonic ability and a world of character stuff to stand the strain. In four decades, the pastor of a large city church would preach about four thousand sermons, carry twenty-five hundred couples, conduct about the same number of funerals, hold thousands of conferences, attend myriad committee meetings, make a multitude of calls.

Any way you look at it, there is a man's job, and

Mr. Jones

George W. Truett, minister of First Baptist Church, Dallas, Texas, has to his credit this amazing record. Three times this man has been unanimously elected president of the Southern Baptist Convention, and in 1934 president of the Baptist World Alliance. He has been the special speaker and preacher at literally thousands of conventions in this and other countries. And he crowds his church at Dallas every Sunday he is in the pulpit.

Truett, of Dallas, has a number of honor degrees, but in Dallas, most of the people address him as "Pastor." An eloquent man; that; more eloquent, I hold, than any man, "chaplain," "preacher," or "minister." For "pastor" means shepherd, and the shepherding ministry is one of the noblest and most beautiful in the world. "the shepherd psalm," which is the thirty-third in the collection, and note how expressive its imagery.

Dr. Truett holds many evangelistic meetings. He averages about one Sunday away from home, preaching in special missions. He has an iron constitution and is a tireless worker. Think of speaking a Sunday through forty years, to the people! Once this man wrote to a friend, "When I see the varied temperaments and relative needs of my church members, sermons come to me like birds in the air."

On Dr. Truett's seventieth birthday, he wrote a letter to his wife, beginning with

the salutation, "My darling Josephine," and ending, "Forever your own, seventy years old and going strong, George."

"Going strong" is right!

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CHIN UP

By Rev. Vivian T. Pomeroy, D. D.

Seven or eight years ago I was walking along a street in Boston when I caught sight of a most odd-looking man. I had half a feeling that I knew him, so I looked again and discovered to my horror that I was meeting myself in a shop window. I was shocked to see a smallish man with stooping shoulders and a slightly battered hat. Hastily I moved off.

If you have ever caught sight of yourself in a shop window, you will know exactly how I felt.

I decided then and there that something must be done about that man. He must throw his shoulders back; he must keep his head up; he must be like the Village Blacksmith and look the whole world in the face.

But the Village Blacksmith had muscles strong as iron bands. My daily work, with all its pleasures and advantages, does not make for muscular development. Exercise—that was it. Exercise was what I needed.

A few days later I noticed in a newspaper an advertisement of a rowing machine. I resolved to have a rowing machine. Spending more dollars than now I like to remember, I sent for it. When it arrived, it proved to be a very handsome contrivance. Sliding seat, bands and pulleys. One sat in it on the floor, and with swinging arms rowed amid the scenery of chairs and tables.

I started rowing with high hope. A hundred strokes every morning, and perhaps a few strokes every night. Soon I would be as straight as an arrow and feel as strong as a lion. Shoulders back, chin up, I would walk up Park Street, and people passing me would think: "There's a fine figure of a man. How hearty! How fearless!" They might even be reminded of the Village Blacksmith.

So went my thoughts as I rowed along between the table and chairs.

But at the end of the first week I lost heart in my rowing. Nothing happened. I saw no change; I felt no change. And one morning I suddenly knew why.

If one takes exercise just for the sake of exercise, nothing ever will happen. If one wants to keep one's chin up, one must have mind as well as muscle. If one really wants to look the whole world in the face, one must do it from inside out, not from outside in.

I put the rowing machine in the dark corner of a closet in my study. I forgot all about it—until yesterday morning, when I was turning out things because I am moving to another house, to a new parsonage.

Yesterday morning I looked at the rowing machine with no regrets, and on the spot I gave it to a dear parishioner, who says he needs to get thinner in the region of the waist. But I did not tell him this story.

It is sometimes best to learn by sad experience.—Reprinted by special permission of the author and the Christian Leader.

VICTORY IN DEFEAT

Talking to a leading evangelist not long ago, we asked him this question, "What would be your chief criticism of the ministry today?" What he said is very significant, "The ministry today is ego-centric rather than Christo-centric."

Could it be truthfully said that we are thinking more of ourselves, more of our program, our system, our methods, more of the groups that we have built up around our personalities than we think of the Lord Jesus Christ? Truly, too many of us are thinking of self, self, SELF! instead of Christ. As we examine ourselves, we must admit that we are guilty, defeated men in need of the mercy and power of God.

The message of the apostle Paul to the church at Rome, a church in the midst of a condition that was very similar to ours today, is very appropriate, "I beseech you by the mercies of God that ye present yourselves a living sacrifice, holy and acceptable unto God, which is your reasonable service and be not conformed to this world, but be ye transformed by the renewing of your mind, that we may prove what is the good and acceptable and perfect will of God."

There may be hope in the very fact that we are defeated. For when we come to the place that we admit our defeat and that there is not anything good in us to commend ourselves unto the Lord, and when we lay ourselves fully and completely on the altar of sacrifice, in that moment there is not defeat, except as the world views defeat; there is victory, as viewed from heaven. And after all, that is the way everything should be viewed. One of the fine things about the theology of Karl Barth is that he views everything from heaven. We have been viewing everything from earth. God can only use the humble and the repentant. God can only use those who can see themselves worthless. God can only use those who have in their own strength been defeated.

When God was looking for a man to lead Israel out of the Egyptian bondage, He chose the Moses who fell back from the burning bush saying, I am not worthy. That is why God wanted him. He knew from that moment on, Moses would depend on Him and build on His standards.

When God needed someone to send the Messianic message to the world He called on Isaiah, a priest, before the altar, and as he was called to do that service, Isaiah said, I am not worthy. There is nothing in me to commend myself to Thee. That is why God wanted Isaiah. He knew that the message would not be Isaiah's message; it would be His message.

And when God sent His only begotten Son Jesus Christ into the world, Jesus was tempted to exalt self. In Gethsemane He said, "Let this cup pass from Me." It was the self in Jesus that spoke those words to His Father, but when in agony of spirit and soul He was able to say, "Nevertheless, not My will, but thine be done." He gained the victory. He gained it in what the world called defeat.

When Renan wrote his "Life of Christ," he left Jesus hanging upon the cross as he wrote the word "Finis." Judged by worldly standards, Jesus failed. He was defeated on the cross. But viewed from God's standpoint, He won the victory that gives to humanity the life that shall endless be.

When our pulpits are filled with servants of God, depending fully upon the resources of heaven, we may expect a new day of victory in the church of Jesus Christ.

—Editorial, Christian Action, October.

20. Five-Minute Stories
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By

V. T. Pomeroy

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RESOLUTIONS

Whereas, God, in His infinite wisdom, has called our friend and brother, Ernest Silcott, from his labors on earth to rest in heaven we deem it a privilege to express our appreciation of his life and services to God and humanity; and

Whereas, the fact of our beloved brother having lived, has been a benefit to humanity, a blessing to the community in which he lived and an inspiration to all that knew him; therefore be it

Resolved, that we, members of the Board of Stewards of the Henning Memorial Methodist church, assembled in our regular monthly meeting September 4, 1940, do hereby express our grief because of our loss, and extend our deepest sympathies to our late brother's loved ones.

"Then be content, poor heart;
God's plans, like lilies, pure and white
unfold;
We must not tear the close-shut leaves
apart,
Time will reveal the calyxes of gold.

"And if, through patient toil, we reach the
land
Where tired feet, with sandals loosened,
may rest,
Where we shall clearly know and under-
stand,
I think that we shall say, 'God knew best.'"

Be it further resolved, that a copy of these resolutions be sent to the family, that a copy be placed in the minutes of this meeting, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,
O. B. CROZIER,
Secretary of Board of Stewards.

MEMOIR—McKENDREE MARVIN BLACK, 1866-1940

By Rev. J. L. Neill

On Thursday morning, June 20, 1940, the spirit of Rev. M. M. Black quietly left its earthly habitation to join those of his loved ones who had gone on before. His dear wife and one son, Warren C. Black, were at his bedside during his last hours. The other children were many miles away, one in California, one in Chicago, and one in Washington, D. C. Due to modern methods of transportation all of the three were able to join their mother and brother before one o'clock the next day.

Bro. Black's body was carried to the Galloway Memorial Church at 2 p. m., Friday, October 21, and his pastor, Dr. B. L. Sutherland, led in a beautiful memorial service. Dr. T. M. Brownlee, district superintendent of the Jackson District; Dr. B. M. Hunt, pastor of the Capitol Street church; Rev. E. L. Ledbetter, pastor of Grace church; Rev. Marvin Miller, pastor of Millsaps Memorial church; and Rev. J. L. Neill, pastor of the Jefferson Street church, Natchez, Miss., assisted in this service. J. L. Neill delivered the memorial address in accordance with a request made by Bro. Black some time before his death.

The church was well filled for the service by the many friends of the family, the trustees and the faculty members of Millsaps College, and some twenty or twenty-five of Bro. Black's ministerial brethren of the Mississippi Annual Conference. During the service Dr. Fagan Thompson, assistant pastor of the Galloway Memorial church, sang two of Bro. Black's favorite songs.

Immediately after the close of the service at Galloway Memorial church the body was carried through the country to Natchez, Miss., where just as the sun was setting, birds on every side sweetly singing, and the shadows lengthening, the mortal remains of this servant of God were tenderly buried in the family lot, where lay the bodies of his first wife and the children who had passed away in infancy. The service at the grave was conducted by J. L. Neill, in the presence of the immediate members of the family, relatives from Jackson and Natchez, and a few friends of the family.

McKendree Marvin Black bore three honored names. Those of Bishops McKendree and Marvin, and that of his scholarly father, Dr. W. C. Black. Through his consecrated, humble, sacrificial service, Bro. Black was able to write additional content into each of these noble names.

There was no man in the Mississippi Conference who understood the missionary program of the Methodist Church better, loved it more passionately, or promoted it more constructively and enthusiastically. For twenty-eight years he was an active member of the Conference Board of Missions. Twelve of these years he was its efficient secretary, and four more he was its worthy president. His interest in education was equally great as is shown from his own statements given below. The fact is, Bro. Black knew the two must go hand in hand.

M. M. Black loved the Lord and laid everything on the altar of service. God made use of his talents in humble and in high places as an example of a sacrificial servant. Very few men were more consecrated to their tasks, more fearless in the defense of the right, more constructive in the promotion of good causes, or more meticulously methodical in all his work than Bro. Black.

About three months before the earthly end came, Bro. Black gave an example of the methodical care with which he did everything by writing out and depositing in a safe place a condensed sketch of his life, to be used after his departure. It tells the facts of his busy life with such brevity and unadorned accuracy that we feel it ought to be quoted in full as a part of this tribute to his memory.

"McKendree Marvin Black, eldest son of the late Rev. W. C. Black, of the Mississippi Conference, and Mrs. Phoebe Black, was born near Hazelhurst, Copiah county, Miss., March 13, 1866. His early education was obtained at home and in the public schools of the state. He was converted at the age of twelve while attending the Seashore Camp Meeting at Biloxi with his father, and was received into the church on profession of faith shortly after returning home.

"In the fall of 1884 he entered Emory College, Oxford, Georgia, and was graduated therefrom with the A. B. Degree in June, 1888. After teaching two years—one at Toomsaba, Miss., and one in Fairview Institute, at Binnsville, Miss.—he entered Vanderbilt University as a post-graduate student in the fall of 1890, and received the M. A. Degree therefrom in June, 1892. During the summer of 1892 he was elected headmaster of the Preparatory Department of Millsaps College, which began its first session in September, 1892, and continued in that relation for two years. Soon after reaching Vanderbilt University he felt called to preach, and was duly licensed in October, 1890. He was admitted on trial into the Mississippi Conference in December, 1893. In June, 1894, he resigned his position at Millsaps College in order to go into

the pastorate. He was then appointed to Crystal Springs to fill the place made vacant by the election of Rev. John W. Chambers to the presidency of Whitworth College. He served there until Conference 1900. Following is a list of other pastorates served:

"Wesley Chapel, Natchez, 1895-1897; Gloster, 1897-1899; Assistant Editor, New Orleans Christian Advocate, 1900; Mayfield, 1901-1902; Bolton, 1903; East Meridian, 1904; Pascagoula, 1905; Port Gibson, 1906-1908; Port Gibson, 1909-1910; Philadelphia, 1911; Kingston church, Laurel, 1913; Broad Street, Hattiesburg, 1914; Hattiesburg, 1915-1916. In December of 1916, he was appointed Commissioner of Millsaps College and served in that capacity for six and half years. For the last two years of his time he also served as Bursar of the college. During the first four years of his service as Commissioner the two dormitories, the campus known as Burton Hall and Galloway Hall were erected. From December, 1920, to June, 1921, he served as Field Representative in Arkansas and Missouri, of the General Education Commission of the Methodist Church, South. In December, 1923, he returned to the pastorate and served the following appointments: Richton, 1924-1925; Morton and Forest, 1928; Poplarville, 1930; Mt. Olive, 1931; Woodville, 1932-1933; LaBranch Street, McComb, 1934; Galloway Memorial, Vicksburg, 1935-1936; Heidelberg, 1937-1938. At the Conference in November, 1938, he asked for and was granted a superannuate relation, and has since resided in Jackson, Miss.

"He served as a member of the Conference Board of Missions twenty-eight years, being secretary of that body for twelve more years, and president for four years. He served as a trustee of Millsaps College for twenty-one years. During the last year of his pastorate at Purvis (1908) the church was visited by a terrible tornado which destroyed it in ruins, and destroyed the Methodist church and parsonage.

"He was twice married. His first wife was Mary Campbell Vaughn, of Natchez, Miss., to whom he was married on December 8, 1896, and who passed away on November 24, 1904. Five children were born to them; two of whom died in infancy. The three who survive are: Henry Vaughn Black, of Washington, D. C.; Marvin Black, of Palo Alto, California; and Francis F. Elliott, of Chicago, Illinois. On September 1, 1906, he was married to Lillian G. Patrick, of Byron, Illinois. Three sons were born to them, one of whom lives, namely, Warren C. Black, of Jackson, Miss."

McKendree Marvin Black leaves to his wife and the four children memories of a life well spent, and to his brethren of the Mississippi Conference an example of industry, fidelity and sacrificial consecration which challenges each of us to higher and holier things.

WIT AND WISDOM

When some churches want a new minister they want one with:
—the strength of an eagle,
—the gentleness of a dove,
—the grace of a swan,
—the eye of a hawk,
—the friendliness of a sparrow,
—the night hours of an owl,
—the industry of a woodpecker,
—the attractiveness of a peacock,
—the tough skin of a gander,
and when they get that bird they want to live on the food of a canary.—Satan

HOW ONE EVENING SERVICE WAS RE-VITALIZED

Here, in Fulton, some months ago, our evening service was dragging. There was a Epworth League with an attendance rarely exceeded a half dozen. The average attendance upon the evening church service was around twenty-five or thirty. We put our heads together to do something about it, and here's what happened: of our brightest and best senior young people were sent to Lake Junaluska's Young People's Assembly, five of the finest intermediates were sent to the Pickwick Intermediate Christian Adventure Camp, and arranged for the Youth Caravan to spend a week with us. Now, those two senior people have put into the Senior Epworth League Meeting and the Young People's Division of the Church School all the ideas and inspiration they received at Lake Junaluska. The five intermediates have likewise in the Intermediate League and the Young People's Division. The adults have organized an Epworth League Meeting. The aggregate attendance of these three League Meetings runs well over 100, and practically none of them stays for the church service with a few extra ones dropping in. We have incorporated, or more accurately have co-ordinated the League Meeting with the church service. We meet at 7 p. m., each League Meeting in its own right, we have 15 minutes worship program, 15 minutes discussion period, and then we meet in the church auditorium for the church service, which is in fact a continuation of the same program, we have one pastor and the pastor preaches, usually on the theme as was used in the worship discussion programs. We dismiss at 7:30, the entire program taking one hour. Everything is covered, nothing is rushed. Anyway, it is working—that's the main point. The program is having a helpful effect on other phases of the church's work. Morning attendance has increased at 50 per cent, and the Church School attendance has practically doubled, and the same is true with all offerings. We have received 21 on profession of faith by transfer. We will go to Conference with a full report, asking to be returned another year.

MARLIN McCORMACK.

THE OLD, OLD STORY

There is one letter that most of us accept as a tradition of Christmas. It is the letter that brings us our Christmas Seals. Every year we receive that letter. We give our money. We do this because we

ORGANISTS AND CHORUSMASTERS . . .

announce the publication of a new, dynamic and inspiring Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Chorusmasters who want the original manuscript are most interested about it. Easy to produce. Single copies

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know that something worthwhile is being done with our money.

Few of us, though, take an active interest in how our money is spent to combat one of our most dreadful enemies—tuberculosis. The horror of tuberculosis is fading gradually. That is enough for most of us. We read each year of the declining death rate. Perhaps, we even know the fact that the death rate from tuberculosis among people of all ages has been cut three-fourths since 1907, the first year of the Seal sale.

We have forgotten the despair that once struck us whenever we heard the verdict—consumption. We know now that tuberculosis, if discovered in time, can be cured. We know that the X-ray can find early tuberculosis in time to cure it.

This year, as in other years recently, the tuberculosis associations are asking us to do one more thing in addition to giving our

losses associations and every single individual in this country.

We are fairly warned this year that if our own money must be used to fight our own indifference and complacency toward a deadly enemy of ours, as well as used to fight the enemy itself, complete victory will be delayed interminably.

We must restore meaning to Christmas Seals. We must consider them as the symbol of the financial power that is imperative to free ourselves and our children from a deadly scourge that, as yet, we have not conquered.

WISE OR OTHERWISE

By Rev. James H. Felts

Getting married is like planting a crop. plenty of work necessary to a successful harvest.

A man's family life gives definite color to and understanding of his citizenship.

Sane living and self-control are so related that each is necessary to the other if we are to be worth-while citizens.

A small job well done always makes possible a larger job needing skilled workmen.

According to Dr. Carrel the smaller the outside discipline the greater must be the inside control.

"You cannot carve rotten wood"—nor can you build a permanent democracy without good citizenship.

The same will power that prevents stealing will, if given sway, prevent any other evil that afflicts humanity.

The loss of eyesight is tragedy, but the loss of insight is slow paralysis and death.

The moral sense that gives no definite trend in daily living needs attention.

To spend much on the outside and little on the inside is cheating one's self.

Say, young married couple, if from the beginning you require of yourselves living inside your income you will be wiser, happier, more respected, and have and hold a larger measure of self-respect.

Cowards and weaklings charge their failures to God. Men of courage confess their sins, renew their vows, and seek the better life with renewed energy.

"One man in every ten is crazy." Why not tell the truth by saying, "Possibly one man in ten is sane."

True or false? Clothes make the man, lack of clothes the woman?

Education is fundamental but if it were not for law, there would be gladiatorial shows every Friday night in more than one American city.—The Voice.



By remembering one . . . she's helping thousands! Because her gift is decorated with a Christmas Seal! Your purchases of Christmas Seals will enable your Local Tuberculosis Association to continue its year-round campaign. Since 1907, this campaign has helped to reduce the death rate from Tuberculosis by 75%! But the fight is not yet won. Tuberculosis still takes an annual toll of 64,000 lives! So from now 'til Christmas, mail no letter—send no package—unless it is decorated with the Christmas symbol that saves lives.



dollars. Their request is reasonable. Their having to make such a request is ironical. They are forced to ask us to drop our attitude of complacency toward tuberculosis. Great though the victories of the past are, tuberculosis is not under control in this country. It is our lives and our children's lives the tuberculosis associations are fighting for.

More persons between the ages of 15 and 45 are killed by tuberculosis than by any other disease. And these are the young, active, productive years of life.

Sixty-four thousand persons died of tuberculosis last year. That means that the disease killed 175 persons a day, or one person every eight minutes.

So the eradication of tuberculosis cannot yet be taken complacently. It can be eradicated. It will be eradicated—if we continue to regard the disease as a deadly enemy that can be forced out of this country through the combined effort of medical men, health

FOR NEARLY HALF A CENTURY

FROM TICKFAW, LOUISIANA

Some of the readers of the Advocate may be interested in the following information. In 1937 Bro. J. P. Bonnacarrere organized a Methodist church at Tickfaw, and remodeled the unused parsonage at Tickfaw for a temporary church. The little church was unusually active from the very beginning. The Natalbany Lumber Company has donated the recently abandoned church building at Natalbany to the Methodist people on condition that it be moved to Tickfaw. We are now tearing the building down and stacking the lumber at Tickfaw. Our small membership of forty-two will soon be strengthened by the addition of the Methodist people of the Natalbany community, who were not affected by the removal of the mill. They have already raised three-fourths of the total amount needed to erect a very nice permanent church. This new church will be the only Methodist church in the sixteen miles between Amite and Hammond. We plan to begin building within fifteen days.

Fraternally yours,

D. T. WILLIAMS, Pastor.

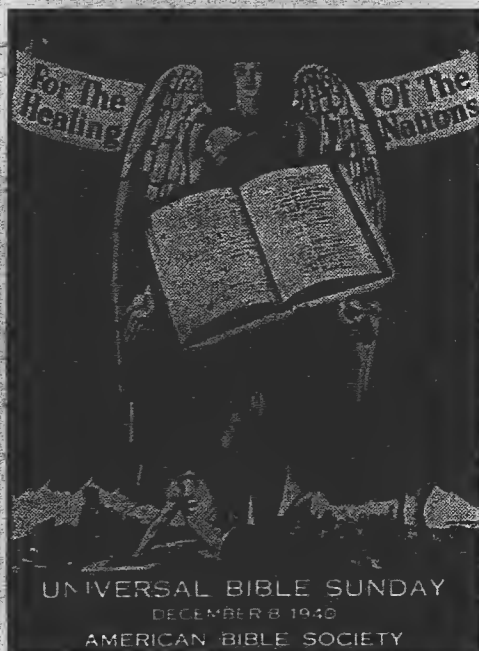
SOILLESS GARDENING

In the long ago I heard of a man who went to a scientist's lecture, which broke to its hearers the sad news that in twenty-five million years or so all the coal and oil of the world would be exhausted, and that thus life would only be possible, if at all, to a very tiny remnant of the human race. As he heard the news he blanched, but as he was not hearing the lecturer too well he rose to his feet, and said, his face a picture of worry: "Pardon me for interrupting, but when did you say that would happen?" "In twenty-five million years," replied the lecturer, and then colour returned to his hearer's face, and with a great sigh of relief he resumed his seat, saying: "Then that's all right. I thought you said five million." There is now, it appears, no need for anyone to worry about what will happen to himself or his posterity when the last ton of coal and the last gallon of oil have been consumed, for even if the physicists have not learned to split the atom and thus unlock for use the endless power available in matter, hydroponics will attend to the matter. Give the chemists an ample supply of carbohydrates, and they will rearrange their molecules so as to convert them into fuel. They know how to do so now, so that all that is necessary to provide a sufficiency of fuel for the industrial and domestic purposes of all the world is just that sufficient supply of carbohydrates; and hydroponics could manage that in next to no time, were the necessity to arrive immediately.

But what, you are asking, is this hydroponics which promises to supply mankind with all the power and heat it can require, and can keep on supplying it for ever, or until the sun goes cold? It is just the art and science of growing crops without soil, and its inventor, and the coiner of its horrid name, Dr. William F. Gericke, has written a book all about it, *The Complete Guide to Soilless Gardening* (Putnam, 12s. 6d.), which may prove to be one of the world's epoch-making books. The method of soilless gardening is simplicity itself. Above a tank of water to which are added the nutrients that plants require, you sprout your vegetation in a bed of sand or litter, and with its leaves in the sunshine and its roots in the nutrient solution, its growth will surpass anything possible in agriculture. Being in water, no devouring pests can destroy the

roots, and as in each cubic inch of water there is six times as much nutrition dissolved as is found in a cubic inch of the richest soil on earth, the plants can be so crowded together that the yield from an acre of hydroponic tanks is from four to ten times that of an acre under agriculture. In some cases that is an understatement; for, to take an example, an acre of land under potatoes produces somewhere about a hundred and ten bushels, whilst hydroponics has produced the equivalent of two thousand five hundred bushels. Naturally the best results will be achieved in lands of ample sunshine, and because sunshine is all that hydroponics needs, besides sufficient water to supply its tanks, lands like Italy and Japan, which are worried by crowded populations and inadequate agricultural land, could use it to multiply their production of foodstuffs manifold; and, says Dr. Gericke, "once their hunger is satisfied from within their own boundaries, the reason for seizing the rolling wheat fields of their neighbours might be swept away."

Hydroponics has thus in it the promise not only of supplying the world with power for all its necessities, but that of a warless world; and a world, besides, from which



poverty will be expelled; for every man with a small hydroponic tank at his back door can grow in it all the vegetable food his family can need. Still more, it will make available as the homes of men sunny lands at present only thinly populated because their soil is poor. There seems in fact, almost no limit to the good that hydroponics can do, and all about it, about its technique and its already proved results, you will read in Dr. Gericke's book, to which I have given so great a share in my space because in years to come it may be regarded as the most important scientific book of its time, if not of all times.—Methodist Recorder.

PREPARING FOR UNIVERSAL SUNDAY

By Rev. Francis C. Stifler, D. D.
Editorial Secretary American Bible Society

Universal Bible Sunday, which this year will be observed on December 8, has in recent years become one of the popular observances of the church year. It lays an emphasis upon an aspect of kingdom work that finds endorsement in every denomination. All Christian groups use the same Bible. The date has grown out of the fact that the second Sunday in Advent, which

always falls on the first or second of December, has for some centuries been the day when the Church of England, Episcopal Church, and other liturgical bodies have eulogized the Word of God. Ordinarily, it has been found an acceptable date in most churches, because it is enough to avoid conflict with the Christmas celebration.

For more than twenty years the American Bible Society has promoted observance of Universal Bible Sunday as a natural expression of its basic concern to encourage the wider circulation of the Scriptures.

Only once each year does the Society attempt to establish direct contact with the accredited Protestant pastors of the country—that is at Bible Sunday time. This year there will be mailed to every pastor around the first of November, an envelope containing carefully prepared materials aid in the celebration. The principal item in this packet will be a twelve-page brochure bearing the title for the year, "For the Healing of the Nations," written by Dr. Koo, of Shanghai, China. Dr. Koo is Secretary of the World's Student Christian Federation, and has recently visited principal European nations and the United States to address students. His is a recognized authority in internationalism and religion. He writes with a lucid style that captivates the reader. The Society feels that it is thus making a genuine contribution to the reading of the pastors of the country.

As formerly, the packet contains a sample church calendar folder with responsive reading, which will be supplied in reasonable quantities to any church desiring use it.

To a greater extent than ever before, Universal Bible Sunday this year will receive wide general publicity, which will continue to its usefulness to every local congregation. In addition to letters of endorsement from national and state sources, the network religious programs of the day will make mention of it; and the popular "Wings Over Jordan" program of the Columbia Broadcasting System will on the morning be entirely devoted to the celebration.

The date this year marks the centennial of the founding of the Brooklyn Bible Society, one of the principal auxiliaries of the American Bible Society. From the platform of a great mass meeting to be held in Brooklyn that afternoon, it is expected that an address will be broadcast to the nation. Other network broadcasts and hundreds of local station programs will be given. Religious press, the libraries, the Young Men's and Young Women's Christian Associations, are cooperating, as well as week-end and daily papers the country over.

"For the Healing of the Nations"—surely the Bible has been given to the world at such a time as this. A mighty wave of encouragement will sweep across our land if every church, large and small, in its chosen way, celebrates the observance of Universal Bible Sunday, December 8.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.

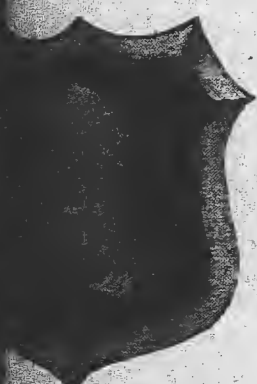
—Jacob Chamberlain

Jessie: "My dear, I haven't seen you for ages."

Tessie: "Oh, I know. I've been so busy with one thing or another. I've just had my teeth taken out and a gas stove put in."

New Orleans

CHRISTIAN ADVOCATE



the opportunity of declar-
ing that the Methodists
people in all the world,
with their full determina-
tion to continue."—John Wes-
ley to Ezekiel Cooper, Feb.

LIVING CHURCH

attitude to life is breaking
down of our selfishness. If
life consists in loving, many
ways into a fuller life. If
perseverance we can hold
meanings and values we
foundations on which a new
world is reared."

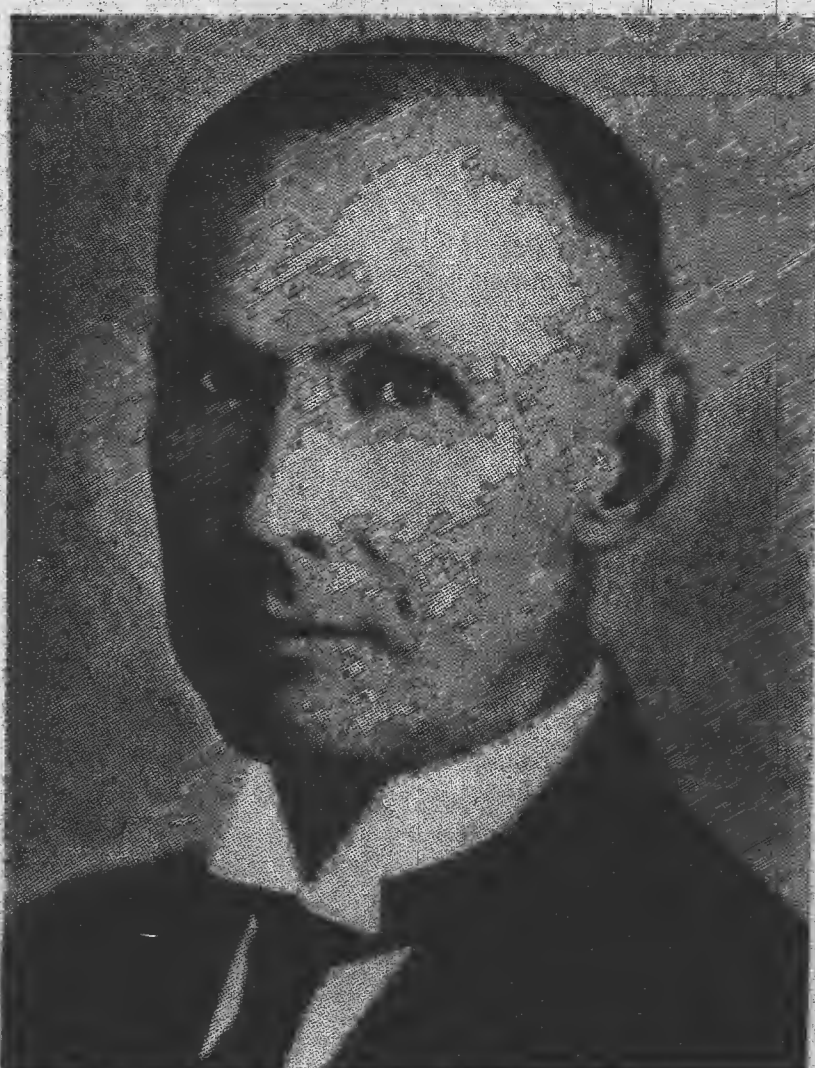
—J. H. Oldham.

PRAYER-ROOM TODAY

us, O Lord, and let all the
souls vanish before the
brightness. Fill us with
and open to us the treasures
of life. All our desire is known
and what Thy Spirit has
to ask in prayer. We seek
Thy face unto us and show
Then shall our longing be
our peace be perfect. Amen.

—Augustine.

BISHOP HOYT M. DOBBS



The Presiding Bishop at the North Mississippi Conference
now in session at First Church, Columbus, Miss.

No. 44.

NEW ORLEANS, LA.
WEDNESDAY, NOVEMBER 7, 1940.

WALLET OF THE WEEK

ALIEN CONQUEST is declared to have marked every stage of religious progress since Christ. It is pointed out that a Jew brought the gospel to Rome, a Roman took it to France, a Frenchman took it to Scandinavia, a Scandinavian took it to Scotland, a Scotchman took it to Ireland, and an Irishman, in turn, made the missionary conquest of Scotland. Thus it appears that Christian conquest was a chain of racial links, and the same story might be carried on as accounting for the Christian leavening of pagan lands in our day.

* * *

A CROWDED CONGREGATION of Mohammedans recently sat for four hours and listened to a sermon delivered by a follower of the great prophet. This is in strange contrast with the impatience of the average worshipper in America who has a tendency to rate every sermon by its length. A distinguished Britisher once observed, "It's not how long a sermon is, but how long it seems." At any rate people who are sincerely interested do not turn and twist in the pews and nervously look at their watches.

* * *

THE TOTAL GOLD PRODUCTION of Luzon, the largest of the Philippine Islands group, is said to be forty million dollars annually. The gold fields are located in the hills of Luzon and they were known by the forefathers of the Igorot tribe of natives who, with the primitive methods and implements known to them, exploited the fields. The mining plants today are modern in every way, with elevators, overhead conveyors and huge vats in which the ore is crushed and cleansed, but the miners are still Igorots, as much transformed, however, as the methods which they inherited from their fathers.

* * *

WAR DAMAGE to Methodist mission properties in East and South London is estimated to be two hundred and fifty thousand pounds. At the present rate of exchange, this is approximately one million dollars. Added to this terrific total is the loss of other churches which will indicate something of the extent to which the factory, slum and poorer sections of London have suffered. The Baptists have lost their seventy-year-old mission building which cost approximately seventy thousand dollars to build. Such is war and such are the sufferings of the poor who live in crowded factory districts.

* * *

THE CONTROL OF AMERICAN WEALTH has been a much discussed theme for a long time. Some years ago it was stated that sixty families controlled American economic life. It is now said that three groups have "considerable influence if not control" of fifteen of the two hundred largest industrial corporations in America. The duPonts control a fortune estimated at five billion dollars of which five hundred and sixty-five million is in stocks of two hundred corporations. The Mellons, with a fortune in billions, control seven of the two hundred corporations and have large stock in seventeen. The Rockefellers control five oil corporations with aggregate assets of four and one-half billion dollars.

DR. CHARLES A. LIPPINCOTT, a well-known Presbyterian minister who was formerly a pastor in South Bend, Indiana, is in charge of industrial relations at Studebaker's. It is claimed that under his leadership a labor policy marked by complete informality has been inaugurated. It is said that it is a friendly employer-employee plan which has been fully justified by the results obtained. Fifty-eight per cent of the workers are over forty and twenty-seven per cent are over fifty years of age. It is in the best sense an honor system on both sides.

* * *

MISS MARY CORNISH is the subject of one of the war's most touching stories. To begin with, she is the only woman among the forty-six who were saved from the "City of Benares," the ship in which seventy British children were sent to death by a German torpedo. Miss Cornish, an "escort," and six little boys were rescued after being adrift in an open boat for eight days. During that perilous time she massaged the limbs of the children to counteract the bitter cold and told them stories to keep up their spirits.

* * *

THE HAWAIIAN ISLANDS are said to have twenty-two thousand American tourists annually, and these tourists spend twenty million dollars a year without acquiring more than a superficial knowledge of our island possession in the mid-Pacific. It is said that Queen Liliuokalani was deposed largely through the influence of the missionaries who began work there more than a hundred years ago. The Islands were formally annexed to the United States in 1900, and agitation is going on for securing to the territory the status of statehood.

* * *

THE NATURAL RESOURCES OF THE WORLD have formed the material cornerstone of human progress. Wind, water, timber, coal, mineral ores, petroleum, radio-active ether and hundreds of other things have become the commonplaces of our times, but they were requisitioned by the genius of man in times of emergency and need. Just now one of the unused resources of our land is being made to serve the needs of man in the frigid land. The hot springs and the geysers which are found all over the country are to become a great central heating plant from which hot water is to be conveyed for making the home of the Iclander warm and cozy.

* * *

THE AUTOMOBILE INDUSTRY, according to the *Finder*, uses one hundred and seventeen million square feet of plate glass annually. These figures, great as they are, will occasion little surprise to the average reader, but when it is said that this is seventy-five per cent of the total annual output of America's plate glass industry, it is something for which the average person is not prepared. A thousand six hundred and sixty-nine acres of plate glass in automobile manufacture as against eight hundred and eighty-nine acres in show windows and every other use is rather surprising.

New Orleans

CHRISTIAN ADVOCATE

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DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

RELIGION AND LIQUOR

It is sometimes difficult to reconcile the incompatible which are associated with religion and its promotion. It is no uncommon thing to find in certain quarters institutions and agencies, purporting to be religious, making use of outlaw practices and businesses. This is especially true of gambling and the liquor business. Several months ago we had something to say about a religious journal and its gorgeous page-advertisements of cigars and liquor. That journal is loud in its insistence on the recognition of the rights of "religious minorities." Our very first demand of such a propagandist is that he shall justify for himself the use of the term "religious," rather than that he belongs to a "minority." "Religious minority" has so little conscience on the subject of liquor as to sell its prestige and the souls of people for the dirty shekels of the liquor industry, with no valid religious claim which we feel bound to reject. No other business is so heavily penalized as is the liquor industry, for the reason that lawmakers recognize its iniquitous character. And the acceptance of such a burden by the industry is its own confession of the truth of the implication. Not even the Roman publican who farmed the taxes of Palestine two thousand years ago was more detested and despised than is the liquor business today. From our point of view, the exploitation of the liquor business for the promotion of religion is as worthy as anything that Judas did, and the motive is not unlike that which inspired him to betray his Lord. Not many days ago we ran upon another instance of the same character. In a saloon window we saw a placard bearing the words, "Holy Name Rally." On the window next to the placard were the words, "wines and liquors." To associate even by implication the name and the misdeeds of one who was a Nazarene and who upon the cross shed a stupefying draught, is beyond our understanding. As religious policy and method, it strikes us as being an effort to "cast out devils through Beelzebub the chief of devils." In our thought of the holy Name there is not the slightest association with liquor, but the absolute antithesis of all that liquor represents. We believe that a church should represent every righteous implication of religion rather than sit astride the world and wave the flag of Christian conquest.

DUTIES OF A PASTOR

The duties of a minister are naturally included in those of a pastor, but they are neither so extensive, nor so varied. No other person in the church has such a multitude of responsibilities laid upon him, neither is the life of any other person more completely regimented than his. A pastor is defined as a preacher who by appointment

of the Bishop is in charge of a station or circuit. Par. 222. In the exercise of his office, he has certain restrictions laid upon him along with the duties which are prescribed. There are certain personal restraints which are considered necessary to the development of a life in conformity with the teachings of Christ and the moral implications of the Gospel. In administration, he is not allowed to employ the services of an unaccredited evangelist without the written consent of the District Superintendent. Par. 225. If he is in debt to the Publishing House he cannot receive a location until he has secured such indebtedness. Par. 236. In the territory of the Illinois Corporation, the indebtedness of a superannuate to the Publishing House becomes a lien against his annuity claim and must be paid in annual installments up to twenty-five per cent of his annuity claim. Par. 1327.

A general survey of the duties of a pastor will be found in twenty-six items under Paragraph 223. He is required to preach, visit, have the oversight and direct the labors of the local preachers of his charge, see to the choosing of and examine the class leaders, and hold or appoint prayer meetings, love feasts, etc., "where advisable." He must see to the circulation of church literature—books and periodicals, preach on Temperance, vigorously support a Temperance program, present the cause on World Temperance Sunday and take an offering. Pars. 566, 567. He must preach on Christian Education, the Claims of the Ministry, Stewardship, World Peace, on the Bible and its circulation, preach to the children and explain the meaning and importance of the Benevolences.

He must cooperate with the Board of Lay Activities in the promotion of that work, Par. 568, support Lay Activities as projected by the Jurisdictional Conference and by the District Board of Lay Activities, Par. 1233, and share the direction of the work in the charge with the Charge Lay Leader, Par. 1244. He is required to see to the instruction of all persons in the principles of the Christian life, present the interests of the City Mission Society when his charge is included in the territory of such Society, Par. 972, he must read the General Rules and may organize and promote the work of an "Official Board as an optional responsibility.

He must keep a membership record, with dates and manner of reception and dismissal and keep a permanent record of baptisms and marriages. He must keep a directory of residences and a constituency roll, and furnish a certificate of membership to all who join the church on profession of faith. He must keep a record of resident and non-resident members which must be furnished to his successor, Par. 186, with a roll of the constituency, Par. 187.

He must submit written reports to

ences and an annual report to the District Lay Leader, of the work of Lay Activities. He is required to make a report of the number of his pastoral visits and of the use made of the Church School roll in pastoral visitation, the subscribers to the church periodicals, on all items of the church program and of plans for future work. He must leave his successor a list of Benevolent contributors and of subscribers to the church periodicals. He must notify the giver of a church certificate that he has received same before it may be placed on the permanent record of membership. He must make a report of the details of the year's work to the Annual Conference. After ten years of service, he is entitled to take a Sabbatical year for travel and study once in every seven years, with the express consent of the Conference. These are the highlights of the pastoral task prior to his seventy-second birthday when he is automatically retired from active service.

ECCLESIASTICAL SIDE-STEPPING

The Alabama Christian Advocate, issue of October 31, carried an editorial under the caption: "Shall Methodist Preachers Use Tobacco?" The real issue raised by this editorial is not so much shall our preachers use tobacco, as shall they be honest. Criticism of ministers touching their indifference to their vows is becoming increasingly vocal. They assumed these obligations voluntarily, upon the acceptance of certain conditions they were admitted into the Conference, the conditions are not open for later review and revision and no Conference has a right to admit a man who declines to accept the required conditions. In our opinion no Bishop has a right to put the question of his admission until the conditions are accepted.

As the editor of The Alabama Christian Advocate points out, since 1914 in the Southern Church the Committee on Admissions has been under the necessity of requiring "all applicants to agree to abstain from the use of tobacco." In the Methodist Church the requirement is extended to include anything else hurtful to ministerial influence. Every minister received into full connection since 1914 is, therefore, under solemn contract obligation to "abstain from the use of tobacco." Another requirement at which certain preachers rebel is that of pastoral visiting. Some time ago we heard a prominent pastor sneer at pastoral visiting. More recently a lay member told us of a man who rather boasted of his deliberate rejection of that part of his ministerial vow. All such pastors of whom we know recite the same arguments in support of their rebellion. It is not our purpose to argue the importance of pastoral visiting here, though we are fully prepared to defend it. We cite the law in the case. From time immemorial the Discipline has made it the duty of the Bishop to ask of every applicant and to demand an affirmative answer, "Will you visit from house to house?" Upon him is laid the further obligation also, "not to mend our rules, but keep them." Every Methodist preacher in the connection is under vow to do these two things, and to do less is simple infidelity, is ordinary dishonesty. No man has to enter the Methodist ministry, but he must be faithful to his own vows at the bar of the Conference if he is to be effective in religious leadership. No smoke-screen apology in scientific terms will satisfy the upright and devout people of

his congregation. It is easy enough to develop an conscience touching something we do not wish to do, it is not so easy to inspire right-thinking people with respect for open disloyalty. These are questions which ministers can well afford to think over on their knees.

Editorial Miscellany

By Dr. H. T. Carley

THE THORNS AND THE ROSES

The experiences of humanity have a way of getting themselves expressed in short sayings, striking in and easily remembered, and packed with meaning. Many of these sayings come quickly to mind—"The burnt child is afraid of the fire," "It's a long lane that has no turning," "All's well that ends well," et cetera. These tentative statements may not express a universal truth, but there are not enough exceptions to destroy their validity.

So we have the affirmation that "Every rose has a thorn." That may or may not be absolutely true—we believe a thornless rose has been developed; but many a person has held a glorious bud in one hand while he has a pricked place on the other, the while he thrilled to the beauty of the blossom. A rose with only one thorn is cheap, at that. We'd still love roses if they had a thousand thorns.

The significance of these sayings is not, however, derived from their applicability to a particular situation or set of circumstances, but to a wide range of experiences. For example, an automobile has become a practical necessity for business and a heavy contributor to the pleasure; but it has its drawbacks. You put your car in the garage at night after a day's smooth performance, and you go to get it out next morning, maybe in a hurry to go somewhere, the left hind tire is as flat as the proverbial pancake. You can jump up and down in your operation—but you're not going anywhere in that car until the flat is fixed.

Or you have driven down to the station to pick up a friend on a night train. You park in peace, and you hope—with pleasurable anticipation of seeing your friend—you walk over to the station as the train rolls in. He is!—and you conduct him to the car for the ride home. You step on the starter. A dull, slow grind—that is all—the battery is as dead as Hector! Then you notice that you had left your bright lights on. There's nothing to do but—well, you know.

Or you may go a-fishing, a recreation that everyone may engage in without hurt to conscience. Izaak Walton, for he says: "He that views the Ecclesiastical Canons, shall find *** Angling to be a harmless recreation, a recreation that invites them to contemplation and quietude. You go a-fishing—and at the first cast you have your lure on a snag too far out to reach, too deep to pull, and too solid to pull loose. You lose your lure and don't quit fishing.

And so on.

Plenty of thorns—but think of the roses!

HISTORICAL SKETCH OF THE PIONEER FIRST METHODIST CHURCH

By Miss Sadie P. Hudson

The Methodist is the oldest church organization in Columbus. During the first decade—1821-1831—all denominations, including the Methodists, the historic Franklin Academy as a place of worship. The first church building in the town was erected by this denomination, which has three brick churches. The church built by the Methodists and known as the Jewish synagogue, was erected in the year 1844. It is the oldest edifice now standing in Columbus. The present church, thrown open today, cordially welcome the North Mississippi Conference, is considered one of the handsomest churches in the State. It was begun in 1867; finished in 1867. The church was erected by Dr. Atticus Haygood (afterwards Bishop) in 1877, during the pastorate of Rev. W. W. Wadsworth. Col. Thomas Saunders Billups was chairman of the Building Committee; James Shaw the contractor, Isaac Darter his foreman. The Rev. James Jefferson Koger was presiding elder at the time the contract was let. The proportions of the church, the long central aisles, the slave galleries extending along three sides, the graceful chancel organ lines; the spire, perfect in outline, bespeak the architect's skill. The annex of the church was built in 1902 under Dr. W. L. Duren's pastorate, with Mr. Charles F. Sherrod as chairman of the building committee. There are three memorials to beloved ones: The Baptismal Font (1902) to the memory of Major John Marshall Billups; the opalescent chancel light (1923) to

Instrumental music was introduced into the church in 1868, with Professor A. Poleman as organist. The present pipe organ, the pride of the church, with its perfection of tone and harmony, was erected in 1878, with Mrs. Clifford Hardy as organist.

In 1873 the church adopted as a temporary experiment the renting of pews to increase annual expenses. The plan was discontinued when the church debt was paid, and the church dedicated.

Many distinguished pulpit orators have filled this pulpit. Many brilliant weddings solemnized within these walls. The first wedding to take place was that of General Saunders Billups, who was married November, 1867, to Miss Wildie Sykes, granddaughter of Mr. James Sykes, Secretary of the conference, who left in his possession a priceless Record Book of the church, containing data from the year 1831.

Some of the outstanding Methodists of the first two decades of the history of the church were: The Rev. George Shaeffer, E. B. Randolph, Dr. Dabney Lipscomb, James

L. P. Wasson; President of Board of Christian Education, T. W. Lewis; Director of Wesley Foundation, Miss Mary Nell Samply; Chairman of Spiritual Life Group, Mrs. H. A. Alvarez; Superintendent of Depart-



C. M. CHAPMAN, Pastor, Central Church, Columbus

ment of Social Service, Mrs. W. B. Whitman; Golden Cross Director, Miss Elise Lipscomb; Superintendent of Mission Study, Mrs. Mayo Ellis; President, Wesleyan Service Guild, Mrs. Earl Jones.

PREACHERS ENTERTAINED

The District Superintendent and his wife, Rev. and Mrs. Elmer C. Gunn, were hosts to the preachers and their wives of the New Orleans District outside the city, at noon on Thursday of last week. Rev. and Mrs. H. W. Rickey, Rev. C. M. Morris, Rev. C. J. Thibodeaux, Mrs. L. E. Douglas, Mrs. Oakley Lee and Mrs. L. R. Shumaker were absent. The editor and his wife, like Saul, son of Kish, were "also among the (country) prophets." A lovely dinner was served and the halloween motif, indicated by the colors orange and black, with pumpkin faces on the place cards, added a seasonal appropriateness. It was a delightful fellowship and the graciousness of the District Superintendent and his wife was duly appreciated and acknowledged.

AN IMPORTANT PASTORAL CHANGE

A news item carried in The Virginia Methodist Advocate of October 31, is of special interest to many of our readers. Bishop Peele announced that Dr. Fred R. Chenault, pastor of Park Place church, Norfolk, would be transferred to First Church, Birmingham, Ala., and that Dr. L. G. Sturdivant, of Florence, Ala., would be transferred to Park Place church. Dr. Joseph A. Smith is the present incumbent at First Church, Birmingham. Dr. Smith's appointment will be announced at the North Alabama Conference meeting in Tusculum, November 6.

Let us advance upon our knees.—Joseph Hardy Neesima.



J. D. WROTEN, Pastor-Host, North Mississippi Conference

Sykes, William Dowsing, William Murrah and Orid P. Brown.

The membership of the church at present numbers 1,300, under the able direction of the Rev. J. D. Wroten, pastor in charge.

Officials

Trustees: T. E. Lott, Chairman; T. W. Lewis, Vice-Chairman; D. E. Field, Secretary and Treasurer, J. H. Propst, W. M. Horton, I. H. Atkins, E. P. Cox, I. M. Lavender, Joe B. Love.

Stewards: I. M. Lavender, Chairman; W. G. Sims, Vice-Chairman; J. W. Jones, Treasurer; D. C. Nickles, Recording Steward; I. H. Atkins, W. F. McCormack, E. B. Broom, J. C. Colvin, Dr. G. L. Dowdle, J. O. Dowdle, Dr. J. C. Broadfoot, D. E. Field, E. P. Cox, Dr. W. H. Eubanks, J. L. Ferguson, James Caruthers, W. M. Horton, M. C. Howard, T. W. Lewis, Jr., T. E. Lott, Joe Love, Joe W. Shull, C. A. Thompson, R. C. McRee, J. B. Swanzy, W. M. Covington, George Brumfield, Pasley George, Henry Jones, James Thompson, Ralph W. Webb, Dr. J. W. Lipscomb (Hon.)

Secretary to the Board, Mrs. M. C. Howard; Choir Director, Belton Byars; Organist, Miss Helen Ferguson; Church School Superintendent, W. M. Covington; President of Woman's Society of Christian Service, Mrs.



L. P. WASSON,

District Superintendent, Columbus, Miss.

memory of Mrs. Irene Burke Locke; the United Cross at the base of the steeple was placed (March, 1940), which bears inscription: "To the Glory of God and living memory of Sue Billups Hudson."

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

TOWARD THE SUNRISING

By Dr. J. D. Jones, C. H.

(Numbers 21:11)

"Toward the sunrising." This beautiful and suggestive little phrase occurs in a verse in the book of Numbers—a verse which marks a stage in the wilderness journey of the Hebrew people. This is how the whole verse reads: "And they journeyed from Obodh and pitched at Iyeabarim in the wilderness which is before Moab toward the sunrising." Prosaic commentators tell us that the phrase simply means that the Israelites chose a place with an Eastern aspect for their camping site. There is, I believe, much more in it than that. But even on that prosaic and matter-of-fact level there is a suggestion of cheerful courage and triumphant hope about the little phrase.

Unquenchable Hope

Why did the Hebrews give their camp this Eastern aspect? Well, Canaan, their promised land, lay to the East. It was eastwards the Hebrew exiles used to gaze with passionate longing when their Egyptian masters made their bondage bitter with labour. In that direction lay their destined home and the pitching of their camp "toward the sunrising" was just a symbol and evidence of the hope that burned with undying flame in every Hebrew breast. Delay and difficulty had not been able to quench that hope. There are two words in the verse from which the phrase is taken which are suggestive, the one of the delay, and the other of the difficulty. There is that word "wilderness." They had been wandering in it for years. They had imagined, when they left Egypt, that their journey to Canaan would be, at most, a matter of weeks. But years had passed, and they were in the wilderness still. Then there is that word "Moab." They were in the wilderness "which is before Moab." Moab was a hostile power. Moab barred the way to Canaan. Moab would give them no passage through, but threatened them with the sword. Both nature and man seemed to be antagonistic to these Hebrews. But in spite of the "wilderness" and in spite of "Moab," they pitched their tents "toward the sunrising." In spite of the delays of the wilderness journey, in spite of the threatenings of Moab, they bated not a jot of heart or hope, they held fast to their faith that, because Canaan had been promised to them, to Canaan they would surely come. And in token of this brave hope of theirs they pitched their tents "toward the sunrising." We too, as Christian men and women, have

our hopes. We are heirs to great and splendid promises. And just because these hopes and promises are ours, we too ought to be of a brave and cheerful spirit. We ought always to pitch our tents "toward the sunrising." The Christian man faces, not the dark, but the dawn. On his countenance we see not the fading glow of sunset, but the increasing light of the broadening day. No touch of pessimism clouds his spirit, and he has the brightness and gladness of the man who is quite sure that the world is "grey with morning light." He hankers after the yesterday because he expects a greater and better tomorrow.

This spirit of a brave and cheerful expectancy did actually characterize the Christians of the New Testament. They "rejoiced in hope." The vital and essential difference between the Christians of those early days and the pagan people in the midst of whom they lived was this—the face of the pagan was turned "toward the sunset." The golden age of the pagan was behind him, but the Christian looked for a Holy City yet to come. Pagan literature was full of a pathetic regret over days of innocence and happiness which had vanished never to return; the New Testament is full of a buoyant and exultant expectation of a kingdom of righteousness, peace and joy yet to be. In the midst of a weary and disillusioned world these first Christians moved with eager step and cheerful spirit—they pitched their tent "toward the sunrising."

Tonic Men

That is the typical Christian spirit, but is it ours? Stevenson in one of his essays says that a "happy man or woman is a better thing to find than a five-pound note. Their entrance into a room is as though another candle had been lighted." In days such as these we know the worth of the bravely hopeful man, the man who in spite of the wilderness and Moab, in spite of disappointment and defeat, holds fast to the great promises of God. He helps us to brave the storms that beat down upon us and to endure through the "dark and dreadful day." And such a bravely hopeful man every Christian ought to be.

In this hour of crisis and peril for our country we cannot help her better than by holding fast to our blessed and glorious hopes. Government spokesmen have been exhorting us to be of good heart in these testing and terrible days. They deprecate all discouraging and defeatist talk. Such talk, they tell us, does Herr Hitler's work for him because it makes the hearts of the people to melt. All of which no doubt is true. A man on the other hand, whose face is "toward and sunrising," the brave and cheerful man, acts like a tonic on his fellows. The man who shows the world what Stevenson calls a "glorious morning face," helps to dispel depression and doubt. But this kind of brave hopefulness cannot be "made to order." It cannot be "worked up." There must be reason for it. Hope is a Christian virtue. But it is not the primary virtue. "Now abideth," says St. Paul, "faith, hope, love." First the "faith," then the "hope." There can be no transposition of that order. Christian hope springs from and is provided in the Christian faith. The hope that can stand the strain of days like these

is not the kind of cheerful which springs from high spirits, but the cheerful which is born of faith in a living God, working in our world and bringing our own holy purposes to pass. Some of our tempts at being cheerful are very much whistling to keep our courage up. But a man who really and truly believes in God will abound in hope. His coming will be as though another candle had been lighted.

* * *

What sort of an aspect a man's countenance will wear depends on his attitude toward the sun. If he has his back to the sun his face will be in shadow—dark and gloomy. If he is turned toward the sun his face will glow and shine. And God is a sun! If a man turns his back on Him, he may sink into gloom and depression. But if he turns his face to Him, he will be cheerfully confident. "I looked unto Him," says a Psalmist, "and I was lightened," or, as Moffatt translates it, they "beamed with joy." The infatuation for anxiety, William James says, is a failure of faith in God.

* * *

For the God we believe in is a God who loves righteousness and hates iniquity. Justice and judgment are the foundation of His throne; mercy and truth shall go before His face. This world is His world. He created it and then by the blood of His Son He redeemed it. Evil is not to triumph in this world. It may win momentary success, but it is doomed. Out of all the chaos and confusion of the present hour, God will bring forth a better world. He will yet set His King on His holy hill of Zion. It is by renewing faith in God, "getting deeper into God," that someone has put it, that we shall be able to put a cheerful courage on even the darkest days. For this God will not fail to encourage till He has set judgment on earth. The man who has a living faith in such a God will always pitch his tent "toward the sunrising."—The Christian

PRIDE IN OUR PART

The National Tuberculosis Association and its more than 1,600 affiliated organizations throughout the country have received more support than our dollars, which once we give—one by one, two by two, three by three—to a sum that enables the organization to wage its campaign for our happiness and lives.

Now that we have with us Christmas Seals, through which the progress of next year will be made, let us well review with pride the victories which we, as individuals, have been made responsible.

Our money has helped to back up a organized attack that has cut the death rate of tuberculosis three-fourths since the first year of the Seal sale. Our money has financed one of the greatest health education programs ever carried on in this country. And what greater education can be than health education? Tuberculosis must be defeated through education of the people because, as yet, science has no vaccine for its prevention, no cure.

Education, paid for by our Christmas Seal dollars, is our greatest vaccine. Christmas Seals, too, have played a part in the establishment of clinics, in the development of new methods of diagnosis—the tuberculin test and the chest X-ray.

We have helped buy the knowledge

(Continued on page 10)

CONFERENCE NEWS AND PERSONALS

We appreciate a word concerning the Advocate from one of our new readers, who says that although she has been taking the Advocate but a short time she never expects to be without it again, and that expression is similar to many such messages reaching our office.

Rev. A. S. Byrd, a superannuate of the Mississippi Conference, and Mrs. Byrd, who spent some time with their daughter at Montgomery, Ala., are now back within the arms of their home Conference. The address is 123 East Academy Street, Canton, Miss.

Mrs. George H. Stockstill, of Picayune, La., heartens us with a word concerning the Advocate: "It is a much better paper than ever before since I have been a subscriber, I think." She has been a subscriber to the paper for the past twenty years.

Rev. R. M. Matheny, pastor of Hattiesburg circuit, in the Mississippi Conference, connected, we presume, with the Y. M. C. at Hattiesburg as well. We appreciate his activity in connection with the Advocate along with the many duties which he must have.

Mrs. C. M. Martin, superintendent of the Nursery Department of East End Methodist church, Meridian, has again exceeded the quota of \$50 assigned to that department in the church budget. The total raised amounted to \$81.55. In this regard Sister Martin is maintaining a consistent record of success.

Wm. J. Davidson has been appointed acting secretary of the Department of Educational Institutions, the position formerly filled by the late Dr. William M. Alexander. Dr. Davidson formerly filled that office in the Board of the Methodist Episcopal church, and had worked in close cooperation with Dr. Alexander. The appointment is announced as temporary and for no definite period.

Rev. M. N. Hamill, pastor of Golden Hill church, of the North Mississippi Conference, formerly of the Methodist Protestant church, has recently celebrated the 100th anniversary of the Jumpertown church, report of which appears elsewhere. This church closes its first year in the Methodist church with everything paid in full, sixteen members received this year, and interest at high tide.

Rev. James Lee Reid, lay evangelist, of 12 Meadowbrook Drive, Fort Worth, Tex., was a caller at the Advocate office during the past week. He reports successful meetings at Hammond, Ponchatoula and Bogalusa. He asks us to say that he has an open house from Nov. 24 to Dec. 8, before sailing for an evangelistic tour in Guatemala and Honduras. He will be glad to have any person desiring his services at that time to communicate with him at the above address.

Rev. F. L. Applewhite reports a good year on Enterprise charge. Revivals have been held in all the churches, with young people's revivals in two of them. A number of members have been added on profession of faith. A Vacation Church School was held at Enterprise, led by Mrs. John Palmer. The church at Enterprise is now housed in a beautiful building, following the destruction of two previous buildings by fire within a short period of time. The church at Stone-

wall is undergoing reconstruction after fifty years of honorable history. It is to be one of the best equipped buildings for its size in the Conference. Completion of the building is expected by December. Bro. Applewhite hopes to make full payment on all obligations.

BOARD OF CONFERENCE CLAIMANTS

Please announce a meeting of the Board of Conference Claimants, of the Mississippi Annual Conference, Wednesday, at 3 p. m., Nov. 13, in the room assigned, East End, Meridian Methodist church. All members are requested to be present.

C. A. SCHULTZ,
President.

OLIVE BRANCH CHARGE

The Board of Stewards are faithful and successful in their work. The Olive Branch church completed the payment of the church debt February 1. Funds have been raised for the exterior repairs. The budget was increased two hundred dollars for this year, and it is being paid in full. There is a small increase in the assumption of benevolences. In addition, the superannuate asking is being paid and all the other official calls of the church are being paid. The entire charge has completed its finances for the year. Next Sunday we begin our work for next year.

Our people are going forward in the consolidation of Miller church with the Olive Branch church. This will be mutually beneficial.

Two training classes have been held in the Olive Branch church. Two vacation schools were held on the charge. Three meetings have been held on the charge, and Olive Branch entertained the District Conference.

The young people are organized and going forward with their work. The Union meets monthly.

Each church has an organized Woman's Society of Christian Service. Their work is going forward in a fine spirit.

The Church Schools are to be commended. The Board of Education at Olive Branch has sponsored a men's class, which began with this month. The Church School enrollment has increased 15 per cent, and the attendance Sunday was the largest in the history of the church. Church bulletins go into all our homes. The Upper Room and other Christian literature go into the homes of our membership. Much else could be said. All in all it has been a good year.

E. L. JERNIGAN, Pastor.

MAKING PROGRESS

As we come to the close of the Conference year, we have a deep sense of gratitude to those who have guided the work and given support to our Hospital program. Our hearts are glad and we rejoice at the unmistakable evidence of a definite growth. Many are not only learning of the good being done for the scores who must find themselves in our hospitals seeking relief from suffering, but are gladly giving of their means for the support of our hospital chaplains. We are persuaded that when all our Methodist people come to know of what the Golden Cross is doing many more will rally to its support. Scores of these unfortunate ones are a long ways from home with no dear one, or even a friend to visit them in the hours of much suffering, and sometimes death. To these especially, and many others, our chaplains mean to them more than the tongue can tell.

We urge those who are in a position to do so, to give to ALL our people the information concerning our chaplains work, and thereby making it possible for helpful ministries to be carried to these so much in need.

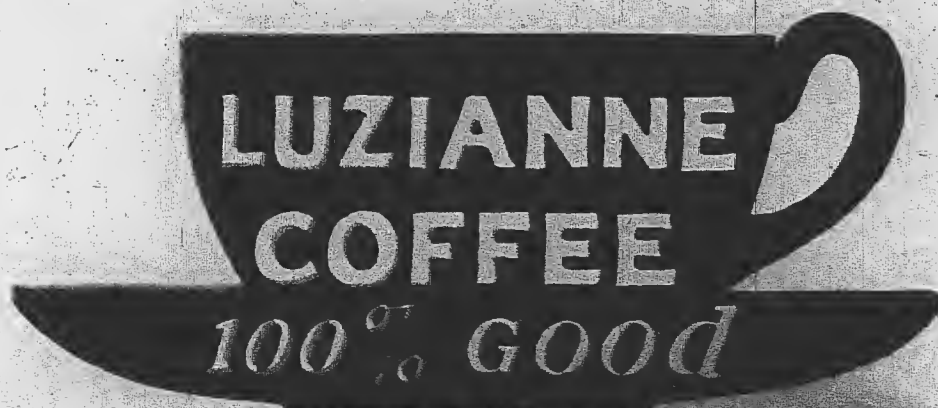
J. A. ALFORD,
Conf. Golden Cross Director.

REPORT OF EDWARD R. HAUG, METHODIST CHAPLAIN, ST. PATRICK'S HOSPITAL, LAKE CHARLES

The Methodist Chaplaincy of St. Patrick's Hospital, in Lake Charles, has been a new experience for me, but a happy and profitable experience. The importance of ministering spiritually to the sick has grown on me. To those who have lived sincere Christian lives, a visit from an official representative of the church is a comfort. They cannot go to church as they are used to doing every Sunday so the church comes to them. There are many in the hospital away from home and their pastor, and a visit from the chaplain gives them a new appreciation for the church. Others are Methodist only in name and these appreciate thoroughly that the church is providing for them in their times of need and some are won again for Christ and the church.

My contacts in the hospital have been varied. Most of the people are fine Christian folk whose faith and courage sustain them during their hospital confinement. Some of the more unusual contacts were: a Methodist from Georgia who was taking a drunkard's treatment, and a Methodist who had

(Continued on page 12)



The North Mississippi

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THE CHURCH PEW

"CASH AND CARRY"

By A. J. Wm. Myers

Head of the Department of Religious Education in Hartford Seminary Foundation

This may be an international policy or it may be a philosophy of life for an individual or a nation. It has three main tenets which should be carefully weighed by every American. This philosophy strictly implies

1. Repudiation of any responsibility for the state of the world or for conditions as they exist. Yet every intelligent person knows that no nation or person is exempt. For example, the attitude of the United States to the League of Nations and the World Court and her sale of essentials to Italy and Japan at war contributed markedly to the present world chaos.

2. Refusal to take any risk regardless of what human rights and ideals are at stake. When gangsters are at large in a city the police are not ordered off the streets and into the safety of the police stations, and it is not seemly that when gangsters are at large among the nations any great nation should scurry all her ships and her navy into ports for safety! The Nazis recently held up the United States as a model in this respect to other nations who still dared to claim the freedom to trade with the allied powers—and the praise of the Nazis is very serious censure.

3. Demand for safe financial profits, without any risk, even if the world is afire. It is much like the soldier-executioners, throwing dice for the clothes of Jesus as He was suffering crucifixion for the very ideals that are now at stake and for which the allies are suffering. And these profits are war profits which is very close to war profiteering. United States newspapers regularly show how well the foreign trade is keeping up, but it is practically all due to allied war orders and the allies are fighting and pouring out treasure and life for the very ideals that are dearer than life to Americans. Besides if the allies should lose, then the United States would have such a financial crash that all previous depressions would in comparison look like time of great prosperity. If the Allies win, the United States will share to the fullest extent in everything they have saved from the ruin of civilization.

The "Cash and Carry" philosophy of life is well illustrated in the action of the priest and Levite in the story of the Good Samaritan. Two slogans, commonly seen in the United States, simply cannot be held at the same time under present conditions. They are "Cash and Carry" and "I'm proud to be an American."

Let America use all her power to help establish once again in all the earth these principles that are dearer than life: personal liberty, democracy, and that on which both depend, namely, religion. If the Nazis win, the United States will not only lose these precious inheritances from the centuries but her own fat money bags as well. It was one who understood human social life thoroughly who said that one of the inevitable laws of human life is that he who saves his own skin loses his life and he who loses his life for the great ideal of humanity and religion saves it.

—Advance (Used by permission).

Christianity is a religion which expects you to do things.—Japanese saying.

PRIDE IN OUR PART

(Continued from page 6)

early tuberculosis can be cured and that early tuberculosis can be discovered by the X-ray. Our money has dispelled the hopelessness once held toward the disease.

Such are some of the advances we have financed. The final victory is yet to be won. Tuberculosis is still the chief disease killer of youth, taking more lives between the years of 15 and 45 than any other disease. It still kills one person every eight minutes!

The crusade must go on to ultimate victory, which authorities assure us is within sight during the next few decades. As we stop to review with pride our part in the



HER HEALTH IS IN YOUR HANDS

Before this child reaches maturity, Tuberculosis may be eradicated from the United States.

But remember, she is growing up in a world where Tuberculosis still causes more fatalities between the ages of 15 and 19 than any other disease!

By buying and using Christmas Seals you will enable your Local Tuberculosis Association to continue a year-round fight that has helped to reduce the death rate from Tuberculosis by 75% during the last 33 years!

So protect this child—and every child in your community.



great advances already made toward control of tuberculosis, we realize all the more our responsibility for next year and the years to come.

Without our financial support, the fight cannot go on. A few dollars a year from each of us at Christmas time is little enough to give for the protection of life that we receive in return.

Opportunities do not come with their values stamped upon them. Everyone must be challenged. A day dawns, quite like other days; in it a single hour comes, quite like other hours; but in that day and in that hour the chance of a lifetime faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.

—Maltbie D. Babcock.

RESOLUTIONS IN MEMORY OF R. J. FAIRCHILDS

Gallman Charge, Mississippi Conference

Whereas, our friend and brother, Fairchilds, a member of this quarterly conference and a faithful member of the Methodist Church for many years, has been called by death since our last quarterly conference; therefore be it

Resolved, that we record our great loss in the going of brother Fairchilds, who was a friend of the church and ministry, and a valuable and useful member of the church for many years.

Resolved, second, that we express to his family our most sincere sympathy in this hour of sorrow, and our prayers for spiritual consolation and comfort at the throne of divine grace.

Resolved, further, that we cherish in memory of brother Fairchilds and ourselves to carry forward, as far as possible, the cause and kingdom of Jesus in this part of the moral vineyard.

Resolved, finally, that these resolutions be adopted by this quarterly conference and spread upon its official records, a copy be given to the bereaved family, that a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,

EARL W. PAGE,
CARLTON RUTLEDGE,
I. W. ENOCHS,

Committee

RESOLUTIONS IN MEMORY OF R. E. WELCH

Gallman Charge, Mississippi Conference

Whereas, our friend and brother, Welch, a member of this quarterly conference and a faithful member of the Methodist Church for many years, has been called by death since our last quarterly conference; therefore be it

Resolved, that we record our great loss in the going of brother Welch, who was a friend of the church and the ministry, and a valuable and useful member of the church of this charge.

Resolved, second, that we express to his family our most sincere sympathy in this hour of sorrow and our prayers for spiritual consolation and comfort at the throne of divine grace.

Resolved, further, that we cherish in memory of brother Welch and ourselves to carry forward, as far as possible, the cause and kingdom of Jesus in this part of the moral vineyard in his charge.

Resolved, finally, that these resolutions be adopted by this quarterly conference and entered upon its official records, a copy be given to the bereaved family, that a copy be sent to the New Orleans Christian Advocate with a request that the same be published.

Respectfully submitted,

J. V. FAIRCHILDS,
J. E. BANKSTON,
J. F. WEEKS,

Committee

"No man ever does as much today as he is going to do tomorrow."—Selected.

"When God puts a burden upon a man, He lays His hand underneath."—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk Street, Alexandria, La.

The following is a report of one month's work of our rural deaconess Miss Shiela Nuttall. This work is at Transylvania, which is a Federal Government project and is located only a short distance from Lake Providence in the Monroe District. At the time Miss Nuttall went there, there was no religious organization of any kind in the community. As you know, Miss Nuttall is an employee of the Louisiana Conference, and this work is supported by the missionary women of the State.

This month started in with a double program for the Transylvania church. We had a Vacation Church School just preceding the revival services. Both were well attended. There were 169 enrolled in the school with 93 attending three days or more. The adult class had the largest enrollment, and used *The Radiant Heart*, by J. Harrell, for their text.

Until the meeting we had no organized church here. During the meeting the Transylvania Methodist church was organized with members. A few others have been added to that number.

Because my vacation and the meeting interrupted the cottage prayer meetings, and since cotton picking is keeping people in the fields late, we are going to wait until a little later to start them again.

Before the meeting our church was wired with lights, and so our central prayer meeting has been meeting there for several weeks. Some of our folks have been praying aloud and leading our services lately and have not been accustomed to do it before. We are looking forward to having better and better prayer meetings.

During my vacation two of the ladies in the community have held my story hour for me. Our attendance has held up very well, ranging from 10 to 40. Since school has started and cotton picking is in progress, the attendance has lessened somewhat, but the interest is holding and the children are expected to continue the Story Hour throughout the year.

Our Society of Christian Service has been organized with 24 charter members. The officers seem interested in the work they are to do, and I am hoping that this year will see many things accomplished by this group.

When the Christian Education Institute was held last week in Tallulah there were twelve in attendance from the Transylvania church. It was a very helpful meeting, and was quite proud of the interest manifested by the officers, both of the Church School and the Society of Christian Service, who attended.

Among the community activities in which I have had a part are the following: Transylvania P. T. A., as chairman of the program committee for 1940-1941; Transylvania Community Club, as song leader for their first meeting of the year; Melbourne Community Club, as pianist for the first meeting of the year; Magnolia Demonstration Club, as member of the Fair Booth committee. At both Community Clubs I was asked to talk about a community library which we are hoping to have within a few weeks.

"When school started, I began my Story Hour at school with the first and second grades. The teachers are very fine, and I am trying to fit my plans in with theirs so that there will be a unity to the activity. I think it will prove even more interesting and helpful than the plan I used last year.

"The work is all very challenging and I am very glad indeed to be back."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

To Society Chairman of Spiritual Life Committee:

The Committee on Spiritual Life, of the Woman's Division of Christian Service, has not yet met to formulate the plans under the new set-up. As soon as it does, Mrs. W. M. Alexander, our new Secretary of Spiritual Life, will send the plans to me and I, in turn, will get out a letter to each society. In the meantime let us be much in prayer for "the deepening of the spiritual life" of the church, especially the womanhood of the church.

We are very anxious to have a Spiritual Life Committee in every society. The work of this committee has been enlarged to include the responsibility of devotional Bible study and stewardship. So, it is not only urgent, but very necessary to the ongoing of a full rounded program of work, that this committee be appointed, so that it may start functioning in the very beginning of our new organization. We are appealing to the district secretaries, district spiritual life leaders, and society presidents, for their cooperation in this most important undertaking. Please send name and address to your district secretary and to me.

When I think of the possibilities in the lives of the seven thousand women in the Mississippi Conference Woman's Society of Christian Service, I am overwhelmed. Seven thousand women wholly consecrated to God and the building of His Kingdom! We cannot vision what that would mean.

What is the most urgent need confronting us? It is not the forms of organization, nor which women shall serve as officers, nor even how much money we shall raise. The most urgent need is the deepening of the spiritual life of ourselves and all the members of our church. Jesus said, "Thou shalt love the Lord thy God with all thy heart and soul and mind." He also said, "Seek ye FIRST the Kingdom of God and His righteousness." Therefore there can be no more important thing. Will each one who reads this, pray daily for this thing to happen in her own life and in the lives of our people all over the church.

"The nation is being called to prayer for a revival in America. Sunday, November 17, has been designated as the day for assembling of all religious leaders. In all their services they will be urged to offer prayer to God for the outpouring of the Holy Spirit upon the churches, that a revival of religion may come to all the people. Material for this service may be obtained from the Great Commission Prayer League, 808 North LaSalle Street, Chicago, Illinois."

MRS. E. E. MCKEITHEN,

CONF. Secretary of Spiritual Life.

Meadville, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

To Status of Women Chairmen

One of the new committees provided for in the Woman's Society of Christian Service is the committee on status of women. This work is not new in the conference on council organization, but though some missionary societies did have Status of Women chairmen, the constitution did not call for it as does the constitution for the Woman's Society of Christian Service.

Several inquiries have come to me regarding the work of this committee. The guide states that the committee should study all questions affecting woman's status in the church, the community, the nations, and in other lands, and should recommend lines of activity to the society that will improve woman's status and enable her to serve more effectively.

The entire motive back of the committee should be the desire to serve more fully. It seems to be that the first thing necessary, then, is for the committee to encourage women to serve in places now open to them in church, community and nation. Conference will soon be here. Will the women who are delegates feel obligated to attend? Do the women willingly serve on church boards? Do they express their willingness to serve there? There was a time when women could not vote. Woman's status in national life was improved when she was given a vote. Will all of our church women use this opportunity?

This committee is to study and act upon whatever affects woman's status and it might work with the committee on C. S. R. in the study of conditions of labor for women in our own state. What protection do the women have? What are our marriage laws? We are not to work for and think about improved status of our little group alone, but of womanhood throughout the world.

MRS. E. L. JACKS,

Conf. Chairman, Status of Women.

* * *

Dear President: In our state colleges there are 1,400 Methodist youth whose spiritual welfare is of vital concern to us as missionary women. Local pastors have the tremendous task of serving the regular congregation and trying to provide a program for Methodist college students. The Y's are doing all they can, but that is not enough.

The situation can be relieved by placing trained full-time student secretaries in these schools, whose duties will be to look after the spiritual needs of Methodist young people. Thus church loyalty and interest will be definitely fostered.

Our goal for 1940 is a reserve fund of \$1,000 as a beginning. Each auxiliary is asked to send a gift based on membership: Over 150, \$30; over 100, \$25; over 75, \$20; over 50, \$15; over 25, \$10; under 25, what you can. Send money to Mrs. D. H. Hall, Treasurer, New Albany. Ask others to make extra gifts.

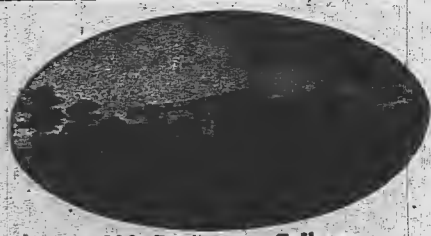
Yours sincerely,

MRS. DAN COMFORT,

Vice-President, Woman's
Missionary Society, North
Mississippi Conference.

Johnson: "What's wrong; you look awfully mad."

Doctor: "I am. Here I have been treating a patient for three years for jaundice and now I find out he's a doctor."—En.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 10, 1940

By Rev. W. C. Newman

THE GOLDEN RULE

Lesson Text: Luke 6:27-38

Golden Text: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Little Jan Failing, six years old, is one of the loveliest and most faithful members of our church and Church School. Her mother tells me that one day while I was telling some story to illustrate the sermon, Joan leaned close to her and whispered: "Mother, is that the truth, or is he just preaching?"

The test of a man's Christian faith is not how vehemently he declares it, nor how willing he is to run the risk of living by its principles. It is all very well to preach about love, but it is another thing altogether to be willing to act upon Christian love every day of one's life.

A New Technique for Fighting Against One's Enemies

It is a sad commentary on this "scientific age" that the genius of our chemists, machinists, and inventors has devised the most wonderful and the most horrible instruments of destruction and warfare the world has ever known. Military procedure has had to be completely revised, and all the old battle tactics discarded because of these modern devices of death. In our present world war the victory may come to the nation which is able to conceive and apply a wholly new method of fighting.

Not only in actual warfare, but in all our competitive human relations we have stubbornly clung on to ancient principles of fighting. "I'll fight for my rights!" How often we have said that, and heard it said! It is fundamental in our social technique. Belligerency is accepted among us as the correct as well as the courageous attitude toward any or all who oppose us.

But where did we get this idea that fighting for our rights is the most glorious and courageous act of mankind? That idea is not the result of centuries of scientific investigation; it is not the summary of the intelligent findings of scholars; it did not come from years of research and study. It came straight out of the heart of the jungle, where tooth and claw are honored above spirit and life. It is the mark of animals, not the revelation of God.

To those of us who have lived in that atmosphere of hating one's enemies, rejoicing at their misfortunes, finding every possible occasion for criticising them, using every opportunity to "get back at them," these words of Jesus are new and strange, though spoken two thousand years ago:

Love your enemies,
Do good to them that hate you.

Our Points of Greatest Sensitiveness

It would be an interesting and profitable undertaking for us to discover just what it is that makes enemies. One of the best spiritual exercises I know is to face honestly up to the question of why we dislike certain people, or count them enemies.

A little practice at that sort of thing persuades me that Jesus covered the whole field in the opening verses of our lesson. Why do we dislike some people? Because there are specific things to which we are keenly sensitive, and these people touch us at those tender spots.

For one thing we hate those who injure our pride—those who curse us, criticize us, outdo us, gossip about us, acquire a higher position than we, receive greater applause or recognition, or show greater ability than we possess, thereby making us feel inferior. This is, perhaps, the greatest temptation to most of us who preach, and the most frequently committed sin. And we cannot really claim to be Christian until we have become willing to live by Christ's words: "Bless them that curse you!"

Secondly, we are quick to resent those who cause us financial loss, who take away our cloke; who borrow and do not repay; who beg from us, or assume that we owe them a living; who interfere with our business through keen competition, or threaten our luxury by demanding fair wages and equal opportunity.

What Do We Want for Ourselves?

Once upon a time I was asked to speak to a large audience of Negroes. A Negro who preceded me on the program shook me to the depths of my soul by saying, "I am determined never to be guilty of racial hatred!" It was the first time I had ever thought of any race being prejudiced against mine. I thought we white people had a monopoly on race prejudice. It humbled me so that when I began to speak I apologized because my children have the chance to go to school, to enter professions, to secure jobs, to enjoy suitable living conditions, to have medical attention and hospitalization which are practically all denied to the children of the people to whom I was speaking. And I said to them: "My children have nothing which I would not want your children to have."

If we are honestly willing to live by Christ's Golden Rule, we can have no other attitude toward other people, other races. And if we are honest with ourselves it becomes plain that most of all the tension between different races, between capital and labor, between rich and poor, between those in large pastorates and those in small comes at this point of not being willing to give others the things we want for ourselves, of claiming special privileges for our own clan, color, or creed, of protesting the orthodoxy of our faith, but refusing to make its principles the rule of our lives.

No amount of teaching will make a bad man good; that is the fruit of redemption alone.—The Voice.

LOUISIANA CONFERENCE COMMITTEE ON CONFERENCE RELATIONS

The Committee on Conference Relations and Ministerial Qualifications of the Louisiana Conference will meet November 1940, at 2 p. m., in the church at Bayou Rouge.

All matters pertaining to Admissions will be handled then. Other matters later.
BRISCOE CARTER, Chairman.

WEST POINT CHURCH PAYING A TWENTY YEAR OLD DEBT

Dear Dr. Duren: The West Point church is doing the impossible, or what was said to be impossible. For more than twenty years there has been a millstone around the neck of the West Point church in the way of a debt. The church has paid the interest. They still have a debt of \$14,300. It was decided that we had paid interest long enough. Scarcely a man in the church thought it could be raised. At least they were willing to give it "a try." Those who were not willing were ashamed to say so.

The campaign began in September. In October the actual raising of money began. We have now in "gilt edge pledged cash" \$14,300. It is being done and will be an accomplished fact. The whole town and the town is rejoicing over "the miracle." We are giving the people who pledge months to pay these pledges. Many are rowing the money and paying cash. The and hard work will accomplish great things.

J. H. HOLDER, Pastor.

West Point, Miss.

REPORT OF EDWARD R. HAUPT, METHODIST CHAPLAIN, ST. PATRICK'S HOSPITAL, LAKE CHARLES

(Continued from page 7)

an attack of appendicitis while serving term in the Parish jail. The patient far from home was a Dutch sailor who had his leg while in port in Lake Charles, and could not return to Holland with his leg. He was left in a strange country not being able to speak the English language. My meager knowledge of German made it possible for me to converse with him.

The authorities at St. Patrick's, a Roman Catholic institution, have been very kind and have extended to me the courtesy. By providing chaplains for the hospitals of the state through the Red Cross, the church is rendering an important service. It is worthy the support of every Methodist in the Conference.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

CHANNING POLLOCK AND THE CHURCH

Channing Pollock, eminent playwright, has a habit of speaking his mind. Recently he wrote an article on "Why I Don't Go to Church." Declaring he believes himself to be deeply religious, Mr. Pollock says the average church and preacher has nothing to give him.

This is understandable. Mr. Pollock is highly sensitive to form, color, harmony and atmosphere. His connection with the stage explains this sensitivity, since in that realm every detail in setting, voice and gesture receives the scrutiny of an expert.

Now, the average church service is not a work of art, the services are seldom conducted by an expert, and the preaching is perhaps better than should be expected, considering the circumstances and conditions in which it is done. Yet to an innumerable host such privileges as are offered by their church are highly esteemed.

Mr. Pollock says that he has heard some preachers who had something for his soul, but he believes that these are as a drop in a bucket. He is probably right. Really great preachers are never numerous, but an estimate of the 232,000 churches in America there are at least 1,000 where Channing Pollock could feed his soul.

There is an urgent need for better church buildings, more worshipful church services, younger and more competent ministers. Nothing is too good for the church. But even so, the church can never compete with the theatre. And to attempt to do so could invite disaster. The purposes of the two institutions differ; their objectives are not the same. The church cannot live to itself; the theatre can, and does.

Given the handicap under which the church functions and the theatre would soon crush it.

Yet the church lives on.

(c) 1940 by Religious News Service.



Mr. Jones

THE REMEDY

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time there was a little Prince whose name was Mark. He was heir to a great kingdom, and it seemed that he would grow up into the kind of ruler everyone adored. But nobody in all the world—not even a prince in a fairy tale—has everything. And, although he was handsome and clever and good, Prince Mark was terribly handicapped by colds. If he had lived nowadays in America, I suppose wise doctors would have examined him to see if his tonsils and his adenoids should come out; but he lived long ago and not in America. So quite other things were tried; and it came to pass that the palace was fairly besieged by people who had something to say about colds. They called colds rheum in those days.

First someone would come and say that the Prince caught his colds because he rode too much in cold weather. Another would declare that he ate too much sugar, or he wore too thin or too thick a cloak. Others said that he rose too early in the morning, or studied too long at night, or did not study enough, or played his games too eagerly, or did not play enough. In short, there was scarcely a subject in all the kingdom who had not at some time or other told somebody, or caused somebody to tell somebody else, who sometimes told the King, just how Prince Mark caught his colds. Everybody knew what was wrong, and everybody knew how it got wrong; but the Prince kept on catching colds.

One day there came to the palace a queer person in country garb—a little old woman. Very odd, indeed, she looked. Her face was tanned by wind and weather; her clothes were neat, but worn, and not of the fashion of the city. She had great difficulty in getting into the palace; and for weeks she tried to get audience of the King. But everybody laughed at her. Still she stayed.

At last, some kind-hearted person around the court took pity on the old woman, and managed to get the King to speak to her. She had something to say about the rheums of the little Prince. The King sighed and looked bored. The woman bowed low before the King, and opened a small box.

"Your Majesty," she said. "I have heard that all the wise and mighty, and many others, have given advice, and have spoken long and loudly, as to how our beloved Prince comes upon his rheums. I live among growing things. I have no wisdom to say how the distemper comes; but I have learned how to remove it."

The King's face grew more kind and light. "Speak on," he said. "You are the first in my kingdom who knows no cause, but has a remedy."

"Here," said the old woman, "is a small box of simples, made from the herbs of field and pasture. If the Prince uses these, he will be relieved of his trouble." And she offered the box to the King, who took it and thanked her. "It shall be tried," he said.

Well, the long and short of it was that the Prince did try it, and was cured of his colds. The little old woman was not made a duchess or anything of that kind. She went back to the country and lived as she had lived before. But Prince Mark often rode to the place where she was; and he learned

nothing of how troubles come, but he learned much of how to cure them.

This story has a moral; and I hope you get it.—Reprinted by special permission of the author and the Christian Leader.

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A spiritual and psychological study of John the Baptist against the deplorable economic, political, and spiritual conditions of his and Jesus' day. A white light thrown upon the entire generation out of which John and Jesus came reveals social and economic forces that have been almost entirely ignored by the conventional writers of New Testament history. \$2

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The books we find in the Bible were written by many hands all the way from Babylon to Rome, over a period of a thousand years. How did they become a part of the Old and New Testaments and clothed with authority and veneration? How came the English translations old and new—are some of the questions answered in this study by a leading biblical authority of our day. \$1.50

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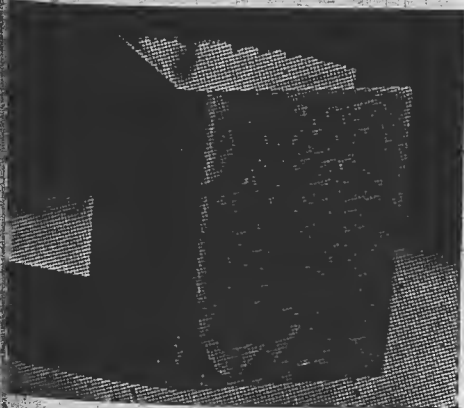
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THE CRUSADERS UNION

Opening with the singing of "Savior Like a Shepherd Lead Us," the October meeting of the Crusaders Union was conducted Oct. 24, at the Bethel Methodist church.

Following the hymn, a prayer of spiritual defense was made by Rev. E. W. Ulmer, of Mount Olive church. Presiding over a very interesting spiritual defense program was Ralph Robinson. Several interesting and inspiring talks were made on this subject.

Concluding the meeting was a business session at which Hobert Brooks, vice-president, became president, filling Dorothy Arrington's unexpired term, and Ralph Robinson was elected vice-president. Plans were also made for the Christmas program of December, at Eminence Methodist church.

After the business meeting delicious punch and cookies were served.

GRACE HELEN ROGERS,
Reporter.

SANDY HOOK CHURCH DEDICATED

On Friday, October 25, according to previous announcement, a representative number of members and visiting friends gathered at 11 a. m., in the very attractive Sandy Hook church for its dedication. The service was opened with a musical prelude, "To a Wild Rose," by McDowell, played by Mrs. Rufus Forbes, who presided at the piano.

Rev. F. M. Casey, the pastor, announced the hymn, "Holy, Holy, Holy," with 24th Psalm read responsively, and followed with singing, "I Love Thy Kingdom Lord."

Rev. W. C. M. Baggett, of Monticello, and a former pastor, read an appropriate scripture, and prayer was offered by Rev. J. B. Shearer, pastor at Silver Creek. A detailed historical sketch was read by Mrs. Rufus Forbes.

The four living charter members present, Mr. and Mrs. Jas. W. Hart and Mr. and Mrs. Jesse Ball, were invited to the chancel. Mr. Charlie Pope, also numbered in this distinctive group, was not privileged to be present, owing to illness. Prayer was offered by Rev. Roy Wolfe, pastor at Prentiss.

The dedicatory sermon was forcefully delivered by Rev. R. H. Clegg, district superintendent of Brookhaven, using scripture from Gen., 28th chapter, 16th to 26th verses, and selective words from Rev., 20th chapter, and at the close of the inspiring message, trustees Messrs. Jas. W. Hart, Jesse Ball and Willie Rankin assembled at the chancel, with Mr. Hart making the church presentation. As a token of remembrance and appreciation, a beautiful robe was presented to Mr. Hart by Rev. Mr. Clegg, from the Community Church School.

Song, "The Church's One Foundation," was sung, and prayer with benediction by Rev. C. E. Downer, of Jackson, brought the impressive services to a close.

Photographs of the church and group were taken, and during the social period a most tempting dinner, served by the ladies of the community, was enjoyed.

Beautiful fall flowers, thoughtfully arranged, added greatly to the occasion.
C. E. DOWNER, Reporter.

PLAQUEMINE METHODIST CHURCH CELEBRATES ITS CENTENNIAL

One hundred years in Plaquemine were recalled last Sunday at the First Methodist church with centennial day ceremonies, at which a number of out-of-town persons were present.

The Rev. George White, who was pastor at Plaquemine for 10 years, was present, and spoke briefly of his memories of the community. He is at present located in Hammond.

The Rev. L. W. Cain, who preaches alternately at several churches—one at Rosedale and one at Lottie, delivered the sermon. He urged the congregation in spite of their glorious history as a church to continue to press forward.

The Rev. William Schuhle gave a brief history of the church. He traced the history of Methodist work back to 1805, when Rev. Elisha Bowman came down the Mississippi River to New Orleans, later making the trip to Plaquemine and out through the back country to Opelousas. History of the early

church years is lacking, the speaker pointed outside of the known fact that a congregation was maintained for some years prior to 1840.

In that year Dr. Charles Clement deeded the lot on Church and Court streets to three leading Protestant denominations to build up a building there the following year. In 1849 a contract was made to add \$1,175 for repairs and improvements. In 1858 the Presbyterians built the church which still stands on Court street at the river.

In 1873 a fire which started in the kitchen spread and destroyed the building of the Protestant churches. The denominations then met in the Presbyterian church.

The Methodist congregation built on the present lot in 1884. The lot had been purchased the previous year from Charles Dickinson.

The review of the church's history and the following pastors served here: O. J. Hulberg, Henry B. Price, Zachary Thompson, Robert J. Hays, Wm. H. Shaw, H. A. Morse, W. J. Ferguson, Avery, Thomas B. White, Samuel E. Jesse Fulton, Fisher Rawson, Philo M. Wyn, H. B. Frazee, John F. DeWitt, W. Smith, J. V. Pointer, J. D. Harper, K. Fontleroy, T. E. Butler, T. S. F. G. Hocutt, H. S. Johns, William W. ly, J. E. Riddle, S. S. Keener, J. B. C. D. Atkinson, L. F. Alford, Elton H. B. Perrett, T. M. Buley, H. B. George White, A. R. Hoffpauir, and the present pastor, William Schuhle.

MER ROUGE, LOUISIANA

Dear Dr. Duren: If you have the time available, I would like to make a report on the year's work on the Mer Rouge charge.

The interior of the parsonage has been refinished. The Mer Rouge church has stalled substantial oak pews, a chancel has been added to the church, a pipe organ installed, and the old windows have been replaced with beautiful stained glass windows. The church auditorium is now a thing of beauty.



CENTRAL METHODIST CHURCH, COLUMBUS

At Collinston, largely a gift from Mr. Wm. Reilly, we have under construction a small church of colonial design. I have not seen better material nor as high class workmanship put into a building. When this building is completed and connected with the present building by a corridor as is planned, the Collinston congregation will be one of the most complete church plants for a rural community, in the South. Thirty-one members have been received to the church, twenty of these on profession of faith and eight of that number were infants. Truly we have had a good year.

W. F. ROBERTS.

JUMPERTOWN METHODIST CHURCH

The 100th anniversary of Jumpertown Methodist church has been celebrated recently. The first organized church was established in 1840, and was located two miles from the present church site. At first the church was called Liberty. The building was made of logs and the seats were very hard and uncomfortable, being made of poplar logs with no backs and no foot boards. The logs were hewn and auger holes bored on the underside, in which to insert the legs for support.

The building was used for union services by both Methodists and Baptists sharing it. Mr. Scally was the Baptist pastor, and S. W. Mask served the Methodists. The union was finally dissolved and the Methodists took over the building.

The community surrounding the church was a settlement of Negroes after the war and so after about twenty-seven years of neglect in this community, the few remaining white members moved out.

In the year 1867, another log building was erected near the first one was erected near the site of the present building. The Liberty church at this time was a part of the Tipton circuit, with Rev. S. W. Mask as pastor. Some of the pastors who served the church was on this circuit were: Tatum, S. W. Mask, H. Freeman and Cathie.

In the year 1878, the Liberty church was removed from the Tipton circuit and included in the Jumpertown mission, which embraced the territory between Hatchie and the Mississippi and Ohio R. R. Rev. S. M. Windham was selected as pastor of the Jumpertown church.

In 1880, a box building was erected where the residence of Henry Michael now stands, across the road from the present building.

In 1882, Jumpertown was consolidated with Tipton and Tipton, and John Stone was the pastor.

Pastors who served from 1878 to 1893 were: S. M. Windham, J. H. Martin, W. M. Stone, John Stone, A. J. Richardson, C. C. Stone, H. Freeman, W. A. White and D. Reynolds.

In the year 1893, Jumpertown became a separate church, and the box building was torn away to secure a location for a school building. The present frame building was erected on the road from the school building. R. C. Jeter was pastor at this time. Those who served the station church as

pastors were: R. C. Jeter, R. F. L. Satterfield, N. A. Whitman, J. M. White, J. R. Caviness, T. G. Adair and J. A. Byron.

For the year 1904, Jumpertown station was made a circuit with Cross Roads and Liberty-Hill, but in 1906 it was changed back to a station, with A. J. Richardson as pastor. Beginning with the year 1907, the following served as pastors: Robert Kemp, W. T. Bazzell, R. F. L. Satterfield, J. M. Orman, A. C. Hargett, A. J. Richardson, S. T. Ledbetter and B. G. Whitehurst, bringing us to the year 1939.

Under the guidance and inspiration of the pastor, B. G. Whitehurst, and the loyalty of the officials, members and citizens of the community, funds were secured and the old church, which was constructed like a fortress and had stood the strain of many years, was given an extensive overhauling and repairs.

Beginning with the year 1940, we are merged into the Methodist union and under the efficient leadership of our pastor and the officials we find ourselves climbing toward greater heights in the kingdom of God.

The following have served as official members of the church and had a great part in the establishment of this church: M. N. Hunt, Sam P. Nabors, A. J. Windham, J. W. Nicholls, D. H. Jumper, J. T. Jumper, M. L. Michael, G. A. Jumper, H. R. Green, James Crofford, D. Jumper, W. G. Smart, David Yates, John Nicholls, Kie Hunt, J. B. Moore, S. F. Windham, Thomas English, John W. Green, W. A. Jumper, T. Z. Felker, Milton English, G. A. English, Mrs. C. A. Crofford and Mary English.

There were many others who were members and officials and some who were not members that had a great part in the establishment and direction of the church.

We wish to express our deepest appreciation and gratitude for people who love their church, their community, and first of all their God.

May God richly bless you as you go on your way.

MARY ENGLISH.

WELCOME

For Soldiers at Church

Hattiesburg citizens and Camp Shelby officers and soldiers are "closer friends" today, following an official welcome and reception last night at the Court Street Methodist church.

Major General R. S. Beightler, Sr., commanding general of the 37th division, his staff and enlisted men were the honor guests. The 145th Infantry band, directed by Warrant Officer William R. Trembath, assisted by the church choir directed by Frank Earl Marsh, Jr., gave the musical portion of the program.

The Rev. James W. Stells, pastor, presided. Lieutenant Colonel James N. King, one of the divisional chaplains, offered the opening prayer.

Major W. E. Holcomb, newly appointed public relations officer for the Mississippi Selective Board, extended greetings to the soldiers in behalf of Governor Paul B. Johnson, who is resting at Hot Springs, Ark.

Welcome

Congressman William Colmer welcomed the troops to Mississippi.

General Beightler, in a brief talk, said: "I can frankly say that we are happy to be sent to a community where we have been received with such hospitality a trait famous in the Southland, and I think if you

will tolerate us long enough you will find a change from our semi-Yankee talk to your slurred-R brogue of the South. We hope you will like us as much in time as we have appreciated our initial reception and impression of you all.

"Our objective is to weld from the elements of American democracy a disciplined, seasoned, fighting force capable of defending the nation. We hope to accomplish this by a spirit of mutual respect and cooperation."

Morale

"First of importance in this understanding will be the development of high morale and the building of a sound discipline, based on wise leadership and mutual cooperation throughout all ranks, for this will procure a cheerful and understanding subordination of the individual for the good of the team," he said.

"We hope to mold the men chosen through the selective service system into a unified army, prepared to accept cheerfully the rigors of long hours of training, the fatigue of marches and the discomforts and hardships of service in the field," he said.

"The time is here when a deeper patriotism, a better citizenship is needed. We find ourselves today thrust into an international situation where other nations, equally proud and powerful in their own relative positions in world affairs—first have been honeycombed—then submerged by destructive forces."

"Decay has beset them from within. Such attacks can be dealt with. Isms will not be permitted at Camp Shelby. In your own community you can eliminate this menace, if it exists, by being more conscientious citizens."—Hattiesburg American.

WOOD JUNIOR COLLEGE

Beginning with the question, "What is man?" Dr. R. Malcolm Guess, Dean of Students, University of Mississippi, gave the dedicatory address for Wood Junior College's new Jane H. Freeman Gymnasium on Sunday afternoon, Oct. 27, before a packed house. Dr. Guess copiously discussed man, his place in and relation to the world as his destiny affects the state, the church and the schools.

"The purpose of life," stated Dr. Guess, "is to share in the building of an entire community where all members will render reverence to God and live in harmonious relationship with one another." He named the school as being one of the five major institutions which society has brought into existence and which ought to be kept.

"A college," further stated Dr. Guess, "ought to enable all its students to place themselves in the world, to participate fully in life, and to make a real contribution to life. What we want in our nation we must put in our schools."

Dr. Guess asserted that one of the chief sins of the college student of today is that of having the attitude of being willing to be just an average student when he could be so much more. He further asserted that keeping the campus negatively wholesome is accepted as good educational practices.

One of the weak points in the college program according to Dr. Guess is that of not providing for the young men and women social experiences where they can exercise their talents for their own growth and development. Dr. Guess presented a social life that would give wholesome experiences to the young men and women which would make for unity and growth and would not make for antagonism.

Dr. Guess stated that in dedicating this building for health and recreation, the pur-

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announce the publication of a new, dynamic and original Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Chormasters who read the original manuscript are most enthusiastic about it. Easy to produce. Single copies

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pose should be to provide expression and control of personality in physical activities that would result in the individual living at the highest possible level.

In closing Dr. Guess read President Seay's message in the 1940 "Pine Torch," the college annual. The President's message is taken from Psalm 24:1-5.

The musical part of the program included an organ prelude by Mr. Brooks Haynes and Miss Mary Pierce and a vocal solo, "I Love Life," by Miss Pierce.

President Seay expressed his thanks to the college presidents for sending representatives, and to the alumni and friends for their presence. He read a message of congratulation which he received from Mrs. Jane H. Freeman, National Treasurer of the Woman's Missionary Society, and for whom the gymnasium is named.

The dedication program was continued at the gymnasium. Mrs. John M. Privette presented an interesting pantomime, "Seekers." Dean George S. Boase gave a tribute to the benefactors of the institution. The Bureau Secretary, Mrs. H. S. Osborn, briefly enumerated the many improvements and great progress which has been made at Wood during the past year. Offering a lovely tribute to President Seay for the great work which he is doing, she presented him with the keys to the building. With a few gracious words of acceptance President Seay received the keys. The benediction and Seven-fold Amen was given by the college choir.

Following the program at the gymnasium, Mrs. S. B. Wager, Miss Ethelyn Hester and Mrs. George S. Boase served tea to the guests and student body in the living room of Miller Hall.

BURWELL POPE FULLILOVE

Burwell Pope Fullilove was born in Dalton county, Georgia, on April 4, 1856. His parents moved to Attala county, Mississippi, in the fall of 1860. He was converted in Attala county at the age of ten years, and joined the Methodist Episcopal Church, South, at the age of fourteen years. He was licensed to preach in 1878, and remained in the local ranks until 1885. He was ordained local deacon at Kosciusko that year by Bishop Hargrove. He served the Ebenezer circuit as supply in 1886, and was admitted into the Annual Conference on trial at the end of that year at West Point.

He was married to Miss Eliza Jane McWhorter, near Kosciusko, on December 7, 1880. To them were born four daughters and one son. The son died in infancy. The daughters are Mrs. Alma Richardson, Blue Mountain, Miss.; Mrs. Lillie Jamieson, New Albany, Miss.; Mrs. Katie M. Hudson, Rienzi, Miss.; and Mrs. Beatrice Roebki, Rienzi, Miss. There are nine grandchildren and seven great grandchildren.

No parents were ever blessed with four finer daughters than these, all of them true to their own families and faithful and effective members of the Methodist Church in the communities in which they live.

Before any of their children were born, Bro. and Sister Fullilove took a small boy, J. A. Vaviness, to rear. He now lives in Itawamba county.

Bro. Fullilove served the following charges:

Starkville Circuit, 1887-88; Chapel Hill Circuit, 1889-91 (he was ordained an elder by Bishop Galloway at Grenada in 1890); Atlanta Circuit, 1892-93; Mashulaville Circuit, 1894-96; Corinth Circuit, 1897-98; Kosciusko Circuit, 1899; Ripley Circuit, 1900-03; New Albany Circuit, 1904-06; Potts Camp Circuit, 1907-08; Abbeville Circuit, 1909-10;

Booneville Circuit, 1911-13; Rienzi Circuit, 1914-16; Chalybeate Circuit, 1917-18; Corinth, South Side, 1919-1921; Golden Circuit, 1922.

At the end of that year he was granted the superannuate relation. He purchased a home at Corinth and lived there for some years, and then exchanged it for a home at Rienzi, where he lived the remainder of his life.

Bro. Fullilove's first wife, the mother of all his children and a truly great woman, died at Rienzi while he was pastor there, on December 19, 1915.

He served under the following presiding elders: R. P. Mitchell, R. G. Porter, W. T. J. Sullivan, T. Y. Ramsey, Sr., J. W. Price, R. A. Burroughs, T. Y. Ramsey, Jr., H. C. Moorhead, T. C. Weir, W. M. Young, J. H. Mitchell, T. H. Dorsey, W. W. Mitchell, J. E. Cunningham, J. B. Randolph, E. H. Cunningham, J. W. Honnoll and J. H. Felts.

Bro. Fullilove was a good preacher and a faithful and successful pastor. He loved everybody and in turn was loved by all. He was truly an apostle of love, "A good man full of the Holy Ghost." In the Love-feast at every Annual Conference he testified to his love for God and his brethren, closing his remarks with these words, "Brethren, if I should not meet you again, you will know where to find me." We are all sure of his safe arrival in the home which God has provided for His faithful children.

On November 27, 1917, Bro. Fullilove was married to his second wife, Mrs. Eliza Bennett Ramer of Ramer, Tennessee, who passed away January 17, 1930.

On October 5, 1931, he was married to his third wife, Mrs. Amanda Burch McCarty, of Plantersville, Miss., who survives him living in their home at Rienzi, Miss.

The last three years of Bro. Fullilove's life were spent quietly due to a heart ailment, but most of the time he was able to attend all the services of the church.

On Monday afternoon, May 20, 1940, after having been confined to his bed for three weeks he passed away at the age of eighty-four years one month and sixteen days. Due to the fact that the Methodist church at Rienzi had been destroyed by fire, the funeral service was held in the Baptist church, conducted by his pastor, Rev. W. R. Goudelock, assisted by Revs. E. M. Sharpe, T. J. Hopper and J. T. Gullett. He was laid to rest in the Rienzi cemetery by the side of his first wife.

We shall hope to meet him again on the other shore.

T. H. DORSEY.

THE BROTHERHOOD

The North Mississippi Conference Brotherhood is closing its second year under the new plan. The old plan worked well for many years, but had become burdensome to carry and paid but a very small amount to beneficiaries.

Under the new plan each member pays a stated amount of \$10.25 a year. The beneficiaries under this plan have received nearly \$500 each. If every man in the Conference had been a member each beneficiary would have received \$500, and there would be in the reserve fund \$570 for future emergencies. The new plan has justified all that was claimed for it.

We urge every member of the Conference to become a member, not only for their own dependents, but for the sake of the many superannuates and the men on small salaries who do not feel able to carry insurance, and for those who cannot get insurance. It is what its name signifies, a

Brotherhood. Fifty-nine preachers at the Conference do not take any part.

J. H. HOLDER
Secretary-Treasurer

WISE OR OTHERWISE

By Rev. James H. Felts

When a Preacher Goes to Conference

He expects good food and plenty, nor is he disappointed.

He puts on his best "bib and tuck" for the inspection of the bishop and interested persons.

He is as humble and solemn as a cock after a successful fight.

He greets his ordinary friends with assurance, but puts on a few airs when he greets dignitaries and appointing officers.

He gives his report all the truth he allows, then a few extra touches for the benefit of casual observers.

He dusts off the old jokes, gives a hypodermic injection of spizzering, laughs more heartily than his hearers tell them.

He is more interested in the "chance" of his own appointment, but his appointment is NECESSARY to the cause.

If he is in the upper salary bracket, he gives all to understand that he is worth twenty-four hundred dollar preacher, frequently others agree with him.

If he is a district superintendent, he is lighted with the six-year idea.

If the laymen of his charge are viewing the bishop privately he is an interested observer.

He is indifferent to salary and expects "to be taken care of."

He is confessedly willing to go anywhere but demands RECOGNITION.

He wants to see the hard work of care of if it takes every man in the conference, except himself, to do it.

BUT HE CAN SMILE EVEN WHEN HE CAN HEAR THE BLOOD DROPPING FROM HIS OWN HEART.

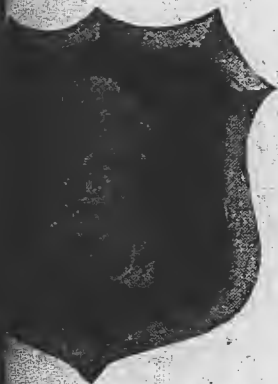
And, all in all, there is no finer, saner, more dependable set of men in the church.

The Sunday school folks in the towns of North Carolina declare that the following incident occurred in one of the Bible classes east of Raleigh. While Greensboro people declare that it came from Arkansas. However that may be, here is the story: It was Sunday morning and a men's class. "Will you tell me, member to the teacher, 'how far is it from miles Dan is from Beersheba?' I have heard the familiar phrase, 'from Beersheba,' but I have never heard it from distance." Before the answer could be given another member arose in the big room and inquired: "Do I understand that Dan and Beersheba are the same places?" "Yes." "That is one of the ways thought they were husband and wife like Sodom and Gomorrah."—North Carolina Christian Advocate.

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CHRISTIAN ADVOCATE



no opportunity of declar-
ing men that the Methodists
people in all the world,
it is their full determina-
to continue."—John Wes-
ley to Ezekiel Cooper, Feb.

LIVING CHURCH

they who, in a sorrowful time,
of this bond of commun-
Saints of old and with the
Church! O wise and dutiful, who,
world has robbed them of so
more account on what re-
have not lost all, while we
dwelling places of our forefath-
we can repair those which are
and build upon the old
and propagate them upon new
are they who, when they en-
their holy limits, enter in heart
of heaven.

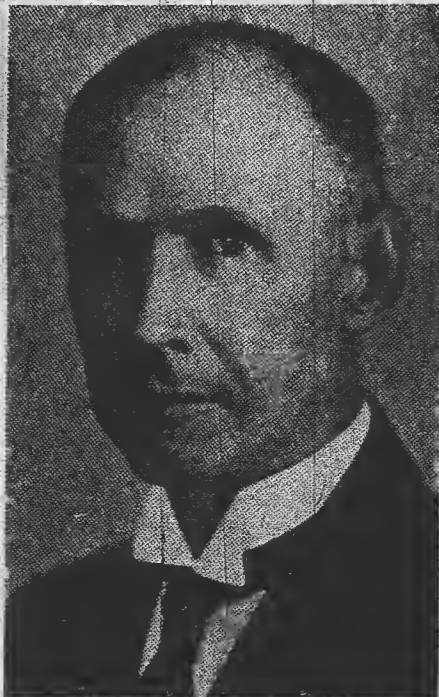
—John Henry Newman.

PRAYER-ROOM TODAY

my God, for the sin by
I have made heavier Thy
pain and sorrow. Forgive me
and hard and bitter thoughts
been part of Thy heartbreak.
now to open my heart afresh.
patient love may come in and
all that now opposes it into its
weakness. Wilt Thou from this
live and love within me that
lovelessness has shared in the
my love may have some share
in it. Amen.



BISHOP
A. FRANK SMITH
Presiding
LOUISIANA CONFERENCE



BISHOP
HOYT M. DOBBS
Presiding
MISSISSIPPI CONFERENCE



WALLET OF THE WEEK



THE ANNUAL SHOE CONSUMPTION in America is said to be four hundred million pairs, or an average of three pairs per person. The money value of this enormous quantity of shoes is estimated at a billion dollars. Americans are said to be the best shoe people in the world, measured by their supply of shoes. It is likely that at least half of the shoe consumption is luxury, and it is also highly probable that the consumption of women's shoes is proportionately greater than that of men.

* * *

CHRISTOPHER KILMER, son of Joyce Kilmer, author of the famous poem, "Trees," has enlisted as a private in the 165th Infantry Regiment of New York. This is the same regiment as the 69th, which his father joined shortly after Christopher Kilmer was born. The father went with the "fighting 69th" to France in 1917, where he was killed in action. His poem made him famous and is often quoted by those who are esteemed to be competent literary critics.

* * *

THE EIGHTEENTH AMENDMENT, ostensibly repealed "to get rid of bootlegging" and the saloon, believe it or not, recently met an embarrassing situation. Federal agents found the largest illicit still in the history of the government. With a saloon for every seventy-one families in the nation, two saloons for every church in the land, five saloons for every three public schools, and three dollars spent for liquor to every two dollars spent for education, the bootlegger is still a problem to be reckoned with.

* * *

THE FARM EQUIPMENT INSTITUTE reports the current sales of farm machinery as from twenty to twenty-five per cent greater than a year ago. It is estimated that the sales may reach the peak year, 1937. Tractors now in use in the United States have displaced ten millions of horses and mules and by 1950 it is believed that they will have displaced a million and a half more. The army mule has been largely superseded by the tractor and the motored truck, and a dray drawn by horses or mules is almost as rare a sight as the old-fashioned horse and buggy.

* * *

THE BIBLE PROTESTANT CHURCH is the name of a recently organized denomination which an exchange says is "presumably" constituted largely of the ministers of the Eastern Conference of the Methodist Protestant Church in New Jersey, who withdrew from the Methodist Church at Atlantic City. It is said that some of those who walked out had been given their churches as independent organizations. We cannot comment on the new Church since we know scarcely more than the fact of the organization. The one thing which we cannot understand is how it was possible for churches to be given away without jeopardizing the legal status of United Methodism.

THE SPANISH GOVERNMENT is reported to have confiscated one hundred and ten thousand copies of the Bible which had been sent to Spain by the British and Foreign Bible Society. The lot included versions in the Castilian and other languages. The reason for the seizure of the Bibles by the government is not clear, but it is said that they are to be converted into cellulose, one of the materials most lacking in Spain. This is the first instance of the kind in sixty-two years of labor in the country by the Society.

* * *

THE ASSYRIAN PATRIARCH, His Beatitude, Eshlimar Shimun, is the first Patriarch of that church to visit the United States. He is the one hundred and nineteenth Patriarch of Assyria. It might be difficult to establish the truth of the claim, but it is said that the church was founded by the Apostle Thomas. The church is credited with a great missionary record, and seventy thousand members in this country. The Report of the Census Bureau does not seem to report it separately in the religious census.

* * *

THE ORTHODOX EASTERN CHURCH has decided to abandon the old Julian calendar and to substitute the Gregorian calendar which is in use by Western Christendom. The purpose of the change is said to be that the celebration of Easter might fall on the same day as is observed throughout the West, not from eleven to thirteen days later as is now the case. Whatever else may be the effect of the change it will at least make the calendar consistent and remove some elements of confusion which have existed in the past.

* * *

PLYMOUTH CONGREGATIONAL CHURCH, Brooklyn, New York, was made famous by Henry Ward Beecher. Beecher was probably first among the pulpit orators of his day. Since his death in 1887, the church has had three pastors, Lyman Abbott, Newell Dwight Hillis and Stanley Durkee, who resigned recently on account of ill age, seventy-four years. He came to that famous pulpit from the presidency of Howard University in Washington, in 1926. The original Beecher congregation merged with the Church of the Pilgrims in 1934.

* * *

THE CAUSE OF CANCER is a subject which has engaged some of the best minds in medicine for many years. Although no one has discovered the cause, and no biologist knows positively whether it is caused by a germ, a virus, and despite the failure to isolate the cause, there has been steady progress in cancer cures since 1900. At that time twenty thousand cancer cures were reported annually, approximately thirty thousand cures were reported in 1937, and in 1940 thirty-six thousand and seven hundred cures have been reported. And best of all, the American College of Surgeons and researchers believe they are nearer to the solution of the mystery.

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L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

DR. A. C. MILLAR DIES

On the death of Dr. A. C. Millar at Little Rock, Arkansas, on last Saturday, the Methodist Church has lost a noble soul. He was a Christian soldier in the best sense of that term. He was an educational pioneer in this state, where he gave twenty years to college organization and administration. He was a militant and fearless leader in the cause of Temperance and Prohibition. He was a member of the Judicial Council of the Methodist Episcopal Church, South, from the organization of that church court, and was an alternate member of the Judicial Council of The Methodist Church after union was consummated. He was elected editor of *The Arkansas Methodist* in 1904, and was the oldest Methodist editor in service. At the time of his death he was seventy-nine years of age. By birth he was a Pennsylvanian, by residence a Southerner, but in spirit he belonged to the world. His achievement of fame was not due to scintillating words, nor was it the result of organized effort for that purpose, but it was earned by hard work and unflinching devotion to the great interests of his church and state. His widow, two sons and a daughter survive him. A worthy landmark of Christian progress has disappeared from our horizon and a great spirit has been transferred to the celestial home of redeemed souls.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

(Editorial Correspondence)

The Conference convened in First Church, Columbus, at 7:30 p. m., on Wednesday, Nov. 6, with Bishop Hoyt Dobbs presiding. The Bishop conducted the devotional service, using the clause from the ninetieth Psalm, "From everlasting to everlasting." Rev. R. G. Lord came to the desk and called the Conference to order, after which he was elected secretary.

The first matter was an address of welcome by the pastor of First Church, Rev. J. D. Wroten, to which Bishop Dobbs, on behalf of the Conference, made felicitous response. Mr. V. B. Imes, editor of the *Columbus Dispatch*, on behalf of the Mayor and the city of Columbus, brought greetings and the assurance of wholehearted cordiality on the part of the city, to which the Bishop responded.

The next item of business was the passage of character, which was done by districts through the answer of the district Superintendents. On behalf of the Cabinet, Rev. J. Golding read the recommendation on "Standing Rules," which was adopted. Bro. Golding delivered a message to the Conference from Rev. M. A. Burns, whose

illness, continuing since last February, keeps him from the Conference and has kept him from his work for the greater part of the year.

The secretary of the Cabinet then read the nominations for Boards, Committees and Commissions, which were approved. Following this action, the retired ministers were called to the bar of the Conference and were presented to the Conference in brief but tender and affectionate words, by the Bishop. The Conference then adjourned to meet at 9 o'clock Thursday morning, at which time the Sacrament of the Lord's Supper will be celebrated.

Thursday Morning

The morning session opened with the administration of the Sacrament, following which the routine business incidental to completing the organization was transacted. The District Superintendents made report of the work throughout the districts. The report of the Conference Treasurer will show a decided upswing in benevolence collections, and the deficit over the collections of the previous year will not be so great as was indicated a few weeks ago.

Among the interests represented at the morning session was the Memorial Mercy Home of New Orleans, by Rev. J. G. Snelling, the superintendent. Dr. Henry Heddon addressed the Conference on the subject of the Methodist Hospital in Memphis, and was followed in a brief address by the superintendent of nurses. These addresses were followed by the adoption of report No. 1, of the Board of Hospitals and Homes.

Next came the representation of the Conference organ. A paper was introduced by the Cabinet which gave ringing endorsement to the *New Orleans Christian Advocate*. Bishop Dobbs then addressed the Conference on the paper before the Conference and was followed by Rev. J. H. Felts. Then the editor was introduced and he, at the invitation of the Bishop, spoke on the subject of the church press and the Conference organ in particular.

Next the educational interests were taken up. Dr. Gilbert T. Rowe spoke, representing the general educational interests and especially reporting for Duke University. Dr. H. H. Harris represented Emory University and Candler School of Theology. Dr. M. L. Smith, president of Millsaps College, made a brief address touching the work at that institution.

Rev. J. M. Bradley addressed the Conference, touching the report made by his committee appointed at the previous session of the Conference. The report made an interpretation of "necessitous" cases and made recommendations touching the same. The report was adopted. Announcements were made and the Conference adjourned.

Friday

The Conference convened at the appointed hour on Friday and Bishop Dobbs conducted the devotional service. After the approval of the journal and other preliminary matters, Dr. and Mrs. W. B. Lewis, missionaries in the Belgian Congo, were introduced and addressed the Conference. Mr. J. H. Johnson, Treasurer of the Conference, made a preliminary report.

Some time was given to the answering of minute questions. Rev. S. M. Butts, who located a few years ago to do evangelistic work, was re-admitted. In answer to the question, Who are superannuated?, E. P. Craddock, Jasper Webber, W. C. Jeter, B. F. Hammond and J. E. Lawhon were added to the list of those already having the relation.

Bishop John H. Moore, of the Colored Methodist Episcopal Church, was introduced and spoke in behalf of the educational work of his Church. An offering of something more than eighty dollars was made for the support of the Industrial College at Holly Springs.

The special order of the day having arrived, Mr. J. D. Houston and Dr. E. D. Bancroft spoke in behalf of the Lay Activities program of the Church. Before the conclusion of the consideration of that special interest, the hour of adjournment arrived and the discussion was continued at a session ordered for 2:45 p. m. in the afternoon. At the afternoon session other minute business was transacted.

At the evening hour, the missionary interest was considered and the a capella choir of Wood Junior College, located at Mathiston, furnished the music. Both the speakers and the choir were heard with delight and approval.

Among matters of personal interest on Friday, were the sending of messages of sympathy to Rev. W. W. Milligan, of Duncan and Alligator charge, whose wife was reported to be desperately ill, and Rev. E. M. Allen, of Potts Camp charge, who was kept from the session of the Conference on account of being ill himself.

At the end of the day payments on the apportionments for Retired ministers and Benevolences, as reported by the Treasurer, brought a heartening note to the Conference. Indications were that the total collected would be well in advance of collections for any recent year. Of the sum of approximately sixty thousand dollars reported, fourteen thousand dollars was on the apportionment for retired ministers, and that was sufficient to make a \$12 per service year for superannuates possible.

Saturday

Following the routine of opening the session on Saturday morning, the Conference proceeded to business. Among other things, the ordination of deacons was attended to. Other routine and incidental matters were transacted.

Two items of the Report of the Commission on World Service and Finance enlivened the session of the morning to such an extent as to necessitate postponement of adjournment until the report could be disposed of.

It appears that there had been some irregularity in the use of money collected for Benevolences for the payment of the apportionment for retired ministers. This resulted in hurt to the missionary interest of the Conference and caused an effort to try to secure a reduction in the apportionment for retired ministers. After prolonged and animated debate, the apportionment remains as it was, seven per cent. It is certainly to be hoped that

hereafter no charge will transfer any money collected for Benevolences to the Ministerial Support column.
(Continued on page 12)

Editorial Miscellany

By Dr. H. T. Carley

GOING TO CONFERENCE

Going to Conference is not what it used to be. In olden days it was an epochal event; now, it is just an event. Conference is not any less important now than it was then, but it has lost something of its tenseness, air of expectancy, and its sense of impending—well, that is as good as any other word. The preachers and the comparatively few lay delegates in attendance were under a considerable strain—some because they didn't know what was going to happen, and some because they knew. What actually did happen was seldom as bad as it seemed; sometimes it was worse.

In those days, the two or three weeks immediately preceding Conference were just about as tense and thrilling as the session itself. The preachers were feverishly trying to finish up the Conference collections—"Benevolence" is a later term—and the stewards, enjoying their normal temperature, were rounding up the preacher's salary. The "hide-and-tallow" meeting was a usual accompaniment of those closing days. Happily, that momentary gathering is so infrequently necessary now that the younger generation of Methodists is not even acquainted with the term.

The preacher's personal preparation for the Conference involved plenty of planning and careful consideration of the possibilities of getting a new suit, new clothes, a new hat, and a new pair of shoes. If it was finally decided that the purchases could be made, many of the admiring glances and comments of the family as the preacher arrayed himself in his new outfit. Except for the extra-opulent, an extra suit for Conference was unnecessary as it was unusual. Now and then a creative people gave the preacher a "Conference suit"—happening worthy of mention in the Conference and possibly of comment on the Conference. Sometimes additional gift of a valise (suitcase and carrying bag are strictly modern) was invariably the result of a witticism, "So I'm all ready to move."

In those earlier Conferences the Bishop was regarded as almost a super-man. His first appearance on the Conference floor was a serious, almost solemn, thing. In hushed tones the comment was, "There's the Bishop." He walked down the aisle with stately dignity, giving a faint smile of recognition to the comparatively few members with whom he had a personal acquaintance. To call a Bishop by his first name in those days was little short of sacrilege. Maybe it was better so. When the Bishop raised his gavel and said, "Let the Conference begin," one of the most significant gatherings in American history was under way.

Times have changed and customs have changed, but the essence is left, and the Annual Conference is still the climax of the Methodist year.

We'll be seeing you—and may your record be as good as your thing in full, Bishop."

OM E. STANLEY JONES, A REMARKABLE LETTER

On Tour, Nat'l Christian Mission,
October 31, 1940.

Dear Friend:

I have skipped one quarterly letter for you. I apologize, but you will understand the reason, I am sure. I sailed from India about the time the letter was due to you and since then I have been on the move—sometimes on the fly, always on the go. My very coming from India to America was interesting—more than interesting—it was very, very sacred.

I thought I should not leave India at this time of crisis in the East to take the National Christian Mission in America, but the INNER VOICE assured me I would come, and then added, "I'll get you safely and on time." I wondered at this "safely and on time," for I did not see any particular reason for it. I had my passage booked by the Air France from Calcutta to Hong Kong, and from there by an American steamer to San Francisco, but I began to see the reason. France collapsed and with it the Air France Line. I had planned to go by way of Italy on an Italian Line, but Italy entered the war and I went by the board. Then a reservation on a Japanese liner, but when Italy got into the war that also collapsed. I tried to get a steamer to Hong Kong, and from there the Clipper across the Pacific, but this was impossible. Two days before I left I hadn't a thing in sight. Then came a wire saying a boat of the American Overseas Line was sailing from Bombay to New York, via the Cape of Good Hope, Africa, but it would take forty days. Forty days would put me in New York late in the opening of the Saugatuck, Mich., and the VOICE had said, "On time!" Still it was the only thing open and I took it. In Capetown, South Africa, we were held up for three days as the South African Government wanted to seize Italian arms and we had on board. Finally they let us go but we were behind schedule. The ship was ordered to stop at Trinidad to take on coal and fresh water, but that would take an extra day because it was off the direct route to New York. But in looking up the map I saw that the Clipper planes to and

from South America went through Trinidad. Dr. Bader, in answer to my cable, told me to get off and take the plane to Miami, Fla. I did so, leaving Trinidad at 5 a. m., stopping at Puerto Rico, Dominican Republic, Haiti and Cuba and got into Miami at 5:50 p. m., having spanned the whole Caribbean in twelve hours, a distance of two thousand miles. I went direct to Chicago, and then was being driven to Saugatuck by car when suddenly as we were going along at sixty, the hydraulic brakes went off. We careened across that road, just missed the ditch and drew up just this side of disaster. We were within twenty miles of Saugatuck—and this! The brakes had to be fixed; so we went back to a town and the garage man worked hard for three hours. The deadline for getting there on time was approaching when he said, "I've got it." We jumped into the car and got into the Saugatuck grounds just as the bell was ringing for the opening of the Ashram. I got there "safely and on time!" Fourteen thousand miles of miracle! The VOICE did not let me down. Across the years it has never let me down.

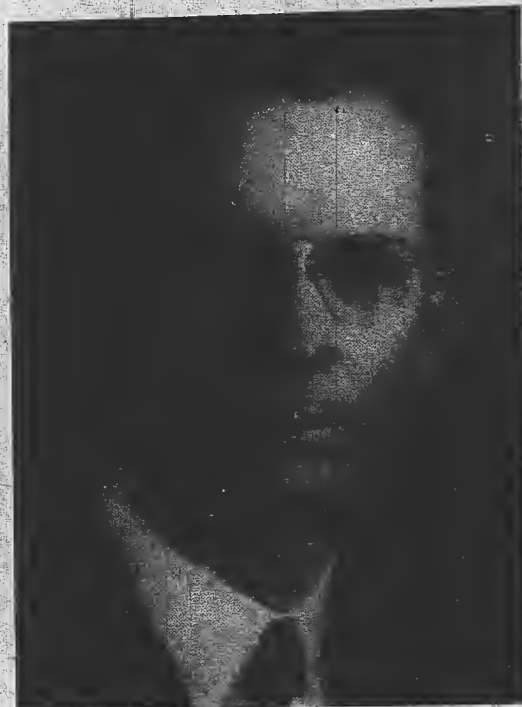
The two Ashrams at Saugatuck, Mich., and Blue Ridge, N. C., went beyond our expectations. We struck a technique of personal and corporate disciplined spiritual quest which will remain as a permanent thing in American life. There are movements on foot to make them permanent.

I went to Ocean Grove, N. J., for the Camp and spoke to great crowds. Then to Clifton Springs Sanitarium, Clifton Springs, N. Y., for two and a half weeks to finish up my new book, "Is the Kingdom of God Realism?" which will be published Nov. 29, by the Abingdon-Cokesbury Press, 150 Fifth Ave., N. Y. Also to get into physical shape for this hard grind of twenty-two weeks in the National Christian Mission.

We are now in the fifth of the twenty-two cities. We have been at Kansas City, Denver, Minneapolis, Oklahoma City and now here in Houston. This National Christian Mission is going far deeper than the former National Preaching Mission. I do not know if it is that the soul of the country has been plowed up by world events, or whether we have learned better how to do it, or both, but certainly this is a far greater mission than the other. It is better organized to meet all classes: organized labor, the city and

state officials, the Service Clubs, the Women's Clubs, the policemen, the school teachers, the high schools and colleges, Chambers of Commerce, the masses, etc.

I have never seen such response. It is getting to be the commonplace thing to have three and four thousand in a mass meeting



REV. J. RICHARD SPANN, Pastor

to stay for personal surrender to Christ and to take the steps in finding Him. That couldn't have happened four years ago. Then in the schools and colleges the same thing is happening. Recently at one State Teachers' College when I dismissed the audience of a thousand, asking only those to stay who wanted to take the steps in personal finding of Christ, there were nine hundred of the thousand students who stayed and many of the professors. It was breath-taking. Then in a denominational college, not a dozen students left when we asked those who wanted to go to leave, the rest remaining for definite committal to Christ. I had five hundred of the State officials in one place and challenged them to make the Government service function in a Christian way. They are forming a group within the Government to wait on God and get counsel of each other to find what next steps they can take in making the Government Christian.

And thus it goes. I cannot tell you all. That will have to wait until a later letter.

Mrs. Jones and the daughter, Eunice, are in India, where I hope to return in April. Eunice was married to Rev. J. Kenneth Mathews, an American missionary who is working in Bombay. A lovely pair!

The work goes on in India. Do hold that work in your thought and prayer. As I help you in your task here I feel I am, in a way, neglecting my work there. The only consolation is that some of you are holding up that work in thought and prayer and financial backing. That gives me comfort. Thank you!

With my gratitude and with a request that you hold me in prayer for the difficult days ahead, I am

Yours in Him,

E. STANLEY JONES.



FIRST METHODIST CHURCH IN BATON ROUGE, WHERE THE LOUISIANA CONFERENCE IS IN SESSION

The tallest man in the world is a native of Alexandria, Egypt. His name is Saad Ghazi, and he is twenty-six years of age. His height is nine feet four and one-fifth inches, and he is still growing.—Selected.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ONE LORD

By Russell Henry Stafford

(Hear, O Israel: the Lord our God is one Lord.—Deuteronomy 6:4.)

To the people of Israel and the people of Christendom alike, this great phrase rings out of the far past as a watchword, a challenge, an invitation and an assurance. It has been often interpreted as an assertion of monotheism, that is, that there is only one God in the universe. That is indeed implied in it. For the Book of Deuteronomy was written probably about the middle of the seventh century before Christ, a hundred years after Amos had startled and stirred his countrymen of both Hebrew kingdoms into the defined awareness that the Lord, their God, was no mere God of their tribes, with other gods for other races, but the God of world-wide justice, governing all mankind.

Yet the mere statement of monotheism is by no means the point of this proclamation. For Hebrew scholars tell us that a better translation than the one to which we are accustomed would be "The Lord is our God, the Lord only." In other words, "We have pledged our faith and loyalty to the Lord, and He only is to be granted supremacy in all our thought and action."

Now that carries us over out of the realm of theory into the realm of moral choice. Philosophy may be merely intellectual; but religion is always moral. It is directed to what we will do and make within the area of personal freedom. And when we are reminded that "The Lord is our God, the Lord only," it is laid upon our consciences that we shall stand by the Lord whom we have chosen to serve, as the sole fundamental principle of all reality which we will under any circumstances recognize.

Such a charge must come home, not only to all members of churches and synagogues, but also to all who in a more general way acknowledge themselves to be sharers in the Hebrew-Christian tradition as to the source and meaning of life. We say that there is but one God—namely, the Lord—the divine nature as it has been described by the prophets and by Jesus. But do we mean what we say? Not unless we are acting upon it. Not unless we are remembering every day in every situation that God is real and we belong to Him—not a God about whom we can know nothing, not a God whose so-called justice is vengeful retribution, but the God of holy and redeeming love and of such power and wisdom that, though His cause receive at the hands of

man on earth, many setbacks, yet in the end it shall surely prevail in righteousness and mercy for all His children in all their affairs.

Here, at the heart of religion, is no exercise in reasoning to show that God must be. Reasoning can never get beyond that degree of certainty which we call probability. The probability with regard to God is, as I see it, literally overwhelming. There could not even be any science without confidence in the rationality of experience. And that carried to its logical conclusion becomes belief in God. But the religious man does not hold his faith at the mercy of philosophers. He is glad to be advised by them. Yet on the basic issue his mind is made up by an act of the will. He will act as if his belief were true. And in the process of so acting he accumulates such evidences



REV. J. H. BOWDON, District Superintendent, Baton Rouge District.

as confirm beyond doubt his certitude that this one great moral decision is right.

We, then, in the Hebrew-Christian tradition, are committed to faith in the Lord our God. We will not think or act as if anything were true, or as if anything could in the long run work out, that is not harmonious with His nature. We will not fear man or devil or hell. For man is God's creature, he is sure to be at length circumvented by God's providence if he undertakes to defeat his Creator's purposes. And whether the devil be person or personification, whether hell be a place or a state of mind, yet in neither way could either exist save as an instrument which in the end shall contribute to the universal triumph of God's holy and redeeming love.

That is our nominal position. But is it the position we actually occupy? Under the alarms and in the anguish of soul which recent months have brought to us all, it has been borne in on me that to some extent at least we are not worshippers of God, but devil-worshippers. We are devil-worshippers to the degree in which we fail to hold fast the assurance of the final victory of righteousness in our own lives and in world affairs. We are devil-worshippers if we ever

allow any anxiety in any connection plunge us into despair.

Even in times like these, the reality of public anxiety is private anxiety. We should not in a crisis be afraid for ourselves. We are not usually afraid of the things we can take today in our stride, though the skies be dark. But we are afraid of tomorrow, and of death. We should not be afraid of tomorrow, however, if we were not afraid of death. Death is a greater thing than tomorrow, because it is more objectively imaginable. And all who think of death, if they forget God, are in a means either extinction—the unknown—or a different kind of life—the unknown. And without God, how the unknown frighten us! Even people who have reached a pitch of hysteria where they are less afraid of death than of tomorrow.

We, however, are believers in God. So there is death in God's world, then death itself must work His will of fuller life, cannot defeat it. It cannot put an end to His love for us, which is not just a selective benevolence pro tem, but a love for us one by one as everlasting as His own. And God's love for us is the very spring of our being. So, though we are not in this world, yet we shall still be with Him and under His care. No one can take us through what it means to trust in our God without being persuaded of personal immortality. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Real religion always includes that. If death itself is not to be feared, surely we shall not fear tomorrow. Not the future will be all rosy, but that we go right on taking it in our stride, that the outcome will be for ever our soul life fulfilled in God's goodness.

With that point settled, we know how to address ourselves to the special problems of this time of convulsive world-war. We must pity and deplore the painful and timely passing of multitudes by the hands of humanity to man, but we shall by no means concede that it will turn out to be the loss of any victim. All of them would die in any way or another die within a generation in any way. Does that sound harsh? It is not manifestly true. And there lies the clue. Take it, to reassurance concerning the issues of this dreadful war.

On every hand of late I have heard more or less explicitly that if Hitler breaks, Hitler will destroy all freedom of civilization in Europe; then, if America he will destroy them the world over. In first place, such unlimited confidence in one man's power for evil amounts to idolatry. It is putting Hitler on an equal with God—or above Him. We must decide in whom to believe—Hitler or God. And we not already decided for God?

In the second place, saying a blessing to Hitler will not change the fact that he is a man. Like everyone else now living, he will die within a generation. And, since he is a man, he also is a child of God. He must have his good points as well as his bad ones. To defeat his policies is a task to be desired. But to hate him personally is a waste of feeling and a defiance of God. And to worship him by supposing that through him wrong principles can ultimately win is the very idolatry which God's name we have forsworn.

Freedom cannot be destroyed. Freedom

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Mr. and Mrs. E. F. Ayraud, formerly of New Orleans, La., are now living in St. Francisville, La., according to a request for change of address.

Rev. W. R. Murray, pastor at Escatawpa, Miss., expects to "go over the top" this week, reporting everything in full at Conference this week.

Lucy Simpson, of Coffeeville, is temporarily located at Sardis, Miss., where she expects that her paper be sent so that she may receive a copy.

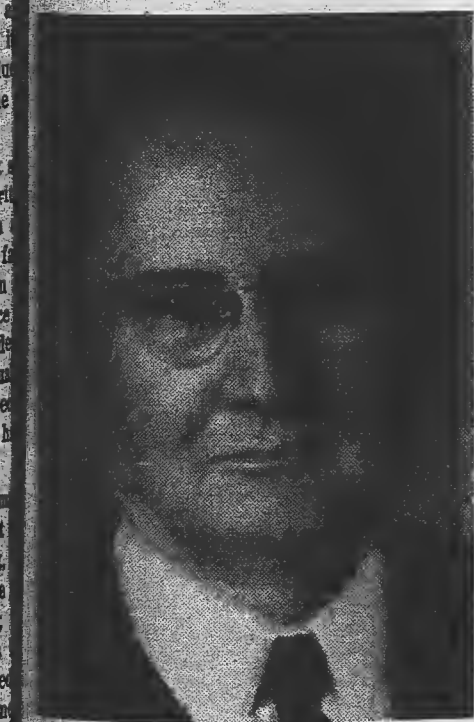
Rev. J. T. Leggett, retired member of the Mississippi Conference, is in the Methodist Hospital, Hattiesburg, suffering from a cold. We trust that Bro. Leggett will respond to the treatment quickly and be able to return home within a short time.

Mrs. Ira T. Williams, wife of Rev. I. E. Williams, pastor of Main Street church, Hattiesburg, underwent a serious operation at the Methodist Hospital last Monday. The report we had assured us that she was recovering nicely.

Rev. V. D. Morris, pastor at Lafayette, La., expects to carry a good report to Conference. He has received sixty members in the church during the past three months, a total of 131 for the year. The special offerings were in excess of last year despite the monumental work of the laymen in paying off the church debt of \$13,000 this year.

A temporary Methodist Student Center has been provided at Southwestern Louisiana State College, Lafayette, La. A permanent room for the Methodist students on the S. L. I. campus is being prepared, and Miss Verna Carter has been assigned as Student Center by the Women's Division of the Christian Service of the Board of Missions Church Extension.

Rev. Aubrey C. Walley, pastor of



REV. W. B. JONES, District Superintendent.

Mr. and Mrs. E. F. Ayraud, formerly of New Orleans, Miss., and Miss Jessie Carter, of Clara, Miss., were married at 5:30 in the afternoon of November 4, at the district parsonage in Hattiesburg, the Rev. R. B. Alsworth officiating. We extend our

congratulations and good wishes to these fine young people as they seek to establish a home for themselves.

EAST END METHODIST CHURCH HISTORICAL SKETCH

East End Methodist church, Meridian, Miss., is the outgrowth of the faithfulness and devotion of a small group of consecrated men and women who, prior to the date of its organization, conducted a Sunday school and held prayer meetings in a storehouse which, as the writer understands, was situated on 16th Ave., on or near the present site of the home of Mrs. J. T. Wright, and owned by the late Brother J. F. Mars, who with his good wife were among the first to enroll as members.

A church organization was effected on January 4, 1891, in this same storehouse, by the Rev. H. C. Brown, its first pastor. In a short time afterwards, the use of the East End school house on 12th Ave., between 15th and 16th Streets, was obtained and the congregation continued to worship there until their own church building on the corner of 14th Avenue and 15th Street was ready for use. This building, a frame structure, the cost of which is unknown to the writer, was dedicated in 1893, during the pastorate of the late Rev. B. F. Lewis.

The congregation enjoyed a steady and wholesome growth, and by 1915 the need for a larger church building with improved facilities was not only apparent but urgent, and steps were taken to secure a site, which resulted in the purchase of the lot on the Northwest corner of 16th Avenue and 15th Street, where the present church building stands, but it was not until 1920, during the second year of the pastorate of Brother J. L. Sells, that work on the new building was begun.

The cornerstone was laid by Bishop W. F. McMurray, September 26, 1920, and amid piles of lumber and other building material the congregation joyfully and reverently held Thanksgiving service that year in, or rather on the main auditorium. The congregation formally moved into the new building early in February, 1921. The building is of brick veneer construction and, with furnishings, represents an investment of \$66,000.

What the membership was when the church was organized may be obtained by reference to the roll. The membership was small in numbers but large in faith and vision. The present enrollment is more than 900, but of those who were members during the first year of the church's history only five remain on its rolls. Many, how-

ever, have gone from its portals to enrich and bless society in other fields.

Much could be said of the prayers, sacrifices and labors of those who have been active in the promotion of the kingdom of



REV. T. O. PREWITT, Pastor.

God through East End church, if limited space did not forbid, but let it be said to the glory of God and in the spirit of humility that East End has endeavored through the years and is still striving under God to fulfill its mission of service, both at home and in other fields.

The following pastors have served East End church in the order and through the years named:

H. C. Brown, Dec., 1890, to July, 1892; N. M. Clark, July, 1892, to Dec., 1892; B. F. Lewis, 1893-94; W. L. C. Honeycutt, 1895; H. W. Van Hook, 1896; G. H. Galloway, 1897-98; D. P. Bradford, 1899-1902; T. B. Clifford, 1903; M. M. Black, 1904 (During this period E. W. Lipscomb served about two and one-half months, and C. M. Simpson served about six weeks on account of ill health of the pastor).

J. W. Crisler, 1905-06; T. B. Clifford, 1907-08; W. C. Black, 1909; G. S. Harmon, 1910-13; W. B. Hogg, 1914-15; Jno. A. Moore, 1916; E. C. Gunn, 1917-18; I. L. Peebles supplied one month; J. L. Sells, 1919-22; W. H. Lewis, 1923-24; A. M. Broadfoot, 1925-28; C. P. Jones, 1929-30; P. M. Caraway, 1931-33; J. L. Neill, 1934-35; O. S. Lewis,

(Continued on page 14)



The Mississippi

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COMPLIMENTS

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W. G. HENDERSON, Mgr.

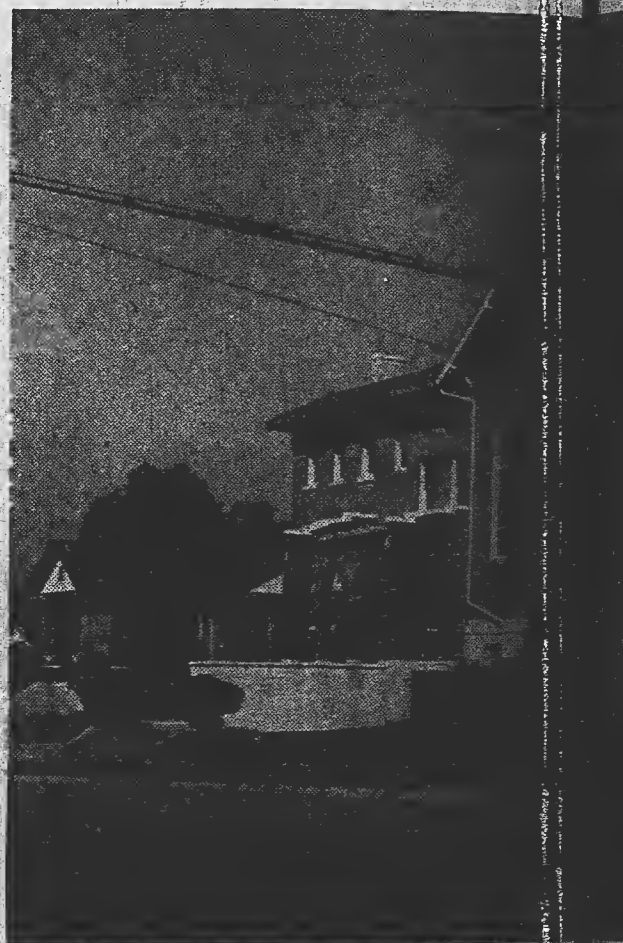
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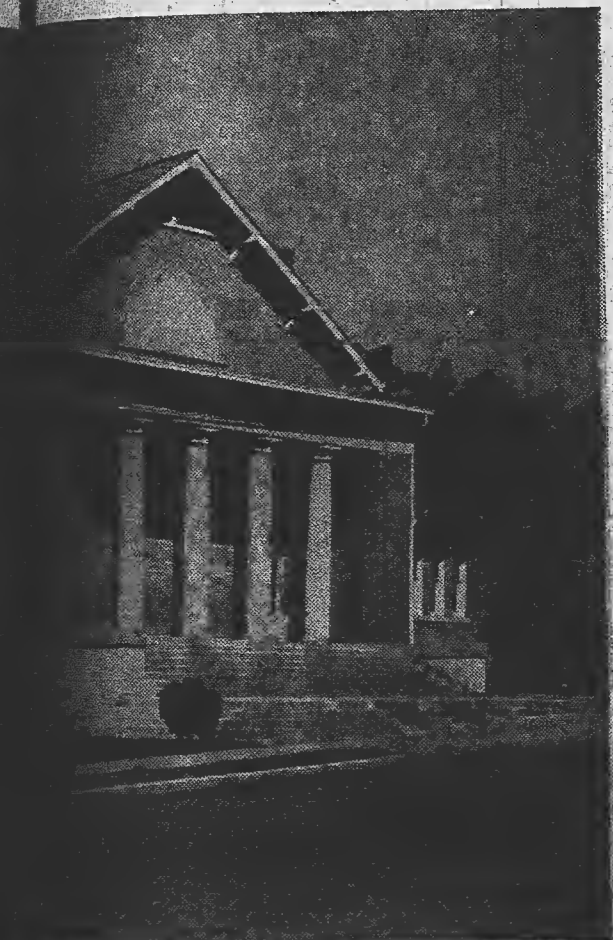
—THE—
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THE CHURCH PEW

EXCEPTIONS

It is frequently the exception in a man's life that determines his destiny. "Why," says a reader, "I always thought that careers were shaped by constructive abilities and that the little gaps and flaws in character were of no great consequence." Well, let us move out of the realm of theory into the realism of everyday life.

It was said of a distinguished leader of the long ago whose name was Naaman that he was a "mighty man in valor, but he was a leper." "But—" His leprosy determined his fate. Across the path of all his purposes and ambitions lay the obstacle of that loathsome disease.

As it was twenty-eight hundred years ago, so it is today. Human nature has not changed much. Spiritual law, like natural law, seems to be woven into the very fabric of the universe. As we sow, so shall we reap. The rift in the lute makes the music mute. Exceptions! "But—!"

"He is an inspiring speaker, but he is careless about his facts." "He has a magnetic personality, but an awful temper." "She is a kindly soul, but a terrible gossip." "He is generous to a fault, but he minds everybody else's business except his own." "She is a cultured woman, but a poor housekeeper." "He is good company, but an inveterate postponer." "He has excellent ideas, but is woefully impractical." The list of "exceptions" that handicap men and women might be extended indefinitely. We all have our weaknesses, our shortcomings. To admit them is not enough, however. They must be overcome. Too often we dismiss a fault with a sentimental sigh and say, half jokingly, "Well, I guess it is my besetting sin." But that little weakness, whatever it may be, takes hold on the years; it fixes direction; it determines destiny. Extraordinary, almost exceptional, strength of character and outstanding ability are required to offset the effects of a disintegrating element in personality.

It is comparatively easy to overcome outside handicaps and to endure sorrow and misfortune. Robert Louis Stevenson is said to have written "Dr. Jekyll and Mr. Hyde" "between hemorrhages." John Bunyan produced his "Pilgrim's Progress" behind prison walls. The indomitable William Carey spent his later years on crutches and in a wheel chair, yet he left an indelible impression upon the history of modern India. But when it comes to inner weaknesses—what a battle! He that rules his spirit is better than he that takes a city, said the writer of the book of Proverbs. Fundamentally, success or failure depends upon character. Many good men judge otherwise. They think that "luck," a combination of circumstances, influential friends, a sudden inheritance of wealth, are the factors that place a man on the winning side of life. These externals do frequently furnish the occasion or the opportunity for the expression of those strong elements of the spirit which make for genuine achievement, but in themselves they are simply lottery prizes which in weak hands "come easy, go easy."

But those exceptions—what shall we do with them? First, discover them, bring out into the light, honestly acknowledge them. After that comes the hand-to-hand conflict, the daily fight, the persistent effort to substitute for each vice its corre-

sponding virtue—for bad temper, self-control; for base thoughts, pure thoughts; for intolerance, tolerance; for impatience, patience; for selfishness, self-forgetfulness. There is, however, an even deeper and far more powerful way of dealing with the paralyzing exceptions of life. We need to catch them at their source. The Bible is right when it stresses the one magic word "love" as the remedy for the ills of the world. The loving heart may make mistakes in judgment, may lack wisdom in perplexing situations, but it brings a guarantee of victory over those ugly exceptions which grow out of our selfishness, and keeps us ever facing toward the light with its promise of larger insight and true spiritual progress.

The tussle with life's exceptions grows more and more difficult and exacting with the passing of the years—but not impossible. Any time is a good time to square off and attack the weaknesses that are frustrating one's progress toward the highest success. But a man must make up his mind. The drifter is doomed. If for forty years the postponer has been putting off until tomorrow what he should be doing today, he will have to take himself drastically in hand and say, "No more dillydallying; no excuses; do it now," and then proceed to "do it."

Again, in the fight to overcome those sinister elements in character which bring disaster, a man must be on his guard against the pernicious habit of constant indulgence and repetitious repentance. There is a Bible warning against presuming too much upon forgiving love. It is possible for a weak mortal to give way so repeatedly to his weakness, and to reply so much upon "feeling sorry" as the remedy for it, that he finally gets into the perilous position of sinning "that grace may abound."

There is this encouragement, however, for the man who means business: Even the strongest of bad habits may be broken down with persistence, and new habits formed and firmly established by constant practice and patience. For the destructive exceptions may be substituted new elements of power.

—Editorial in Zions Herald.

THE LOUISIANA BIBLE SOCIETY

Rev. Wm. B. Van Valkenburgh, pastor at Aldersgate church, who has done an outstanding piece of work there in building and construction, making possible a new church in a needy field, has also found time to represent the American Bible Society in the city and in the state, and can furnish Bibles on short notice to any church needing them for promotional purposes.

WISE OR OTHERWISE

By Rev. James H. Felts

"I never knew but one editor who pleased everybody, a wheelbarrow ran over him and killed him." The late Bishop E. E. Hoss.

He carried his "sore toe" in his vest pocket. Every Sunday morning it was displayed in his pulpit. He moved. No one wanted him. He could and should have done well BUT FOR THAT SORE TOE.

Good morning, Mr. Grouch.
Howdy.

Magnificent morning.
I see nothing magnificent.
No wonder.

If this world owes you a living, young man, would you mind telling me just where, AND HOW that indebtedness was incurred?

She wanted to see the bright lights. She sold her most valuable possession and came a lurking shadow where the dim light burn.

He laughed at sin until he was saturated. Then sin laughed at him until the end of his weary pilgrimage.

It is a bleak day when Uncle Sam has to donate a few million dollars, or for some wise or otherwise purpose.

She asked, "How do you like your rolls?" He replied, "Very well, but I suggest that you have a little west next ones."

True or false? Hitting a mule on the head with your fist shows good judgment.

BOOKS

Out of Doors with God, by Alfred J. Sadler. Abingdon-Cokesbury Press, New York and Nashville, pp. 170, price \$1.

Dr. Sadler is the English born and American educated minister of the Presbyterian Church in Jersey City, N. J. His book consists of eighty-four devotional meditations on nature themes. The author shows a facility and felicity in the choice of Bible Scripture passages which are given in full and his page of brief and pertinent comments translates nature into the voice of the messenger of God. Among the chapters, are: Nature Psalms, Christ in Nature, The Heavens, The Earth, The Mountains, The Sea, Storms, Gardens, Flowers, Trees, Birds, Hunting and Fishing, and Sheep. At the close of each meditation is an appropriate prayer and often a quotation which lends richness to the meditation.

The Social Function of Religion, a Comparative Study, by E. O. James. Abingdon-Cokesbury Press, New York and Nashville, pp. 308, price \$2.50.

The author of this volume is one of the leading living anthropologists of the English speaking world and has been for the past seven years Professor of History and Philosophy of Religion in the University of Leeds. His study of the Social Function of Religion is not something constructed out of a situation, but is the interpretation of the social fabric of our time through the basic religious evaluations which have undergirded the social structure of mankind throughout the history of the race. It must also supply the dynamic for the communal life today. In his view the social and social foundations of modern life have a positive connection with history, religion, and in tracing those connections arrives at his conclusion as to what is the social function of religion in the present and complicated conditions of our time. It builds upon the assumption that right thinking about the fundamentals of life in the social and human relationships is necessary for an effective religion and a workable social theory. The eight chapters of this book are packed with informing and inspiring truth for the reader who will take the time to find it. We commend it to any reader who would have a comprehensive understanding of the background of social organization and its historic meaning, and who would have a constructive approach to the social problem with which we are faced today.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. J. B. Pollard
2197 Polk St., Alexandria, La.

After serious consideration, it has been decided to call off the Woman's Night Program that was to have been given at the Annual Conference Session in Baton Rouge, Saturday night, the 16th. The Louisiana Conference is most fortunate to have as guest speaker Dr. Roy Smith, of Los Angeles, who is without doubt one of the outstanding missionary leaders of the New Church. He will speak twice daily on Thursday and Friday, and it is earnestly hoped that many missionary women throughout the state will avail themselves of the opportunity of hearing him. He has this to say about the Woman's Society of Christian Service:

"The Woman's Division of Christian Service of the Methodist Church is surely born at such a time as this. The constitution adopted by the General Conference at Atlantic City, called into existence the greatest body of organized womanhood in the history of Protestantism. In the matter of property investment, working force, giving constituency, literature, organizational machinery, potential power, numerical strength and institutional development, nothing comparable to it has ever before been seen within the ranks of the Protestant Christian Church.

The Church has now provided, within its structure, an organization sufficiently broad and varied in its objectives, to challenge the full capacity of every woman in membership. No woman's club in America can compare with the Woman's Division of Christian Service in breadth of outlook, patriotic purpose, cultural depth, or magnitude of enterprise. It is the greatest organization of which any Methodist woman can be a member. It combines Christian citizenship, international outlook, social service, genuine Americanism, and a spiritual idealism incomparable.

Every woman in American Methodism ought to feel like a woman who had suddenly been notified that she had been remembered in the will of a rich relative, who greatly has her heritage been enriched by unification. If she ever catches the glimpse of the meaning of her membership she will be thrilled beyond words by its magnitude.

But the glory of our organization will depend upon every woman in the church standing faithfully in her place and assuming her personal responsibility. God alone can estimate what it would mean to the world to have one million women with open minds, sensitive consciences, dedicated possessions, and a Christian zeal united in the mighty endeavor to incarnate the Lord Christ in the social, economic, cultural and spiritual life of America. Such an achievement would shake the world.

"The Woman's Division of Christian Service must become much more than a great organization. It must achieve the status of a crusade which will redeem the life of our beloved land and render it safe against the threatened corruption."

The government's indifference to religion must not be allowed to become opposition to religion.—Nicholas Murray Butler,

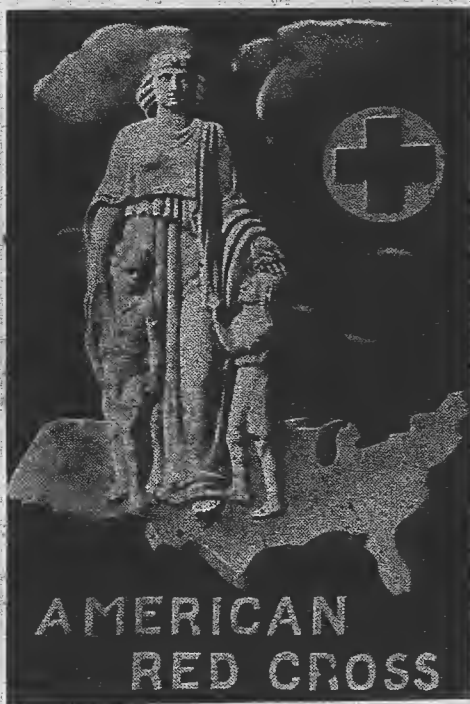
NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear New Members of the Woman's Society of Christian Service: Do you realize this means all of us? We are all new members in a new organization. We are all studying and adjusting the new program to meet the needs of each group that it may be a workable force in each church in the Conference.

This is a large task we have set ourselves, but those of you who were at Winona and saw the interest evidenced there, realize we are equal to large tasks in North Mississippi.

We have some new auxiliaries that have never worked before, we have many names of women added to our rolls as a result of



our charter meetings. I know you realize with me this is only a beginning—a good one it is true—but we must see how we can best conserve and channel all these forces that they may be used for kingdom building in North Mississippi.

Study the Guide, the World Outlook, the Methodist Woman for information and plans for our work. All plans will come out through these publications and through letters from time to time.

As we go into the last quarter of the year let us check our "Program of Work" found in the back of the 1940 Minutes. We still have time to amend some omissions if any have been made.

Watch all phases of finances so we will not have to send out an S. O. S. at the end of the year. The Conference can meet all obligations if each auxiliary meets its pledge and specials. Check your treasurer's report with her to be sure there are no omissions. I am much concerned about our fund for a Student Secretary at our State colleges, as only a few auxiliaries have sent in their quota. Be sure this is included in the last quarter's check to Mrs. Hall.

You will be interested to know that through the efforts of Mrs. Ernest Moore and Mrs. J. D. Dorrah, a Rural Community Center has been opened at Malvina. Miss Mavis Shinn, one of our rural workers, will

be there this year. This Center is located where about 100 white tenant families can share in the Health, Adult Education, Music, Library, Recreation and Home Demonstration projects which will be promoted there. Union preaching services are held on Sunday afternoons, and services for the young people in the evenings. We find many of these children are not in school for lack of clothing. If you have any good children's garments please send them to Miss Mavis Shinn, who is trying to get these children in school.

The success of our year depends upon each of us, as no one can do this task alone, but working together we share the responsibility and the joy of service and the victory.

With love and appreciation for each of you.

Sincerely,

CORA R. RATLIFF,
President.

ONE LORD

(Continued from page 6)

dom can indeed be for a time curtailed or even abolished, and we are rightly resolved that that shall not happen. But every man is born free to think his own thoughts, and the more that liberty is borne down upon by any tyranny, the more certain is it to explode and throw off the yoke. Some Germans today are doubtless freer inside than some Americans, because oppression has put them on their mettle and driven them to think instead of drifting along with lazy brains.

Civilization cannot be destroyed either. It can be retarded, it can be cumbered with wreckage, it can be momentarily sidetracked. That we are determined, if we can, to help prevent. Nevertheless it is a movement of such sweep and intensity that it will again, as in the past—at the turbulent Renaissance, for instance, and after the Napoleonic wars—overflow all restraints, break all dams, and rush once more majestically forward. And so desperately massive are some longstanding obstructions to human progress in general—and especially in European—thought and practice, that perhaps no lighter a catastrophe than this earthquake could clear them out of the racial path and open the way to a brighter future.

The hopefulness I here enjoin is not the sort of optimism which would prompt us to lie back complacently on the arms of God, and let Him do it all. For the Lord our God is a working God, and as His children we are also His partners. He has much for us to do, and whether in peace or in war it will cost us much in blood and sweat. We should not be worthy of Him if we did not do our best and our utmost. But that we cannot do, unless we believe in Him whom we serve. While we entertain any doubts for ourselves or mankind as to the issue of events however troubled for the moment, while we contemplate despair as a conceivable alternative to exultant hope in His service, we are being untrue to our commitment. We are worshipping other gods before Him. We are insulting Him and wounding our own souls. Now is the time for us to hearken anew, with the will to believe and the resolve to act upon it, to that inviting and reassuring challenge from the far past to the people of Israel and the people of Christendom, "The Lord is our God, the Lord only."—Christian Leader.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

(Continued from page 4)

they are two entirely distinct funds and the General Conference intended that they should be kept separate.

Another matter of the Report had to do with the educational program. It was proposed to earmark eighteen hundred dollars of the "Fourth Sunday Offering" in the Church School for the use of the Board of Education as a compensation for losses sustained by the redirecting of that collection. As we understand the law, it seems to be legitimate to allocate any part of the Fourth Sunday Offering to such purpose, but we think that the earmarking of church funds is always somewhat dangerous as it may furnish precedent for other and greater irregularities. In this particular case, we think that the action of the Conference may run into the authority given the charge to apply it on the general benevolence budget and thus occasion trouble further down the line. The earmarking was approved and there will probably have to be some uniform adjustment which will take care of the injustices which have developed.

An afternoon session was ordered, the appointments for Sunday in the various churches of the city were announced, and the Conference adjourned. Many reports were still to be acted upon. The Conference received no invitation for the session of 1941. Bishop Dobbs preached at First Methodist Church at eleven o'clock. The reading of the appointments scheduled for an afternoon session on Sunday concluded a historic session in one of the historic churches of the Conference. Columbus did magnificently in the role of Conference host, and Rev. J. D. Wroten and his faithful and untiring corps of assistants endeared themselves to delegates and visitors alike. The appointments as given in this issue will answer the anxious questionings of many Methodists of North Mississippi.

APPOINTMENTS

Aberdeen District

N. J. Golding, Superintendent

Aberdeen, E. R. Smoot; Algoma, T. G. Lowry; Amory, E. H. Cunningham; Becker, G. W. Robertson; Buena Vista, G. H. Ledbetter; Calhoun City, E. F. Tucker; Coffeeville, J. V. Stewart; Derma, B. D. Benson; Greenwood Springs, W. V. Stokes; Houlika, S. P. Ashmore; Houston, G. R. Williams; Mooreville, J. L. Nabors, Jr.; Nettleton, W. C. McCay; Okolona, A. Y. Brown; Paris, to be supplied; Pittsboro and Bruce, K. E. Clark; Pontotoc, G. H. Boyles; Prairie, Strong and Hamilton, S. W. Hemphill; Randolph, Bob J. Buskirk; Salem and Friendship, L. H. Floyd; Shannon, G. L. Meaders; Smithville, W. C. Mattox; Toccoola, W. D. Waugh; Tremont, J. W. Holliday; Tupelo, W. A. Tyson; Vardaman, T. F. Sartain; Verona, G. A. Baker; Water Valley, First Church, R. G. Moore; Water Valley Circuit, R. P. Neblett; Woodland, R. C. Mayo; Chaplain, U. S. Navy, J. H. Brooks.

Columbus District

L. P. Wasson, Superintendent

Ackerman, W. L. Storment; Artesia, J. R. Murff; Bellefontaine, to be supplied; Brooksville, W. J. Dawson; Caledonia, J. L. Nabors; Chester, E. G. Potts; Columbus, First Church, J. D. Wroten; Columbus, Central Church, T. E. Gregory; Crawford and Mayhew, J. D. Simpson; Durant, E. S. Lewis; Ethel, T. W. Smallwood; Eupora, M.

E. Scott; Kosciusko, S. E. Ashmore; Kosciusko Circuit, F. H. McGee; Kilmichael, C. L. Oakes; Longview and Cedar Bluff, E. M. Shaw; Louisville, J. J. Baird; Louisville Circuit, J. W. Gibson; Macon, J. M. Bradley; Macon Circuit, L. M. James; Mathiston and Mahen, H. D. Suydam; Noxapater, E. B. Sharp; Rock Hill, J. L. McElroy; Sallis, S. B. Potts; Shuqualak, M. E. Armstrong; Starkville, J. R. Countiss; Sturgis, W. M. Wright; Weir and McCool, J. N. Humphreys; West Point, V. C. Curtis.

Corinth District

W. R. Lott, Superintendent

Abbeville, M. J. Peden; Ashland, R. C. Nanney; Baldwin and Wheeler, A. C. Bishop; Belmont, J. B. Burns; Blue Mountain, J. N. Hinson; Booneville, W. L. Robinson; Booneville Circuit, J. E. Roberts; Burnsville, W. T. Bazzel, supply; Chalybeate and Walnut, K. I. Tucker; Corinth, First Church, C. A. Parks; Corinth, South Side, W. R. Goudelock; Corinth Circuit, W. R. Hammontree; Corinth, Hopewell and Rocky Springs Circuit, H. M. Bennett; Dumas, C. W. Baley; Fulton, W. M. Jones; Golden Hill, W. M. Mask; Guntown and Saitillo, L. P. Jumper; Hickory Flat, W. H. Heath; Holly Springs, Seamon Rhea; Iuka, E. G. Mohler; Iuka Circuit, M. N. Hamill; Kosuth, B. F. Bullard; Lowrey, S. T. Ledbetter, E. R. Timmons, associate; Mantachie, J. F. Elliott; Marietta, C. L. Ivy; Myrtle, H. R. McKee; New Albany, R. R. Scott; New Albany Circuit, W. M. Hester; Oxford-University Church, J. A. George; Potts Camp, E. M. Allen; Rienzi, W. R. Liming; Ripley, C. L. Rogers; Sherman, H. C. Lewis; Tishomingo, T. H. Maxey; Waterford, L. K. Alexander; professor Brevard College, L. A. Bennett; chaplain, U. S. Navy, M. H. Twitshell.

Greenville District

J. W. Ward, Superintendent

Arcola and Murphy, T. M. Dye, Jr.; Boyle and Pace, W. C. Beasley; Clarksdale, S. H. Caffey, W. R. Richerson, assistant; Cleveland, R. G. Lord; Coahoma and Jonestown, C. W. Avery; Dubbs, G. D. York; Dublin and Mattson, W. R. Crouch; Duncan and Alligator, W. W. Milligan; Friars Point and Lyon, W. D. Smith; Glen Allen and Winterville, W. D. Bennett; Greenville, A. T. McIlwain; Gunnison and Hillhouse, J. B. Connor; Hollandale, A. R. Beasley; Indianola, W. C. Newman; Leland, W. B. Baker; Lula and Dundee, Marlin McCormack; Merigold and Sherard, J. M. Guinn; Rosedale and Benoit, W. W. Jones; Shaw, C. M. Chapman; Shelby, H. H. Wallace; Tunica, W. L. Pearson; student, Emory University, H. G. Wallace.

Greenwood District

H. F. Brooks, Superintendent

Acona, W. M. Langley; Belzoni, J. T. McCafferty; Black Hawk, R. E. Wasson; Carrollton, L. C. Lawhon; Drew, W. I. Henley; Duck Hill, H. N. McKibben; Ebenezer, E. C. Abernathy; Greenwood, First Church, J. E. Stephens; Itta Bena, T. M. Bradley; Inverness and Isola, R. T. Hollingsworth; Isola and Fairview Circuit, Joe Caruthers; Lexington, T. H. Dorsey; Minter City and Glendora, W. C. Galceran, Jr.; Moorhead, W. W. Hartsfield; Pickens and Goodman, G. C. Gregory; Poplar Creek, A. S. Brisco; Ruleville, J. O. Dowdle; Schlater and Cruger, N. D. Guerry; Sunflower and Doddsville, J. W. York; Swiftown, W. W. Bruner; Sidon, Price Memorial and Phillip, S. W. McAlilly; Tchula, W. T. Phillips; Vaiden

and West, E. C. Driskell; Webb and Sumner, W. O. Hunt; Winona, J. H. Winona Circuit, A. L. Davenport.

Sardis-Grenada District

C. T. Floyd, Superintendent

Arkabutla, J. A. Patterson; Batesville, F. Luter; Byhalia, H. P. Lewis; Canton, A. C. McCorkle; Cockrum, Guy Ray; Coldwater, C. A. Northington; Combs, Mounger; Courtland, A. M. West; Creston and Sledge, W. P. Bailey; Grenada, T. Thrower; Hernando, E. M. Sharp; Horn Lake, A. W. Bailey; Horn Lake, N. N. Maxey; Lake Cormorant, W. M. Campbell; Lumberton and Crowder, J. C. Wasson; Longview, L. Nicholas; Marks, J. S. Maxey; Pleasant, G. W. Curtis; Oakland, W. S. Seaman; Olive Branch, E. L. Jernigan; Pleasant Hill, T. A. Filgo; Red Banks, to be supplied; Sardis, W. J. Cunningham; Sardis Circuit, H. L. Beasley; Senatobia, W. Robertson; Shuford, J. A. Bittle; Tishomingo, S. A. Brown; Tyro, N. L. Threet; Executive Secretary of the Board of Education, R. A. Grisham.

REV. P. F. LUTER DIES SUDDENLY AT COLUMBUS

A telegram from Bishop Hoyt M. Dobbs announces the death of Rev. P. F. Luter, pastor at Batesville, on Sunday night at Columbus. No details are given and his death was presumably sudden and unexpected. This is a second incident of the kind which has brought gloom to a session of the North Mississippi Conference in recent years, Rev. G. B. Love having died at the session held in New Albany in 1938.

MILLSAPS MINISTERIAL ASSOCIATION

The Millsaps College Ministerial Association has planned an active program for the 1940-41 school year, according to Dr. H. H. Bullock, head of the department of religion who is faculty advisor.

Officers of the group of students preparing for the ministry, elected early this year, are: Waddell Roberts, Meridian, president; William McClelland, Hattiesburg, vice-president; Bufkin Oliver, Laurel, secretary; and Jack Caldwell, Canton, treasurer.

THE TROESSCHETTE PLACE

Iberville and Bienville camped on the Back Bay site and feasted beneath its ancient oaks.

Mr. Horace B. Rickey, my son, purchased it for us, remodeled it at a cost of \$1,500 and furnished it with modern conveniences.

It has a front of 375 feet on Back Bay, opposite Biloxi, Miss., and recedes 756 feet to a black-top rear road. It has 90 feet bearing pecan trees and thirteen Barlett pear trees—five and three-fourths acres in the plot. The Conference considering, will retire there on November 20th.

We will offer a \$2 bill for a same day. It does not have Pine, Villa, Rest or Harvest in it.

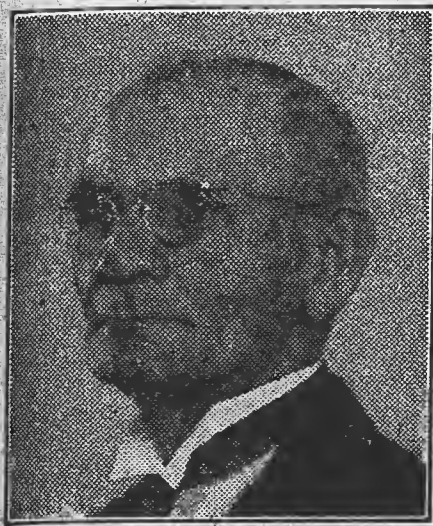
Write name on a postal card with your name and address and send same to Rev. H. W. Rickey, 816 22nd St., Covington, La.

REV. H. W. RICKEY

The cross of Christ is the pledge to us that the deepest suffering may be the condition of the highest blessing; the sign of God's displeasure, but of His most compassionate love.—Dean Stanley

FIFTY YEARS IN THE METHODIST CONFERENCE

During the annual meeting of the Southern Mississippi Methodist Conference, in Meridian, this week, November 13-17, the family of the Rev. and Mrs. Wiley J. Ferguson, of Flora, will have a reception on Saturday afternoon, November 16, from four until six o'clock at the Lamar Hotel in Meridian, in honor of the Rev. Mr. Ferguson's 50th anniversary of active service in



South Mississippi Methodist Conference. On Sunday morning, Nov. 17, at 11 o'clock, Rev. Mr. Ferguson will preach his 50th anniversary sermon at the Fifth Street Methodist church in Meridian, where he served as pastor from 1916 to 1921.

At the present time the Rev. Mr. Ferguson is serving the Flora and Bentonia charge in Madison and Yazoo counties, and the Ferguson family have many friends in those counties who will be interested in attending the reception, as well as hearing the sermon.

A most cordial invitation is extended to friends to be present on both occasions if they so desire. (No invitations will be sent personally.)

WHAT MANNER OF MAN IS THIS?

By Eugene Poindexter

Teacher of Methodist Men's Bible Class, Rodessa, La.

Jesus Christ was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do him homage.

His birth was contrary to the laws of nature. His death was contrary to the laws of nature. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fish to spare. He walked on no beautiful carpets, but He walked on the waters and they supported Him.

His crucifixion was the crime of crimes, but on God's side, no lower price than His infinite agony could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the weight of His death. All nature honored Him; sinners alone rejected Him.

He never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He

wrote no book, built no church, had no money back of Him. After 1900 years He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the age revolve, the only regenerator of the human race.

Was it merely the Son of Joseph and Mary who crossed the world's horizon 1900 years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations through the centuries?

What thinking man can keep from exclaiming: "My Lord and my God!"

WOOLLARD DORMITORY

A late member of the Millsaps College Board of Trustees, who served as a Methodist pastor in the North Mississippi Conference for many years, and a college formerly operated by the Mississippi Conference, have been honored by Millsaps in the naming of two recently constructed dormitories, President M. L. Smith announces.

The ministerial student dormitory, occupied this year for the first time and completed during the past summer, has been named for the late Rev. W. W. Woollard, of Rosedale, who died last spring at the age of 74, after serving on the Millsaps board for more than a score of years, and ministering pastoral charges in the North Mississippi Conference for nearly a half century.

The \$55,000 girls' dormitory, constructed two years ago, has been named Whitworth Dormitory, for Whitworth College at Brookhaven, formerly operated by the Mississippi Conference of the Methodist Church, but several years ago consolidated with Millsaps. Whitworth is now under private sponsorship.

NOTE!

The Division of Education and Cultivation of the Board of Missions and Church Extension has prepared literature and other materials to be used in District Institutes throughout the Church. All of this literature is for free distribution except the Mission Study Book which is to be sold on consignment to pastors at 25 cents per copy.

In view of the fact that this is the beginning of a new quadrennium and that new Mission Boards are being set up at each Annual Conference, we urge that the names of the new Conference Board Members, with those of the District Secretaries and Conference Secretaries, also the proposed dates for Missionary Institutes be sent in just as soon as they are named. This information should be mailed promptly to the Division of Education and Cultivation, Dr. W. G. Cram, Executive Secretary, 150 Fifth Ave., New York.

MRS. A. L. SEALE

Mrs. A. L. Seale was born in Montgomery county, Miss., August 8, 1886. Very early in childhood Mrs. Seale united with the Methodist Church, and continued a faithful member until the end of her life. On October 6, 1912, she was happily married to Mr. Albert Lewis Seale, of Kilmichael, Miss. To this union two children were born, both of whom survive.

She was a woman of many distinguished traits of character, only a few of which may be mentioned in this brief sketch. Her associates were first of all impressed with

the spirit in which she lived. Her cheerfulness was so genuine and abounding that her visits to the downcast and weary left hope and brightness in her wake. She indulged no feeling of gloom or discouragement, hence her coming and going was like the passing of an early morning breeze, leaving all with a sense of refreshment. She made herself agreeable to all classes of people. Her sense of the equality of the race in Christ Jesus made it easy for her to manifest a brotherly spirit toward all mankind. The poor, the unlearned, even the vicious were made to feel her courteous friendship.

In all ages men have given their names to solid marble as a perpetual trust. Our departed sister well knew that if she would have her name endure she must write it upon the hearts of men, and right nobly and successfully did she set herself to the task. Wherever she has lived she has lifted high the banner of her Lord with hands that were clean, a tongue kept from evil, and with lips that knew no guile.

Her translation to the kingdom of grace and glory came on October 2, 1940. On the following day after impressive services, she was buried in the City of the Dead, in Kilmichael, Miss., to await the Angel of Resurrection, whose voice shall call friends to meet friends in the fellowship that never ends.

C. L. OAKES, Pastor.

MRS JOHN W. BOONE

The Central Zone, of the Brookhaven District, joins the entire Mississippi Conference in mourning the passing of Mrs. John W. Boone, of Brookhaven, October 24th.

Her fifty years of service in the Woman's Missionary Work of her church, more than twenty-five years of which were in an official capacity in her auxiliary, her district, and her conference, have been fruitful for her Lord.

After a life of active ministering in her home, her church and her community, she served her Master several months by patient waiting and suffering until the welcome summons came, "Enter thou into the joys of thy Lord."

Unselfishly she gave of her time, her talents, her all to making the world better so that we who wait awhile on this side have our lives enriched by her sojourn among us.

Resolved, therefore, that we thank our Heavenly Father for Mrs. Boone's life of unselfish service and pray that her beautiful mantle of faith, hope and love fall richly on each of us who knew and loved her.

Resolved, that we commend her husband, relatives and friends to the God of all grace; and

Resolved, that a copy of these resolutions be spread on the minutes of Central Zone, a copy given Mr. Boone, a copy presented the Brookhaven W. S. C. S., and a copy sent the New Orleans Christian Advocate for publication.

Signed: Mrs. R. E. Bennett, Mrs. W. H. Towns, Mrs. J. F. Hollinger.

Light is the task where many share the toil.—Homer.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

GORDON AVENUE, MONROE

Dear Dr. Duren: Perhaps you would not have space for a lengthy "write-up" before Conference, so I am just sending you a brief mention of my work at Gordon Avenue, as we are closing out our fourth year.

We have added 160 new members to our church. Made substantial improvements on church parsonage and Sunday school rooms. Installed a new light system, and also ceiling fans. Church repainted inside and carpet placed in the aisles. The Sunday school rooms repapered and painted, and also the kitchen. A pastor's study has been provided. New chairs secured for the Sunday school and Epworth League rooms. A garage built with concrete drive-way. A number of new heaters have been purchased. Partitions were removed with large folding-doors taking their place, making it possible to throw all the rooms into one large hall for assembly purposes. A breakfast room has been built, and screen doors for the church and the Sunday schools rooms.

Three years we reported "everything in full," and this is our goal for the year now closing. We have met our quota for the Advocate every year with this year a little beyond. This is a community where they "come and go." Just to give you an idea of conditions, at our fourth quarterly conference we elected ten stewards for another year. Not one of them was a member of the Board when I came here, and all but three of these are new members I have taken in.

Our Sunday School attendance, and also at the regular services, is better on an average than any previous year. Our young people's work has increased four-fold.

J. M. ALFORD.

LAFAYETTE TRAINING SCHOOL

The Lafayette Training School was held October 6-11, with Abbeville, Lafayette, and New Iberia churches represented. Five courses were offered as follows:

1. The Methodist Church and Its Work, taught by Rev. I. H. Sells, Executive Secretary of Education, Jackson, Miss.
2. Understanding Adolescents, taught by Mrs. Alice Anderson Bays, author of "Worship Programs from the Fine Arts for Young People," and "Worship Programs and Stories for Young People," Kingsport, Tenn.
3. A Study of Early Childhood, taught by Mrs. Maggie Mae Burrow, Director of Children's Work in Mississippi, Columbia, Miss.
4. A Study of Older Children, taught by Mrs. A. M. Freeman, wife of the pastor of First Methodist Church, Monroe, La.
5. Personal Religion taught by Rev. G. H. Jones, pastor, First Methodist Church, Newton, Miss.

One hundred and four persons attended over half of the sessions, and seventy-six credits were issued to New Iberia and Lafayette.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. L. T. Nelson has been the beloved and effective pastor of the Homewood charge for the last three years, and he and his good wife have greatly endeared themselves to the membership of the entire charge, both by their consecrated leadership and delightful personal fellowship; therefore be it

Resolved, first, that the membership of the entire charge and community express to Brother and Mrs. Nelson the very deep appreciation felt for the large contribution that they have made during the past three years;

Second, that our district superintendent and the Annual Conference may see fit to return Bro. Nelson to us as our pastor for another year;

Third, that a copy of these resolutions be presented to Dr. T. M. Brownlee, our district superintendent, before the Annual Conference convenes in Meridian, Nov. 13, 1940, and a copy sent to the New Orleans Christian Advocate for publication.

W. W. WEEMS,

Chairman of Charge.

E. F. LANE,

Secretary.

RESOLUTIONS OF APPRECIATION

Whereas, this is the fifth year Dr. T. M. Brownlee has served Jackson District as presiding elder and district superintendent; and

Whereas, his leadership as presiding elder and district superintendent has been outstanding; and

Whereas, his sympathetic interest in our problems on the Homewood charge, and his willingness to assist us in solving them has been very evident; therefore be it

Resolved, first, that the fourth quarterly conference of Homewood charge, in session at High Hill church, November 3, 1940, express to Dr. Brownlee our sincere appreciation for his capable and untiring efforts in promoting the work on the charge, for the courteous manner in which he has presided over the sessions of the quarterly conference, and for his wise and loving counsel so kindly given;

Second, that this quarterly conference go on record as requesting his return to the district for his sixth year;

Third, that a copy of these resolutions be presented to Dr. Brownlee, a copy spread on our minutes, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: W. W. Weems, Charge Chairman; O. T. Gilbert, Jr., Chairman Carr Board of Stewards; E. F. Royer, Chairman Gasque Chapel Board of Stewards; Grover Houston, Chairman High Hill Board of Stewards; J. P. Craig, Chairman Homewood Board of Stewards.

EAST END METHODIST CHURCH HISTORICAL SKETCH

(Continued from page 7)

1936-37; C. C. Clark, Nov., 1937 to June, 1938; T. O. Prewitt, June, 1938—

Stewards

C. G. Stokes, J. B. Kennedy, I. C. Walker, R. M. Langford, G. E. Prisock, W. P. Lang, H. D. Snelgrove, J. B. Pearson, D. H. Calvert, J. S. Eggerton, J. T. Tucker, J. B. Bailey, Clyde McMinn, J. T. Bustin, C. S. Carleton, T. R. Peebles, J. A. McBryde, M. L. Lide, A. J. Thompson, G. G. Price.

Trustees

C. G. Stokes, Chairman; J. B. Kennedy, I. C. Walker, R. M. Langford, G. E. Prisock, H. D. Snelgrove, W. P. Lang.

Church School Superintendent, R. M. Langford; Choir Director and Organist, Mrs. T. R. Peebles.

President, Woman's Society of Christian Service, Mrs. A. J. Warren.

Golden Cross Directors: Mrs. Clyde McMinn, Mrs. Stanley Murphree, Mrs. W. P. Lang.

President, Wesleyan Service Guild: Miss Nancy Matheny.

C. G. STOKES.

Accomplishments of the Church for 1940

The present pastor of East End Methodist church, Rev. T. O. Prewitt, took over the responsibilities of the church in mid-year, June 1, 1938. East End church has its problems, as all churches have, but in spite of them there has been steady and sure progress made during the last several years. The wheels of progress had begun to turn ere the present pastor took over the helm. You might say that the present episode of progress began under the faithful leadership of a former pastor, Rev. O. S. Lewis, when the good men of the church got behind a movement to liquidate a debt that had been upon the membership of the church since the completion of the present structure in 1921. This movement was launched and successfully completed in 1937.

While the debt was hard to pay at times during the years, it was always paid cheerfully by the heroic people comprising the membership of the church. Of course during these years of heavy labor under this debt no appreciable expenditure for any extensive repairs and renovation was made. For several years the congregation has seen that some changes in the plan of the building have been needed and some extensive repairs were inevitable. Also one or two major items concerning the original building program needed to be completed in order to complete the original plans for the church building. During this year (1940) this program of repair, renovation and completion of the original building plans was undertaken. A loan of \$3,500 was effected with the General Board of Church Extension, Louisville, Ky., and with the money the entire church building has been gone over with repairs being made here and change in the plan of the building being made there. So well has the work been done that the church does not look like the old building. It is a beautiful structure inside and out.

As host to the 1940 session of the Mississippi Annual Conference, East End church will greet the members of the Conference with a brand new appearance. Former pastors will hardly recognize the church as being the church that they were once pastored of. Also this being East End's semi-centennial year the church is looking forward with a great deal of anticipation to entertaining the Annual Conference, which 50 years ago sent East End its first pastor. Great plans are being made to care for all the delegates and to show them a royal time. The other seven Methodist churches in the city are cooperating beautifully with East End in helping to get ready to entertain the delegates to the Conference.

Also this year East End has enrolled in its Church School 410 pupils, officers and teachers; 103 members have been enrolled in the Woman's Society of Christian Service; approximately 75 new members have been added to the roll of the church; the full amount of the Benevolence was assumed by the church, \$1,140, and will be paid; three fine young men have been licensed to preach; and every asking of special collection has been paid in full, or an offering has been taken. Taking every thing into consideration this has been a wonderful year in the life of East End church. If the next fifty years will be as profitable for East End church as the past fifty years have been, then it will indeed be the most wonderful of all churches. With continued labor, faith and prayers it will be even so!

T. O. PREWITT, Pastor.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

AGAIN—THE CHURCH!

The following letter is from a highly esteemed reader:

It would seem that there are some issues on which unless we speak out we can only be weakened. Such an issue was brought up in your column article for Saturday: The Church—Radical or Conservative.

The thing which struck me on reading it was the contradiction between your assurance that the church is conservative and your equally plain assurance that it will "send prophets of a grander"



Mr. Jones

My correspondent's personality is understandable. What I wrote on this subject seemed paradoxical; but then I myself is a paradox. I think these words in the present Dean of Durham might be fulfilled: "That's the best of Christianity. It is dead and everyone gets ready for the funeral, and then the corpse gets up and makes a scene."

Henry Newman, Church of England and later a Cardinal in the Catholic Church, said this: "The church was framed for the express purpose of interfering, or religious men would say, meddling with the world."

The best definition of what the church is which has come to my attention, is that of Principal Whale of Cambridge, England, who says, "A living church lives first to regenerate individual lives; second, to regenerate the social and political environment of those lives." Professor Whale is, I believe, a Congregationalist.

Joseph Fort Newton, Episcopalian, concludes that the church is not all that it could be, and says we have not to travel far to find out the reason. "All we need to do is to look into the mirror."

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Today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope.—The Freemason.



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to be read to children

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Boston, Mass.

THE WHISTLING KETTLE

By Rev. Vivian T. Pomeroy, D. D.

A while ago a very remarkable present came to my house. It was in a mysterious parcel, which was round and yet blobby. When opened, the parcel was found to contain a kettle. The kettle had a curious spout with a little cap upon it. I was told it was a whistling kettle, that, when the water in it began to boil, it would, instead of hissing and spitting, cheerfully whistle and whistle loudly.

So the kettle was put on the kitchen stove, and there it sat, new, shining and gay. I thought no more about it; I was busy.

But late one night I came into the very quiet house. Outside in the night I saw moths flying and blundering against the lighted window. Dimly I saw trees against the darkness. But I was in no mood to be interested in moths or trees or soft summer nights. I was tired; I was cross. I felt that the whole world was a mess. I felt it was useless to learn or teach or write or preach. People everywhere were sad or poor or stupid or hurt or ill.

Then I thought: "Well, I'll make myself a cup of tea"; and I went out into the kitchen. I filled the kettle—the little new kettle—and sat down glumly to wait. I was full of tiredness, full of miserable thoughts, full of forebodings. You know how it is. Sometimes, when you feel you can bear nothing more, when you have reached boiling point, you just boil over. You cry. Tears boil out of your eyes. If one is grown up, of course, one doesn't quite cry, but one feels like it. I was like that in the kitchen late at night. Brooding.

Suddenly I leapt up. An astonishing whistle—long, rather sweet, rousing. The kettle was boiling. The little cap on the spout was the whistle. When the water was too hot to be borne, this kettle didn't whine or spit, it just whistled.

I made my tea, and, as I sipped it, I felt extraordinarily better. I became quite cheerful. My little kettle had taught me something.

When you feel you are in hot water, when it is so hot you can stand it no longer, when you feel you will blow up or break down, don't groan, don't cry, don't have a fit. Remember the science of the whistling kettle.—Reprinted by special permission of the author and The Christian Leader.

The printed word is in the end the greatest temporal power in the world. The guns of a dictator can wreck a fortress at fifty miles, but the printing press can shatter an empire at the range of a thousand years.

—Prof. T. G. McGrew.

HAVE YOU HAD LUMBAGO?

Well, if you have, you will be able to appreciate, sympathize with, support and corroborate the brother who, in one of our exchanges, delivers himself in the following manner:

LUMBAGO! IT comes like a thief in the night—uninvited, undesired. He grips like a bulldog. She sits up with you, or sleeps with you regardless of the width of the bed. IT notifies you of its presence every time you move. He says to youth, "You are too old to be frolicsome." She remarks to old age, "The end of thy pilgrimage is near." IT can't be cured. She must be endured. He quits when he is "good and ready." Try a sticking plaster. Draw on your imagination as the plaster draws on your skin. You will not need your imagination when the plaster is being removed. Reality will take care of the situation. Find a comfortable chair. Sit for a time. Attempt to rise "sudden like." The waist-band of your trousers will turn to tiger's claws, sending telegrams faster than Western Union. My, but it is an unforgettable experience. If Defoe had been acquainted with Lumbago he would have needed no opium to stimulate his imagination. If poor old Edgar Allen Poe had been acquainted with her he would have seen more black-cats than Carter had oats. Baron Munchausen would have been an accredited story teller if his "findings" had been based on Lumbago. What brings it on? Ask an earthquake. Why is it? Ask a tornado. When is it coming? Ask death. How long will it last? Ask a slow train through Arkansas. What does a man say who has it? Ask the boy whose apples rolled from his wagon while he was driving uphill, or the back-slidden member of your church who has fallen into evil ways. Can it be ignored? Ask the man who sat on a red-hot stove. Respectable? Daniel Quilp was a gentleman compared to LUMBAGO. You have never had it? Be thankful. Communicable? The man who has it would be pleased to share it with you. LUMBAGO! The short-long-lived pain producer that has no friends, needs no assistance, and is no respecter of persons. Selah.

P. S. You think I have mixed gender and "English as she is spoke," eh? Just wait until you have met Lumbago, the one insidious disease that ignores grammar, syntax, gender, law and order—then you will understand.—Religious Telescope.

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BOOKS

American Mirror, Social, Ethical and Religious Aspects of American Literature, 1939-1940. By Halford E. Luccock, The Macmillan Company, New York, pp. 291, price \$2.50.

Dr. Luccock, who is Professor of Homiletics at Yale University, is also well known as an author and lecturer and is one of the foremost religious leaders of the country. In the American Mirror, he presents one of the most unique and impressive studies of American life and thought that we have seen. He reads out of the literature of the last decade the story of a people's distress and the record of a people's faith. It is not possible to give the book a detailed review in the space at our disposal, nor would it be easy to do so without space limitation, because of the extensive use of quotation from the entire range of literature produced in America during the past decade.

The author takes the literature of the period, fiction, drama, essays and poetry, and studies it as the expression of America in its reaction against the difficulty, the confusion and the disillusionment which resulted after the period of reckless speculation, spendthrift indifference and riotous living of the "twenties" had come to a sudden and tragic end. He goes much deeper, however, than to discover the state of mind which followed as a result of that collapse. The book sounds a hopeful note in its indication of trends toward "social awareness," universally applicable ethical values and standards, and American re-dedication of its life and thought to religion and religious values. Anyone who will take the pains to give it a careful reading will find it a very helpful book.

Who's Who in Pan-Methodism, Vol. 1, 1940-1941. By Elam Franklin Dempsey, D. D., Editor. The Parthenon Press, Nashville, pp. 294.

This souvenir edition of the First General Conference of the Methodist Church is to be continued in a series of succeeding volumes according to announcement of Dr. Dempsey, a member of the North Georgia Conference. The volume is what its name indicates—brief biographical sketches of the members of the first General Conference, plus numerous pictures taken at the session of the Conference, and others of various persons throughout the Church at home and abroad. It will be of particular interest to those immediately interested in the persons included in the sketches, and to those, also, who desire an outline of the personalities of that momentous Conference.

Smoke-Screen, by Samuel B. Pettengill, former member of Congress (Indiana). Southern Publishers, Inc. New York and Chicago, pp. 126, price \$1.

This special edition is being distributed by America's Future, Inc. The titles of the thirteen chapters of the book are: John Garner Gives Me a Job; Karl Marx—Immigrant; Socialism Through the Back Door; Taxation Sucks the Eggs; The Blight of Bureaucracy; The New Despotism; Freedom or Feudalism; They Let the Town Hall

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

UNIVERSITY PRESS

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Burn; Balance Sheet; Aladdin's Lamp; Guinea Pig—1940 Model; Are We Licked? and Postscript for Action.

The book is offered as a non-partisan discussion, but with the announced purpose to "demonstrate that we are moving toward National Socialism." The author, a lifelong Democrat, is in unmistakable revolt against the Marxian centralization in America which now threatens our freedom and institutions.

Honest Answers to Honest Questions, by S. Ralph Harlow. Abingdon-Cokesbury Press, New York and Nashville, pp. 105, price \$1.

Dr. Harlow is a graduate of Harvard University and Union Theological Seminary, and is professor of Religion and Biblical Literature in Smith College. In his work on college campuses he has done some constructive work among young people. This book is intended to clarify situations and make frank answer to some of the more common questions and problems of youth concerning varied relationships of life. The questions chosen as typical include social, political, moral and religious relationships. The discussions have a Christian view point, but they are not piously dogmatic. The answer is not always given, but instead the mind of the young questioner is stimulated to formulate his own answer. All the discussions are pitched upon a high plane and the conclusions reached are socially sound and religiously wholesome.

THIS IS A LAYMAN SPEAKING

This is a time for action on the part of all the churches of our nation. As our sons are being called to prepare for defence service, what thought is given or what steps are being taken by our churches and Christian leaders to secure the moral and spiritual safety of our sons? Is it being seen to that their stay in camp will be free from sinful influences such as strong drink and all of its associate evils? Are we planning and preparing for them a godly influence and leadership? Are we conscious of the fact that the future of the kingdom of God is largely dependent upon this godly training? In fact Christian preparedness is what we most need now, as well as in the future, and all of us who have kept pace with the trend of our nation know well it is far from being able to teach by precept, and example what they need to keep them right with God. Then why doesn't the church get busy at once and give to the nation to which we are entrusting our sons a set of godly rules and by-laws to be carried into effect at the beginning of camp life, for we well know our government hasn't any in use now.

What good are our church and Christian leaders if they do not lead? What effective work is being done by the Christians of today that is being considered and respected by this mad world? God expects us to play a large part in the working of His will and the advancement of His kingdom here in our midst. Then if He is expecting us to contend for His kingdom, how dare we to let the devil of strong drink and all other debauchery nest around the camp life of our sons?

Quite a few of these boys are going out from Christian homes and influences, where God is loved and honored and where a family altar has been one of the associates of their lives. Is the church willing to sit by and let our government fail to supply an influence that will keep the habit and spirit of worship bright in their daily lives?

Then, O Church of God's Kingdom get busy to keep our boys and our close to our Heavenly Father and His spiritual leadership.

R. C. PURCELL

Plain Dealing, La.

MILLSAPS COLLEGE SCHOLARSHIP

Twenty-five special scholarships at \$50 each, to be made available to meritorious students, have been provided by Millsaps College by nineteen Mississippi churches and two individuals, Dr. M. L. Smith, president of the institution, announces.

Two of the grants are being supplied by prominent state leaders and one by the First Presbyterian Church of Jackson, Smith said. All of the others are to be supported by Methodist churches.

The scholarships will be awarded to students preparing for the ministry on the basis of need and ability. Administering the scholarships will be a special faculty committee composed of Dr. Smith, Dr. H. J. Bullock, head of the Department of Religion, and Miss Virginia Thomas, instructor in religion.

Galloway Memorial Methodist Church, Jackson, will provide five of the scholarships, and the First Methodist Church, Laurel, will support two.

Other Methodist churches financing a scholarship each include: Brookhaven Methodist church; Gibson Memorial church, Vicksburg; Utica Methodist church, East End Methodist church, Meridian; Hawkins Memorial Methodist church, Meridian; Philadelphia Methodist church, Durant; Methodist church, Belzoni; Methodist church, Tylertown; Methodist church, Cleveland; Methodist church, Greenville; Methodist church, Canton; Methodist church, Broad Street church, Hattiesburg; Starling Methodist church and Senatobia Methodist church.

Let us with caution indulge the supposition that morality can be obtained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.—Washington's Farewell Address.

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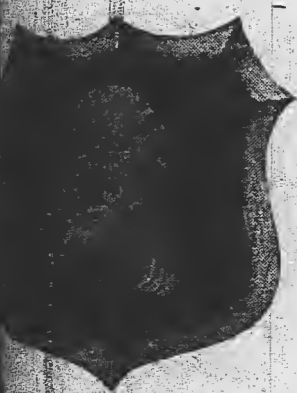
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New Orleans

CHRISTIAN ADVOCATE



...an opportunity of declar-
...all men that the Methodists
...people in all the world,
...it is their full determina-
...to continue."—John Wes-
...ter to Ezekiel Cooper, Feb.

THE LIVING CHURCH

measure our work for God by
...to do it, we must not be
...If God takes us at our word,
...results are small; but if we are
...enough to believe that it is God,
...we, by whom the work is done,
...surely find the blessing to be ac-
...to His power, and out of all pro-
...our strength.

—Philip R. P. Braithwaite.

PRAYER-ROOM TODAY

move the conquering power of
...our lives, and keep us con-
...before Thee. Give us
...in the work of Thy Spirit in
...of men and save us from ever
...power to change them
...virtue of the Cross of Christ;
...His saving Name. Amen.

We Can Give Thanks

God still lives. Amid all the distress and tur-
moil on earth He rules. Though men think evil,
He means it unto good. Even the wrath of man
shall praise Him. His own are under His tender
care. No evil shall befall them. All things must
work together for their good.

Our country has been spared the horrors that
have come to other lands. The flight of a plane
does not bring terror. We have not deserved this
mercy. We are no better than the rest. Our sins
are as many and as great as those of the people
in Europe and Asia. It is the Lord's goodness
that we are not similarly afflicted.

We gather without let or hindrance in His
sanctuary. We worship as conscience dictates. In
this land of ours no earthly power interferes. We
may hear the pure gospel. We may celebrate the
Sacraments. Faith is not starved. Abundant pro-
visions are available to make it strong, strong to
endure, strong to suffer, strong to carry on the
work of the Lord.

Yes, we can give thanks.

And to our prayer of praise we add the petition
that men everywhere may be equally blessed.

—The American Lutheran.



WALLET OF THE WEEK



DAVID LIVINGSTONE, the great missionary to Africa, set out on his famous missionary venture exactly a hundred years ago. On December 8, 1840, he set sail for that unknown and unexplored land where he was destined to win the first fruits of a continent for Christ and for himself a place of burial in Westminster Abbey and immortality. Notwithstanding the fact that England is hard pressed by a great war, the churches are planning to celebrate that important missionary centenary.

* * *

DR. ROY L. SMITH, editor of the New National Christian Advocate, is quoted as saying that the war in Europe "has thrown America into hysteria" and that, "In the last ten years we have given to the war and navy departments almost eight billion dollars and now they tell us we have nothing in the way of defense. If we didn't get anything for the eight billion dollars, what are we going to get for the fourteen billion? It is insane for the world to think that it can bring prosperity by destroying wealth." Dr. Smith was speaking before the West Virginia Conference of the Methodist Church.

* * *

NEVADA AND SOUTH CAROLINA afford an interesting contrast in certain social statistics, according to the statement of an exchange. Nevada, which has the highest divorce rate in the nation, has also the highest suicide rate. South Carolina, which recently went dry, has the lowest suicide rate. The figures given are twenty-five and six-tenths per hundred thousand for Nevada against six and seven-tenths per hundred thousand for South Carolina. The divorce rate for South Carolina was not given.

* * *

UNION THEOLOGICAL SEMINARY opened its one hundred and fifth year on September 24th. The opening ceremonies included the inauguration of Paul Johannes Tillich, exiled German theologian, as a professor in the faculty of the school. Entering students numbered eighty-five, with about fifty of them in the first year. The total registrations at the end of the first week were two hundred and fifty, and it is expected that exchange registrations with Columbia University will bring the total to more than three hundred.

* * *

THE UNITED STATES BATTLE FLEET is comparable in its efficiency to the German Army. Its commissioned personnel is the most highly trained in the world. Its enlisted personnel is incomparable. For seven years, the same length of time required to create the German Army, it has been carefully prepared for the present emergency. Not least of the elements of efficiency is the fact that it is a dry navy in every sense of the word. Since Josephus Daniels, as Secretary of the Navy, banished the wine mess, the efficiency of the fleet has increased month after month and year by year. The dry policy of the navy is not based upon moral "prejudices"; it is a cold-blooded concession to the necessity for clear-headed, effective administration of a great trust.—Clip Sheet Board of Temperance, The Methodist Church.

THE SATURDAY REVIEW is credited with the statement that Louvain has been destroyed again, and the seven hundred thousand books have been burned by the invading Germans in an effort to destroy the influence of Christianity and the works of the Hebrews. Of course the burning of such treasures entails a great loss, but war-mad fools have tried such before and failed. Christianity is far less dependent upon libraries and political power than some modern dictators imagine.

* * *

THE STAR SPANGLED BANNER, by Francis Scott Key, was first printed on small handbills, 8 by 6½ inches, says Pathfinder. Only two copies of this first edition are known to survive. One is in the Walters Art Gallery in Baltimore and the other has just been acquired by the Library of Congress. The original manuscript copy is in the possession of the Walters Art Gallery, and these two items are among the rarest pieces of Americana. Key could not get the newspapers to publish his composition because they had all gone to fight the foe.

* * *

THE CENSUS BUREAU report reveals that the United States now has a population of 131,409,881, which is a gain for the decade of 8,634,835. This means that from 1930 to 1940 the population gain was only seven per cent as against a gain of sixteen and one-tenth per cent in the period from 1920 to 1930, and it is also noted that the gain is one-half less than any other rate of increase for any ten year period since 1790 when the first census was taken. The two factors said to have been responsible for the fall in the rate of increase are a decline in the birth rate and restricted immigration.

* * *

THE DECADENCE OF CHRISTIANITY is a much discussed theme in certain circles. Some aspects of Christianity have suffered greatly in the years of social struggle and disorder through which we have recently passed. But ask yourself the questions: Why did Russia undertake to outlaw the Christian Church as a first step in its godless course? Why has Germany felt that it was necessary to reduce Christianity to the estate of a political vassal as a preliminary to its totalitarian program? Why does Japan now feel it necessary to subordinate Christianity to its emperor cult? The Christian Church is impotent.

* * *

THE AMERICAN PROTESTANT DEFENSE LEAGUE, 350 West 26th Street, New York City, has issued a four-page leaflet on the ecclesiastical control of Bronx County, New York, which should give pause to the apostles of nebulous opinions concerning religious tolerance. The leaflet lists the population as consisting of 500,000 Hebrews, 400,000 Protestants and 300,000 Roman Catholics. The list of Congressmen, legislators, judges, councilmen, District Attorney and assistants shows the amazing disparity of 41 Roman Catholics, 22 Hebrews and 2 Protestants. One of the Protestants was elected before the present political boss came to power, the other is a Republican.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church. Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

L. EUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

LOUISIANA CONFERENCE

(Editorial Correspondence)

The ninety-fourth session of the Louisiana Conference convened in First Church, Baton Rouge, at 7:30 p. m., Wednesday, Nov. 13, 1940, with Bishop A. Frank Smith in the chair. After the celebration of the Lord's Supper, the roll was made up and Dr. R. H. Harper was elected secretary. The Committees and Boards, as nominated by the Cabinet, were elected. The organization completed, the character of the preachers were passed, other routine matters were taken care of, and the Conference adjourned to meet at nine o'clock on Thursday morning.

Thursday

The Conference convened at the appointed hour. Following the opening exercises, representatives of the Baptist State Convention, in session at Baton Rouge, were heard. Dr. M. E. Dodd, of Shreveport, was the principal speaker. In answer to the question, Who are superannuated? the names of William Schuhle, C. D. Atkinson, C. Rodgers, H. W. Rickey, E. O. Hearne, Mrs. Mary Parson and J. L. Lay were called and their names were recommended for the superannuate relation.

Bishop Smith next introduced representatives of the New Orleans Christian Advocate. Mr. J. W. Reily and W. L. Daren made brief addresses in behalf of the paper, and they were followed by Bishop Smith, who addressed the Conference from the chair.

Dr. H. W. McPherson was introduced and he spoke as representative of World Service and Christian Education. He was followed by Dr. H. B. Trimble, who spoke in behalf of Emory University and Candler School of Theology. Mrs. George Sexton, Jr., spoke briefly of the work of the Woman's Society of Christian Service.

Report No. 1, of the Board of Education, was presented, and Dr. Pierce Cline, president of Centenary College, spoke to the report, and was followed by Dr. Paul A. Root, of the School of Theology of Southern Methodist University.

Rev. C. C. Neal, of Haygood Institute, was introduced and spoke concerning the work of Negro education. He has given an offering of \$101. This was followed by the reports of the District Superintendents, which were not completed at the Wednesday evening session.

At this juncture, Drs. Roy L. Smith and Otto Hall were introduced. Announcements were made and the Conference adjourned.

Thursday Afternoon

At 2:30 p. m., and again at night, Dr. Roy L. Smith delighted the Conference with two unique and uplifting

messages. In the afternoon he spoke of "Changeless Facts In a Changing World," and at night on "Making Religion Easy."

Friday

After the opening exercises, conducted by the Bishop, the reports from District Superintendents were completed as follows: W. L. Doss, Jr., Monroe District; B. H. Andrews, Lake Charles District; D. B. Raulins, Ruston District; A. M. Serex, Shreveport District.

The following, having met all requirements, were admitted on trial: Harvey D. Watts, Heaton Buzbie Crammer, Sanford Willie Wiley, Aeta Garfield Taylor, Jeff Parsons Paul.

The report of a Committee on Districts, appointed last year, was read by H. L. Johns. The report recommended that the number of districts remain the same and that the salaries of the district superintendents be fixed by the district stewards, as heretofore. The report was adopted.

The call of classes was made and advancement of their members recorded.

The following, having met all disciplinary requirements, were called to the chancel, addressed by the Bishop, and, by vote of the Conference, received into full connection: Fred S. Flurry, William E. Trice, LeRoy Shumaker.

Dr. F. W. Langham addressed the Conference in the interest of the American Bible Society.

The following were elected to elders' orders: Maurice Dale Fulkerson, Teddy T. Howes, Elevyn B. Chaney.

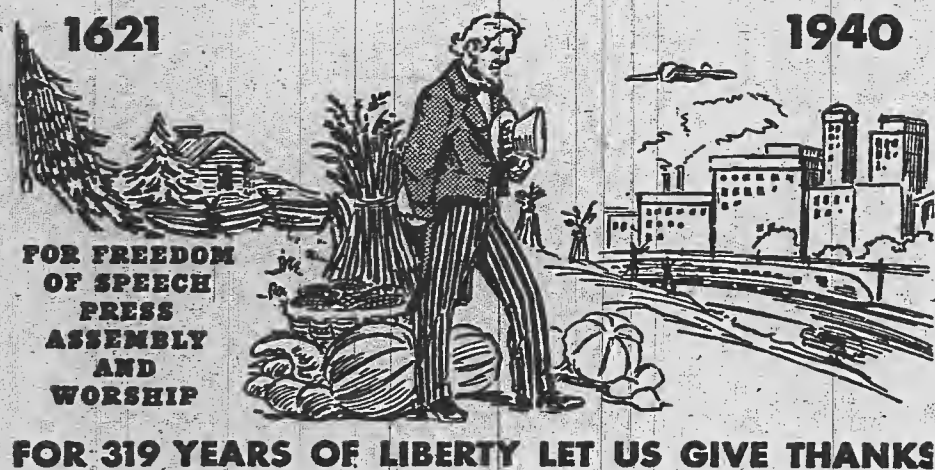
The following were elected to deacons' orders: Fred S. Flurry, William E. Trice, LeRoy Shumaker.

The report of the Committee on Minimum Salary, appointed last year, was read by Guy M. Hicks. The report recommended the setting-up in each district of an Advisory Committee, consisting of one preacher and two laymen, in consultation with the District Superintendent, to provide for the needs in the district. After considerable discussion, the report was adopted.

On motion of E. C. Gunn, a committee was authorized to arrange for a place of holding the next Annual Conference, and to provide assistance to the local church in the entertainment. The suggestion was also made that the Conference be held between Sundays.

Dr. Roy L. Smith, editor of the new Christian Advocate, organ of the Methodist Church, addressed the Conference concerning plans for the new periodical. He stated that one issue a month would be strictly a magazine number. The subscription price will be \$2 a year for single subscriptions. A club rate will be worked out.

(Continued on page 8)



THE MISSISSIPPI CONFERENCE

(Editorial Correspondence)

The ninety-ninth session of the Mississippi Conference was called to order by Bishop Hoyt M. Dobbs, Wednesday evening, Nov. 13, and Rev. W. B. Jones was elected secretary. The roll, perfected on Thursday morning, showed 192 ministers and 111 laymen present. Five members failed to answer the roll call: J. W. Thompson, M. M. Black, J. L. Greenway, L. L. Roberts and J. T. Nicholson—these having died during the year. All the ministers were found blameless in life. The Boards and Committees nominated by the Cabinet were duly elected. Mrs. Paul Arrington, Conference president of the Woman's Society of Christian Service, spoke in behalf of that work, and that was followed by the Historical Society Anniversary. J. L. Neill was elected president for the ensuing year, and a collection was taken for the use of the Society and the preservation of the records.

Thursday Morning

The Sacrament of the Lord's Supper was administered, after which the Conference proceeded to business. The Conference went on record as favoring an increase of the benevolences in each charge to such extent as to equal former benevolences and Church School missionary funds.

J. W. Leggett, C. A. Schultz and W. H. Watkins were elected to the Conference Board of Trustees. Dr. H. E. Myers, of Duke University School of Religion, addressed the Conference. The reports of the District Superintendents were heard, following which Rev. J. L. Sutton spoke briefly concerning the work of the Mississippi Children's Home Society. The following names were referred for the superannuate relation: W. F. Baggett, W. M. Sullivan, F. M. Herrington and T. C. Cooper. The Conference then adjourned to meet in afternoon session, at which time Dr. M. L. Smith, President of Millsaps College, preached.

Thursday Night

At the Anniversary of the Board of Education, Bishop Edgar Blake brought a strong and inspiring message. Rev. Irl H. Sells, Executive Secretary, made his report, Rev. B. L. Sutherland made some remarks, and the Conference adjourned.

Friday Morning

The formalities of opening completed, Dr. E. D. Kohlstedt, Executive Secretary of the Home Department of

the Board of Missions, and Miss Betty Hughes, first missionary of the Mississippi Conference, addressed the body. A Conference-wide rally of ministers and laymen in the interest of the Benevolences was ordered for the early part of the year. Centenary church, McComb, was chosen as the meeting place for the session of 1941. Dr. H. B. Trimble addressed the Conference in the interest of Candler School of Theology. Dr. and Mrs. W. B. Lewis, Mississippi medical missionaries to Africa on leave, were introduced. Dr. J. M. Sullivan offered the report of the Board of Lay Activities and Bishop Edgar Blake spoke to the report. Dr. J. M. Sullivan was elected Lay Leader for the ensuing year.

Friday Afternoon

The afternoon session opened with Bishop Edgar Blake in the chair. G. H. McBride, A. L. Meadors, D. H. Keithen, F. H. Sutphen and T. A. Carruth were admitted on trial. The call of the classes was taken up and the members of the several classes were passed in review. Other routine matters were disposed of. Bishop John H. Moore of the C. M. E. Church, spoke briefly concerning the Negro Industrial School at Holly Springs. W. S. F. Tatum made report of the work of the Methodist Hospital at Hattiesburg. Rev. J. G. Snelling represented the work of the Memorial Mercy Home in New Orleans. At the evening hour, Dr. E. D. Kohlstedt gave a moving-picture lecture on Alaska. Rev. J. L. Neill presided and the music was furnished by Millsaps singers.

Saturday Morning

The first item of business transacted was the ordination of Deacons. Bishop Blake delivered the address of the class received into full connection. At this juncture Dr. T. M. Brownlee, in an appropriate speech felicitously phrased presented a silver tray and service to Bishop and Mrs. Dobbs—a birthday and wedding anniversary gift from the ministers and laymen of the Conference, it being their wedding anniversary and the birthday of Mrs. Dobbs.

Dr. Roy L. Smith, editor-elect of the National Christian Advocate, made an impressive address in behalf of the organ to be launched early in January. He was followed by W. L. Duren, editor of the New Orleans Christian Advocate. Bishop Dobbs followed with a strong endorsement of the church press and the New Orleans Christian Advocate in particular. A paper offered by the cabinet re-adopting the New Orleans Christian Advocate as the organ of the Mississippi Conference was adopted by a rising vote. Dr. McCoy addressed the Conference in the interest of Rust College for Negroes, at Holly Springs. A report ordering the Christmas offering for superannuates in every church, to be applied on the ten per cent apportionment for that cause, was adopted.

Saturday Afternoon

Rev. T. O. Prewitt presided at the afternoon session when the remaining reports and minute business of the Conference was transacted. Bishop Edgar Blake preached at East End church on Sunday morning, and other visiting ministers filled other pulpits of various denominations in the city. The elders were ordained following the morning sermon, and with the reading of the appointments in the afternoon, the Conference adjourned.

APPOINTMENTS

Brookhaven District

R. H. Clegg, District Superintendent
 Adams, G. L. Sigrest; Barlow, A. C. Wal-
 ter; Bogue Chitto, G. E. Jones; Brookhaven,
 L. McCormick; Crystal Springs, J. W.
 Foxworth, F. M. Casey; Gallman, F.
 Dement, Jr.; Georgetown, J. H. Hetrick;
 Harrisville, W. R. Irving (S); Hazlehurst,
 B. Cain; Magnolia, G. F. Winfield; Mc-
 Comb, Centenary, J. L. Carter; McComb,
 Branch Street, W. S. Cameron; McComb,
 Earl River Avenue, H. L. Daniels; Mead-
 e and Bude, L. M. Sharp; Monticello, W.
 M. Baggett; Nebo, J. C. Jackson; Osyka
 Fernwood, J. H. Moore; Prentiss, Roy
 lfe; Scotland, D. W. Ulmer; Silver
 eak, J. B. Shearer; Summit and Felder,
 E. Alford; Tylertown, C. A. Schultz;
 eca, E. E. McKeithen; Wesson, T. E.
 holson; Wesson Circuit, J. N. Lambert;
 plain, U. S. Navy, W. N. Thomas; Dis-
 trict Missionary Secretary, Roy Wolfe.

Hattiesburg District

W. B. Alsworth, District Superintendent
 Bay Springs, H. E. Raley; Bonhomie, J.
 King; Bacatunna, A. L. Meadows; Clara,
 W. Scott; Collins, J. S. Noblin; Ellis-
 e, J. D. Slay; Hattiesburg, Broad Street,
 T. Weems; Hattiesburg Circuit, R. M.
 atheny; Hattiesburg, Court Street, O. S.
 aris; Hattiesburg, Main Street, I. E. Wil-
 ms; Heidelberg, B. M. Lawrence; Laurel,
 nt Church, J. W. Leggett, Jr.; Laurel,
 agston, D. T. Ridgway; West Laurel, M.
 lytle; Magee, A. J. Boyles; Montrose,
 H. Cameron; Moselle, G. H. McBride;
 Olive, A. S. Oliver; New Augusta, H.
 Hillbun; Ovette, Glendale Jones; Perry
 nty Circuit, W. L. Hamrick; Petal, A.
 O'Neil; Richton, E. A. Kelly; Seminary,
 L. Herrington; Sumrall, J. E. J. Fergu-
 Taylorsville, L. M. Reeves; Waynes-
 e, J. H. Jolly; Waynesboro Circuit, S. N.
 e; Williamsburg, D. P. Yeager; Chap-
 Sanatorium, W. M. Williams; Student,
 nury Seminary, A. F. Gallman; Student,
 nury University, W. Baylis Alsworth;
 ntionary Secretary, J. W. Leggett, Jr.;
 etary, of Evangelism, J. D. Slay.

Jackson District

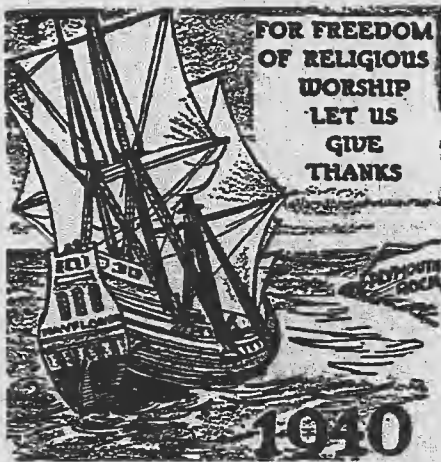
M. Brownlee, District Superintendent
 Benton, L. T. Nelson; Bolton and Ray-
 and, A. M. Broadfoot; Brandon, G. P. Mc-
 own; Camden, Fred W. Thompson; Can-
 n, First Church, C. W. Wesley; Canton,
 uth Side, J. B. Welborn; Carthage, H. A.
 ood; Carthage Circuit, Percy Vaughan;
 nton and Ridgeland, Chas. S. Schultz;
 annin, O. M. Brantley; Flora, W. J. Fergu-
 e, Florence, A. B. Barry; Forest, J. H.
 orrow; Greenfield and Richland, Lewis
 ar; Harpersville, J. B. Vardaman; Home-
 ood, R. E. Case; Jackson, Bessie Shands;
 addell Roberts; Jackson, Capitol Street,
 M. Hunt; Jackson, Galloway Memorial,
 L. Sutherland (Associate Pastor, Fagan
 Thompson); Jackson, Glendale, J. A. Wells;
 Jackson, Grace, E. L. Ledbetter; Jackson,
 Millsaps Memorial, M. K. Miller; Lake, W.
 Blackwell; Lena, W. C. McClelland;
 adison and Pocahontas, E. A. King; Men-
 enhall, B. H. Williams; Morton, L. D.
 haughton; Raleigh, S. W. Granberry;
 Sharon, Buffin Oliver; Shiloh, S. C. Moody;
 rry, Phil H. Grice; Vaughan, J. H. Grice;
 Walnut Grove, J. W. Loudenslager; Super-
 intendent, Mississippi Children's Home So-
 ciety, J. L. Sutton; Coordinating Editor,
 Church School Publications, C. A. Bowen;
 Executive Secretary, Conference Board of
 Education, I. H. Sells; Home Missionary,

Charles Assaf; President, Millsaps College,
 M. L. Smith; Professor Religious Education,
 Millsaps College, H. M. Bullock; Promotional
 Representative, N. O. Christian Advocate,
 C. E. Downer; District Missionary Secre-
 tary, J. H. Morrow; District Evangelist, O.
 C. Hull; Student, Emory University, E. C.
 Presley; District Evangelist, R. A. Thorton;
 Student, Emory University, Felix Sut-
 phen; Student, Emory University, D. H. Mc-
 Keithen.

Meridian District

W. B. Jones, District Superintendent

Chunky, Norman Purvis; Cleveland, W.
 H. McRaney; Collinsville Circuit, T. A.
 King; Decatur and Hickory, H. W. F.
 Vaughan; DeKalb, E. D. Simpson; DeSoto,
 J. F. McClellan; Enterprise and Stonewall,
 Murray Cox; Harmanuel, H. C. Castle (S);
 Hope, B. B. Rogers; Lauderdale-Daleville,
 T. M. Ainsworth; Marion, Philip Burton;
 Matherville, F. O. Lewis; Meridian Circuit,
 Marshall Burnett; Meridian, Central, R. H.
 Kleiser; Meridian, East End, T. O. Prewitt;
 Meridian, Fifth Street, T. J. O'Neil; Meri-
 dian, Hawkins Memorial, C. H. Strait; Meri-
 dian, Twenty-Second Avenue, J. T. William-
 son (S); Meridian, Poplar Springs, G. E.



Allan; Meridian, Wesley, N. U. Boone; New-
 ton, G. H. Jones; Pachuta, R. E. Alsworth;
 Philadelphia, H. C. Castle; Philadelphia Cir-
 cuit, G. A. Broadus; Porterville, Noel Ul-
 mer (S); Quitman, V. G. Clifford; Rose Hill,
 H. S. Westbrook; Scooba and Electric Mills,
 S. B. Watkins; Shubuta, H. J. Moore; Union,
 R. L. Lane; Vimville, J. W. Courtney; Dis-
 trict Missionary Secretary, T. O. Prewitt;
 Student, Drew University, T. A. Carruth;
 Student, Westminster Seminary, Harmon
 Dillard; Chaplain, U. S. Army, L. S. Gaddy.

Seashore District

J. F. Campbell, District Superintendent

Americus, V. S. Coleman; Bay St. Louis, J.
 L. Smith; Biloxi, Main Street, C. H. Gunn;
 Biloxi, Epworth-Wesley, D. E. Vickers;
 Brooklyn and Bond, A. M. Ellison; Carriere,
 N. S. Loftus; Coalville, T. B. Winstead; Co-
 lumbia, C. C. Clark; Escatawpa, W. R. Mur-
 ray; Gulfport, First Church, V. R. Landrum;
 Handsboro, E. E. Samples; Hickory Grove-
 Hub, Y. A. Smith; Kreole, J. P. Payne;
 Leakesville, E. M. Lane; Logtown, C. G.
 Felder; Long Beach, R. I. Moore; Lucedale,
 R. A. Allums; Lumberton, F. L. Applewhite;
 Moss Point, R. L. Walton; Ocean Springs-
 Mentor, D. M. Ulmer; Pascagoula, E. W.
 Ulmer; Picayune, J. O. Ware; Poplarville, J.
 B. Holyfield; Purvis, L. L. Matheny;
 Saucier, E. E. Price; Vancleave, T. R. Holt;
 Wiggins, P. O. Nix; District Missionary Sec-
 retary, J. O. Ware.

Vicksburg District

H. A. Gatlin, District Superintendent

Amite Circuit, D. H. Cassels (S); An-

guilla, L. P. Anders; Centerville, John W.
 Moore; Eden, C. Y. Higginbotham; Ed-
 wards, M. H. Wells; Fayette, J. M. Corley;
 Gloster and Crosby, Wesley Ezell; Herman-
 ville, J. A. McRaney; Lorman, W. C.
 Fulgham; Louise and Holly Bluff, P. H.
 Grice; Mayersville, G. L. Oliver; Natchez,
 J. L. Neill; Port Gibson, J. E. Gray; Rolling
 Fork and Cary, S. F. Harkey; Roxie, W. J.
 Walters; Satartia, F. J. Jones; Silver City,
 L. J. Snelgrove; Vicksburg, Crawford
 Street, Otto Porter; Vicksburg, Gibson Me-
 morial, O. H. Scott; Washington, A. W.
 Wilson; Woodville, W. O. Sadler; Yazoo
 City, C. W. Crisler; District Missionary Sec-
 retary, M. H. Wells.

APPOINTMENT CHANGES

Bishop Hoyt M. Dobbs authorizes the fol-
 lowing changes in the appointments of the
 North Mississippi Conference: Fulton, Mar-
 lin McCormack; Lula and Dundee, J. C.
 Wasson; Batesville, W. M. Jones; Lambert
 and Crowder, L. C. Lawhon; Carrollton, T.
 M. Dye, Jr.; Arcola, K. I. Tucker;
 Chalysate-Walnut, N. L. Threet; Tyro,
 Brown C. Hairston. These changes were
 made necessary by the death of Rev. P. F.
 Luter.

N. J. GOLDING,
 Secretary of the Cabinet.

J. HENRY BOWDON STRICKEN

Rev. J. Henry Bowdon, District Superin-
 tendent at Baton Rouge, was stricken with
 an attack of appendicitis during the morn-
 ing session of the Louisiana Conference at
 Baton Rouge on Thursday. He was granted
 leave of absence from the Conference ses-
 sion, and was carried to a local hospital
 where an emergency operation was per-
 formed early Thursday evening. He stood
 the operation well, but his condition was un-
 determined at the time this was written.

REV. J. W. RAPER TRANSLATED

A note from Rev. R. P. Neblett announces
 the death of Rev. J. W. Raper, a retired
 member of the North Mississippi Confer-
 ence, at his home in Water Valley, Miss.,
 on Thursday morning of last week. Bro.
 Raper was 77 years old and had been in
 feeble health for quite a long while. The
 funeral was held from Main Street church,
 Water Valley, on Friday afternoon, with
 Rev. N. J. Golding, Rev. R. P. Neblett, Rev.
 R. G. Moore and Rev. J. L. Nabors taking
 part. The Board of Stewards of Main Street
 church, of which Bro. Raper was once pas-
 tor, served as pallbearers. A more extended
 notice will appear later.

HOMER L. HUNT DIES

Mr. Homer L. Hunt, brother of Rev. Rolfe
 Hunt, retired member of the Mississippi
 Conference, died at his home in Harper-
 ville, Miss., on Friday afternoon and was
 buried the following day. Bro. Hunt was a
 writer of verse and was interested in re-
 ligion and the things which minister to the
 nobler side of life. It is our understanding
 that he had been ill for some time and that
 his going was not altogether unexpected.

Incredulity robs us of many pleasures and
 gives us nothing in return.—J. R. Lowell.

We have sinned if we have said that
 which is not true; we have equally sinned
 if we have failed to say the truth.

—The Voice.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD'S PEACE

A Sermon Emphasizing the Spiritual Resources of Peace

By Howard Ray Carey
Bronson

(Jn. 14:27: My peace I give unto you; not as the world giveth, give I unto you.)

Many would say this text had nothing to do with the international situation. They would maintain that this deals only with the personal peace the Savior gives—the peace you feel within you, and which perhaps you cultivate as an attitude toward the little circle of your acquaintances. While international peace, they would hold, is an entirely different thing—a matter based upon treaties between governments—a thing far removed from the personal peace of the Savior's giving.

Yet I maintain that the two are very closely related. That you cannot have any permanent international peace until it is founded on the conditions Christ laid down for personal peace. True, He said, "Not as the world giveth, give I unto you." But the world has never given any permanent peace. When it does, it will be given in Christ's way. Let us note some of the contrasts between the kind of peace which the nations of the world typically give, and that which comes from Him.

Hate vs. Goodwill

In the first place, the peace promoted in international settlements is usually based on the hatred, malice and vengeance unleashed in war. While the peace Christ taught and all Christians should practice is based on goodwill to men and faith in God.

In the second place, the usual international peace is one which brings material gain to the nation which imposes it, or at least is intended so to do. This may be in the form of reparations, territorial gains, or a combination of other material advantages. But the peace which Christ gives usually costs something in the material realm. Sometimes self-denial, sometimes loss of position, sometimes loss of external freedom, sometimes loss of life itself.

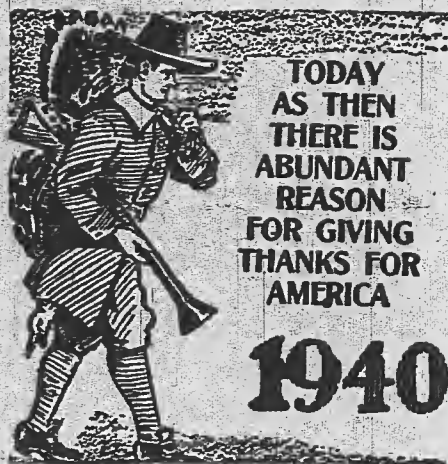
In the third place, the typical peace of the world is maintained by the military and other material power of the nation which thrusts it on others. Whereas the peace of God can be maintained only by an active and vigorous power of love.

Finally, the peace which the world gives is only as stable as the power which promotes it, and thus always proves temporary.

While the peace of God, being likewise as stable as the power which gives it, is permanent—eternal.

The above named qualities of "the peace which the world giveth" are illustrated by the conditions which prevailed before the outbreak of present hostilities. It was the product of the World War, was shaped and planned to bring gain to the nations which dictated it, was secure only so long as they remained in dominant position, and thus proved anything but permanent. If Hitler wins this war, we will see a German peace, maintained by German might for German gain, and only as lasting as the German dominance. Most nations, perhaps all, seem interested only in this kind of peace; one in terms of its own selfish interests.

Would America be interested in the other kind of peace—the kind which costs something; the kind in which we must share our advantages with the world, and in which we could rise to higher material standards of living only as fast as we could take others along with us? This is a vital question. For unless America is interested in this latter kind of peace, we will sooner or later get



into war. It is inevitable. I still believe with all my heart and soul that we are not in the slightest danger of getting into this war through a Hitler invasion of the United States of America. But I am just as thoroughly convinced that we are in imminent danger of becoming involved through Hitler invading the realm of our prestige, and especially the dominant position of our material interests.

The trend of the present war and of American foreign policy makes that clear. The Hitler regime threatens to take a position of supreme dominance in the affairs of Europe and the colonial empires in Africa and Asia. A step which will cost us plenty. The powers that be in this country know that. It is hard to close our eyes to the fact that America is being taken just as rapidly as possible along the road to war, in an attempt to stop the stride of the totalitarians toward the position of world dominance which Great Britain and the United States have jointly held.

That means sacrificing America's men to save America's money. It means slaughtering her sons to save her scions of wealth. It is the old question of property values versus human values. Any time we are willing as a nation to place persons before things we can have real and lasting peace. The kind Christ gives. For that would be taking His way. But the world is not so organized. Is America so organized? It appears not.

Therefore, we are preparing to enforce the kind of peace we want. And that attempt enforces spells WAR.

What Can We Do?

In that kind of situation what can you and I do? In the first place we can write or wire our Senators and Congressmen, urging them to oppose everything which brings us nearer war, especially the dread "M. I. bill, providing for complete dictatorship in emergency. We can urge Congress to meet in session, rather than adjourn, leaving the chief executive in complete control. And we can use our influence in many ways in our own communities for peace. All these things we can and should do by all means.

But even if these things fail, and our country enters the conflict anyway, YOU AND I AS INDIVIDUALS CAN STILL CHOOSE THE WAY OF PEACE, IF WE ARE WILLING TO PAY THE PRICE. But it will mean a real price, for to stand against the majority, especially on the issue of war during hostilities, is far from easy. But if conscience means anything at all, must never be made to knuckle down to subservience to majority rule. On questions of procedure where we are not asked to sacrifice our principles we can afford to compromise. On such questions of church policy as alternative ways of providing for property improvement, for instance, where neither choice involves the selection of a way which is unethical or wrong, it is often our conscientious duty to make concession and give up our way; in cases where the majority of those concerned find some other way wiser or otherwise preferable.

However, on the basis of the legitimacy and need of compromise or even complete abandonment of our position in such a situation, it is sometimes inferred that we should compromise also on moral issues, if the majority is opposed to us. But such a compromise cannot be justified on the basis of the teachings of Jesus. And we must follow Him. Conscience must not bow to majority opinion in acquiescing in something which we find to be wrong. If every member of my church should decide tomorrow to support raffles and other forms of lottery in their church program, I should have to oppose it. Even though I might not be able to keep them from following such a plan, I could not give my approval or sanction.

Likewise, in this far more important question of war, this question of entering the European conflict, my conscience will not let me give my sanction or help in such an enterprise. Let us insist that conscience be independent of majority opinion. Let us stand with the original disciples, who, in the face of greatest danger to themselves insisted, "We must obey God rather than men."

Indestructible Peace

If you have the peace of Christ, it is a peace which no man or nation can take away. It is more than a feeling of tranquility and well-being in the inner life; it is more than a will to peace in your personal relationships with your neighbors; it is these, of course. And in addition, it is an active and vigorous attitude of goodwill and peace toward the people of all nations, all races, all classes the world over.

It is a peace no man can take away because it is founded on faith in a God who stands by us and gives us victory in every adversity, even if men take our lives. It reaches out toward all races, nations and classes, because its tap root is love for all. Truly this is a peace such as the world does not give and cannot take away.

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

We are indebted to Bro. J. H. Hearne, of Baynesville, La., for his expression of approval of the Advocate and its editorial policy.

Bro. Ezra F. Pruitt, of Bay Springs, Miss., is now seventy-nine years old, says the Advocate has been coming to his door for more than fifty years.

Bro. W. B. Slack, who will be transferred to the Ardmore District, Oklahoma Conference, will preach the annual Thanksgiving sermon at Rayne Memorial church, at 11 a. m., on Thanksgiving Day.

Bro. L. M. Elliott, of Rolling Fork, Miss., has to a business note the information that a storm of last week uprooted four large trees about three blocks from the church. We are grateful to Mrs. Elliott for her words expressing appreciation of the Advocate.

Bro. and Mrs. R. S. Crichlow, of New Orleans, have announced the engagement of their daughter, Miss Dalton Crichlow, now in Houston, Texas, to Mr. Jerome Duncan Crichlow, son of Rev. Dr. and Mrs. R. E. Crichlow, of San Antonio. The wedding will take place in Houston on December 14.

Mrs. H. M. Johnson, wife of the pastor of Rollton Avenue Methodist church, was taken to Jackson, Miss., on account of the death of her father, on Sunday of last week. Her father, died during the night of November 9. Many friends will sympathize with Mrs. Johnson in her great bereavement.

Bro. Porter M. Caraway, formerly a member of the Louisiana and Mississippi Conferences, writes that "through the kind cooperation of Bishops Smith and Holt, I had a very delightful appointment in the beautiful Rio Grande Valley," at Harlingen, Texas. We acknowledge with thanks an invitation to come down and eat oranges and fruit from the parsonage yard.

Bro. J. V. Bennett left last Thursday for Corpus Christi, Texas, where she enters upon her work as assistant to the pastor, Rev. H. Wallace, Jr. Mrs. Bennett will be greatly missed at First Church, New Orleans, where she served for two years, and has a place for herself in the hearts of young and old, with her kindness of heart and "million-dollar smile." We are happy to know that she is located in so desirable a position and predict for her a career of ever-widening influence and helpfulness.

Rev. Percy Vaughan, reporting for the Ardmore District, Miss., circuit, says that he has had seven revivals, resulting in 75 conversions and 61 additions to the church. The total membership of his churches is 552. He has organized two Church Schools, making seven on his charge, with an enrollment of 100. All acceptances have been paid in full. Bro. Vaughan feels that he has had a successful year despite crop failures which curtailed the incomes of his members to a considerable extent.

Mr. J. Y. Fauntleroy, son of the late T. Fauntleroy, of the Louisiana Conference, was stricken with an attack of appendicitis while attending a meeting of the Board of Trustees of L. S. U., and was rushed to New Orleans where he has been seriously ill with a ruptured appendix. The last report on his condition was favorable, and it

was hoped that he might soon be out of danger.

RESOLUTIONS IN APPRECIATION OF REV. AND MRS. CAMERON

To the members of the Fourth Quarterly Conference:

Whereas, the Rev. W. S. Cameron and Mrs. Cameron have served our charge very acceptably for the past four years; and

Whereas, it is possible for the Conference not to return them for another year; therefore be it

Resolved, First, that we express to them our appreciation for their services;

Second, that we request the Bishop and his cabinet to return them to us for another year, if in their judgment they think it best;

Third, that a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy sent to Bishop Dobbs, a

as expressing our sincere appreciation of Bro. Clegg as a Christian gentleman;

Second, that we pay tribute to him for his kind, brotherly spirit, and for his business-like administration that has made possible marked progress in the work of the charge;

Third, that we urgently request Bishop Dobbs to return Bro. Clegg to us as our district superintendent for another year;

Fourth, that a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy sent to Bishop Dobbs, a copy to the New Orleans Advocate, and a copy given to Bro. Clegg.

Signed: Mrs. A. A. Allred, J. W. Leggett, H. E. Funchess, Committee.

MINISTER'S WEEK

Candler School of Theology, Emory University, January 20-24, 1941

Bishop Paul B. Kern: Delivering the lectures on the Jarrel Foundation.

Dr. Edwin Lewis: Delivering the lectures on the Quillian Foundation.

Short Courses: By members of the faculty of the School of Theology.

Daily Forum: On pertinent topics.

Join us in a week of fellowship and study.

HOME-COMING DAY AT BOGUE CHITTO

A Home-Coming Day was held at the Bogue Chitto Methodist church on Sunday, November 3, to celebrate the completion of extensive repairs on the church, to give recognition to the history of the church, and to provide fellowship for old-time friends.

Rev. G. Eliot Jones, pastor, was master of ceremonies for the day. The program for the morning service included a solo by Mrs. S. B. Spencer, a sermon by the pastor, and benediction by A. M. Moore.

Lunch for all present was served at the church.

The afternoon service included a history of the church by Mrs. B. E. Brister; Our Church Today, by A. M. Moore; memorial tribute to B. E. Brister, by Miss Mackie McRaney; a prayer, by C. A. Davenport; a solo, by Mrs. Lottie B. Mitchell; and sermon, by Rev. M. L. McCormick, of Brookhaven.

MRS. C. A. DAVENPORT.

Some people are controlled by an evil spirit; some people are directed by a civic spirit; and some people are led by the Holy Spirit.—Anonymous



WE WISH EVERYONE
A VERY PLEASANT
HOLIDAY

1940

copy to the New Orleans Advocate, and a copy given to Rev. and Mrs. Cameron.

Signed: Mrs. A. A. Allred, J. W. Leggett, H. E. Funchess.

RESOLUTIONS IN APPRECIATION OF REV. R. H. CLEGG

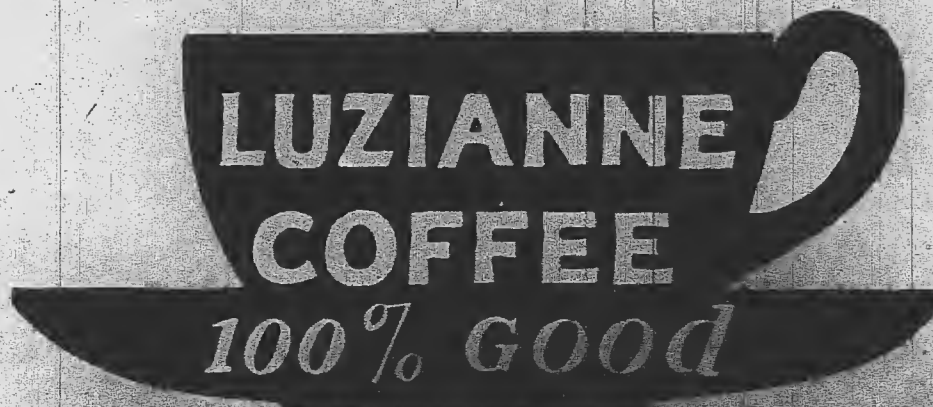
To the members of the Fourth Quarterly Conference:

Whereas, the Rev. R. H. Clegg will at the forthcoming session of the Annual Conference bring to a close four years of outstanding service as district superintendent of the Brookhaven District; and

Whereas, we feel that he has had an unusually successful administration over the entire district and is loved and appreciated by both ministers and laymen; and

Whereas, the Discipline of the Church now provides that a district superintendent may serve continuously for a period of six years; therefore be it

Resolved, First, that we go on record



LOUISIANA CONFERENCE

(Continued from page 2)

At the request of Dr. Smith, the Conference selected by ballot a preacher to furnish a sermon for a series to be printed in the new paper. Dr. W. W. Holmes was named.

Dr. W. V. Cropper, connectional representative, addressed the Conference concerning Church Extension and Missions.

Report No. 2, of the Board of Education, was read by H. A. Rickey. Pending its adoption, W. W. Holmes, G. W. Dameron and A. M. Freeman spoke to the report.

On motion of R. H. Harper, a committee of three was authorized to ask the State for the return of 32 acres of land deeded to it about fifty years ago by the church for park purposes, but never used.

After announcements, the Conference adjourned with the benediction by Bishop Smith.

Saturday

After the opening exercises, the regular business of the Conference went steadily forward. The Bishop announced the following committees authorized at yesterday's session: To negotiate with the State concerning certain property—H. L. Johns, E. C. Gunn, Judge R. J. O'Neal; Conference Entertainment—Dana Dawson, E. C. Gunn, R. H. Harper, W. H. Giles, E. C. Gibson, C. O. Holland, Mrs. J. H. Thatcher.

The Rev. Mrs. Mary Bartlett requested a letter of withdrawal from the ministry of the Methodist Church, which was granted.

The Conference authorized the secretary to send messages of sympathy to Mrs. B. C. Taylor, whose father had suddenly passed away, and to Mrs. T. Howes, who has just lost a brother.

On motion of E. C. Gunn, the Conference authorized the sale of the Tchoupitoulas Street mission property, which is no longer being used by the church.

The following were named as the Committee on Ministerial Training: J. J. Rasmussen, H. L. Johns, C. M. Hughes, W. H. Bengtson, Guy M. Hicks, R. R. Branton, B. C. Taylor, Dana Dawson, J. Richard Spann and Carl F. Lueg.

At this point, as the order of the day, the annual Memorial Service was held. The beautiful ritual was carried out in full. Appropriate memoirs were read, as follows: for W. R. Harvell, written by Briscoe Carter and read by W. W. Holmes; for Mrs. A. J. Coburn, by A. T. Law; for J. D. Nesom, by W. L. Doss, Jr.; for Mrs. P. M. Brown, by F. M. Freeman; for R. A. Bozeman, by A. C. Lawton; for J. O. Bennett, by R. H. Harper; for Mrs. G. D. Anders, by R. M. Brown; for J. E. Butler, by W. O. Lynch.

The report of the Board of Hospitals and Homes was read by A. C. Lawton. Pending its adoption, J. A. Alford, W. W. Holmes, C. B. White and R. T. Ware addressed the Conference.

The report of the Board of Missions was read by H. L. Johns, and adopted by the Conference. The striking fact was brought out that the Board was able this year to grant in full all the askings for aid to mission charges. Rev. Virgil D. Morris was named as Conference Missionary Secretary.

Dr. L. W. Sloan, State Superintendent of the Anti-Saloon League, addressed the Conference.

C. O. Holland was named as Conference Lay Leader.

A resolution of approval of the Parker Recognition Fund, for the establishment of a Chair of Theology in the Candler School of Theology, Emory University, was adopted by the Conference. W. H. Royal was named

to lead the movement to complete the fund.

An honorable location was granted to Rev. W. P. Shows.

The Conference adjourned to meet in final session Sunday afternoon at 2:30 o'clock.

Sunday

Bishop Smith delivered a timely and inspiring address to a great audience at the First Methodist Church at the 11 o'clock hour.

The Conference convened promptly at 2:30 o'clock.

The first order of business was the ordination of deacons and elders. At the Bishop's request, the wives of those to be ordained who were present came with their husbands to the chancel.

The Committee on Conference Entertainment, reported through Dana Dawson, Chairman. The report recommended that the World Service Commission be asked to provide \$400 per annum for necessary Conference expense. The report was adopted, and the World Service Commission made the requested provision.

Provision was made for the organization of the Conference Board of Deaconesses.

The District Superintendents named the church locating committees and committees on qualification of local preachers.

The Committee on Accepted Supplies reported through H. L. Johns. The report was adopted.

R. W. Vaughan, Secretary, read a summary of the Statistical report.

A. M. Mayo, of Lake Charles, and W. S. Holmes, of Baton Rouge, received the recognition of the Conference by a rising vote for their long and faithful services in the church.

Resolutions of appreciation for the hospitality of Baton Rouge were presented by Frank Collins, and unanimously adopted by a rising vote.

Other business having been completed, Bishop Smith read the appointments, and the Conference adjourned sine die with the doxology and the benediction.

APPOINTMENTS

Alexandria District

R. H. Harper, District Superintendent

Alexandria, B. C. Taylor; Ball Circuit, H. C. Kinney; Boyce, L. R. Nease, Jr.; Bunkie, R. M. Bentley; Campti, J. L. Lay; Colfax, R. T. Pickett; Elizabeth, J. E. Selfe; Ferriday, J. C. Sensintaffar; Glenmora, J. P. Paul; Jena, W. F. Roberts; Jonesville, H. B. Crammer; Lécompte, F. J. McCoy; Marksville, W. C. Mason; Melder, J. R. Stozier; Melville, C. B. Powell; Montgomery, Mrs. Lula Wardlow; Montrose-Weaver, L. A. Bodie; Mt. Zion, J. A. Jones; Natchitoches, Carl Lueg; Oakdale, J. H. Midyett; Olla, Chas. Moore; Opelousas, E. C. Dufresne; Palestine, J. B. McCann (S); Pineville, H. E. Pfost; Pleasant Hill, M. W. Beadle; Pollock, Miss Ruth Nuttall; Provençal, J. T. Garrett; Rochelle, T. T. Howes; Sicily Island, C. F. Reed (S); Trout-Goodpine, C. W. Lahey; Tullos-Urania, Jerome Cain; Ward's Chapel, H. B. McCann (S); Winnfield, H. B. Hysell.

Baton Rouge District

J. Henry Bowdon, District Superintendent

Amite, A. A. McKnight; Angie, Walter Clark; Baker, J. L. Beasley; Blackwater, J. P. Bonnacarrere; Baton Rouge, First Church, J. R. Spann; Baton Rouge, Istrouma, R. R. Branton; Bogalusa, First Church, J. B. Grambling; Bogalusa Circuit, T. V. Peters (S); Clinton, M. D. Fulkerson; Covington, J. Cude Rousseaux; Denham

Springs, Ralph Cain; Franklinton, E. Chaney; Gonzales, C. P. T. Cotton; Greensburg, R. V. Fulton; Hammond, T. Trotter; Jackson, A. D. St. Amant, Jr.; Kentwood, R. L. Clayton; Lottier, L. Cain; Pearl River, to be supplied; Pine Grove, M. D. Felder; Plaquemine, A. George; Ponchatoula, H. T. Carley; Springfield, A. M. Martin; St. Francisville, H. Varner; Tickfaw, D. T. Williams; Walker, P. W. Sibley; Zachary, S. J. McLean.

Lake Charles District

B. H. Andrews, District Superintendent

Abbeville, J. A. McCormack; Alco, to be supplied; Bell City, W. C. Barham; Choudry, T. D. Lipscomb; Crowley, G. W. Peroy; DeRidder, S. A. Seegers; DeQuincy, N. Hoffpauir; Ebenezer, C. F. Sheppard; Eunice, O. W. Spinks; Gueydan, D. Winninger; Hackberry, B. F. Roberts; Hornbeck, W. D. Gray; Indian Bayou, T. Gray; Iowa, R. E. Walton; Jeanerette, F. S. Flurry; Jennings, W. R. Wend Kinder, J. A. Knight; Lafayette, V. Morris; Lake Arthur, T. J. Holladay; Lake Charles, First Church, H. L. Johns; Lake Charles, Simpson, E. R. Haug; Leesville, A. T. Law; Many, R. T. Pynes; Merryville, H. W. Ledbetter; New Iberia, R. Staples; Raymond, J. C. Krumnow; Rayville, Dan F. Anders; Sulphur, Martin Hebert; Vinton, F. A. Matthews; Welch, R. L. Weldon; West Lake, C. W. Rodgers.

Monroe District

W. L. Doss, Jr., District Superintendent

Bastrop, C. E. McLean; Bonita, W. Howell; Columbia Circuit, Lea Joyner; Columbia, E. P. Drake; Delhi-Crowville, S. Holladay; Gilbert, Ira W. Flowers; Grambling, W. H. Carroll; Lake Providence, H. Brown; Mangham, J. E. Hearn; Mer Rouge, A. C. Lawton; Monroe, First Church, A. Freeman; Monroe, Gordon Ave., W. Cross; Monroe, Stone Ave., I. L. Year Oak Grove, E. B. Emmerich; Oak Ridge, F. Dring; Pioneer, J. C. Price; Rayville, J. Reid; Sterlington, J. W. Lee; Sunburst, A. Patton; Swartz-Girard, W. F. Mayo; Tylah, D. W. Poole; Waterproof, C. Hughes; West Monroe, C. K. Smith; Winnboro, O. L. Tucker; Wisner, J. M. Alford; Supt., Home Good Shepherd, J. R. Downs.

New Orleans District

Elmer C. Gunn, District Superintendent

Donaldsonville, W. W. Perry; Franklin, J. Harper; French Mission, Oakley Lee; Gold Meadow, C. J. Thibodeaux; Houma, First Church, David Tarver; Houma Heights, Oakley Lee; LaPlace, to be supplied; Lakeport, C. M. Morris; Lusher-Reserve, R. Risinger; Morgan City, D. B. Boddie; Orleans, Aldersgate, L. R. Shumaker; Orleans, J. W. Booth; Canal Street, J. T. Harris; Carrollton Ave., H. M. Johnson; Chalmette, J. E. Reaves; Church of the Redeemer, P. Palotta; Eighth St. Felicity, W. Bengtson; First Church, W. B. Slack; Gretna, Don Harwell; Lakeview, W. B. Valkenburgh; McDonoghville, A. R. Hoffpauir; Munholland Memorial, Karl Toole; Napoleon Ave., H. A. Gibbs; Parker Memorial, A. S. Lutz; Rayne Memorial, W. Holmes; St. Mark's, J. C. Whitaker; St. Charles, W. E. Trice; Point-a-la-Hache, to be supplied; Slidell, J. W. Faulk; Editor, Orleans Christian Advocate, W. L. Doss; Professor, Candler School of Theology, Parker; Hospital Chaplain, J. A. Alford; Supt., Memorial Mercy Home, J. G. Snellett.

November 21, 1940.

Ruston District

D. E. Raulins, District Superintendent
Mt. Nebo, A. G. Taylor; Arcadia, M. Brown; Arcadia Circuit, B. F. Griffin; Athens, B. P. Durbin; Beach Grove, H. Simms; Bienville, to be supplied; Downsville, Thurmon Spinks; Chat-
W. F. Henderson; Choudrant, J. D. Clay, A. S. J. Neill; Concord, R. H. Cotton Valley, J. F. Wilson; Du-
W. D. Hollingsworth; Eros, F. L. Ene, Evergreen, T. A. Brown;
ville-Marion, W. O. Byrd; Gibsland, W. Day; Haynesville, Louis Hoffpauir;
Dubberly, A. M. Wynne; Hodge, Townsend; Homer, W. H. Giles;
boro, W. D. Milton; Lisbon, L. W. Minden, J. J. Rasmussen; Ring-
H. M. Wolfe; Ruston, Guy M. Hicks;
to be supplied; Sibley, Rex Simsboro, L. P. Moreland; Spring-
A. Morgan; Center Point, Mrs. P. C.

Shreveport District

M. Serex, District Superintendent
Gilliam, B. D. Watson; Bossier, A. P. Smith; Converse Circuit, A. H. (S); Coushatta, H. A. Rickey;
Cane, J. P. McKeithen; Greenwood, Collins; Hall Summit, E. M. Mouser;
J. J. Davis; Ida-Hosston, T. F. Logansport, W. O. Lynch (A. W.
Junior preacher); Mansfield, M. S. Mooringsport, Briscoe Carter; Oil
J. F. Kilpatrick; Pelican, A. A. Col-
Plain Dealing, L. A. Carrington; Ro-
S. S. Bogan; Shreveport—Broadmoor,
Pearce, Jr.; Cedar Grove, L. E. Doug-
First Church, Dana Dawson (Bentley
assistant); Mangum Memorial, W.
Noel Memorial, F. M. Freeman;
Ave., W. D. Kleinschmidt; Wynn Me-
G. A. LaGrange; Vivian, N. E. Joy-
wolle, A. M. Brown; District Mission-
Secretary, W. O. Lynch; New Orleans
Advocate Representative, J. F.
rick; Conference Secretary, Board of
G. W. Dameron; Hospital Chap-
R. T. Ware; Professor, Centenary Col-
R. E. Sman; Chaplain, U. S. Army, A.
ughan.

The official list of appointments not been received at the Advocate of-
and we have had to make up this list of appointments from the worksheet of
E. C. Gunn. Very few of the special ap-
ointments in the different districts are in-
ed. We have done the best we could, but cannot guarantee accuracy in every case.
Editor.

PROHIBITION IS COMING BACK

By Ethel Hubler

With a clean-cut issue before them the people of Oklahoma at the general election voted that they were not asleep. They turned upon God for help. Then they organized their forces. They worked individually and the whole burden of the state-wide campaign was upon their shoulders. And the result is the retention of their state prohibition law. The result is a victory by a majority of over 84,000 votes. God bless the leaders and the Christian patriots of the great state of Oklahoma. This victory will add unmeasured impetus to the nation-wide battle ahead. As we look of the battle put forth by the Okla-
homaans these past weeks we feel like singing "Praise God from whom all blessings
This is more evidence of the fact that

PROHIBITION IN COMING BACK.

Not only are we rejoicing over Oklahoma's turning her back on the repealists, and by such a large majority, but we are also remembering that South Carolina at the primaries did the same thing. This Southern State, by a majority of nearly 52,000, gave a mandate to the Legislature of 1941 to do something with the traffic in South Carolina. The Legislature, elected by "the folks back home," cannot brush aside this majority against the liquor traffic. They must act.

Happy we were a week ago to record that Kentucky had listed another county in the dry column. This makes fifty counties now out of 120 counties in this Southern State, the greatest whisky producing state in the nation that have voted to ban booze.

Persons county, North Carolina, has voted against state liquor stores.

The United States Treasury in a report tells us that beer sales decreased in July 533,000 barrels. This is 16,523,000 gallons of "suds" that the American people didn't drink during the month of July, 1940. Another thing, eight breweries closed their doors in July.

Calhoun county, W. Va., voted out liquor stores recently by a two to one majority.

WANTED TO PURCHASE

A reader of the Advocate wishes to purchase a pair of saddlebags which were used by a circuit rider. Communicate with the editor of this paper at 512 Camp Street, New Orleans. Give full details as to who used them, present condition and price.

A proposal by the wets of Juneau, Alaska, that the territory take over the control of liquor stores was defeated by a large majority. There were 2,282 votes cast in favor and 5,839 against the proposal.

Brooks county, Ga., which went wet two years ago, is now in the dry column by a three to one vote.

The tide is turning, and there is much for encouragement at this time. Awake, oh thou that sleepest, for prohibition is coming back.

Tuscaloosa and Monroe counties, in Alabama, are two of the latest to turn down the repealists, and this now makes 44 dry counties in Alabama with only 23 wet ones.

It was Congressman Edward Rees, of Kansas, who said, "Let me suggest again that it is a scar upon the character of our country that we resort to the collection of taxes upon this product. We ought to outlaw it."

We are outlawing it.
Los Angeles, California.

RESOLUTIONS

Whereas, God, in His allwise providence, has called our friend and brother, Charlie Bryan, from his earthly labors, we count it a great privilege to express our appreciation of his devout Christian life and for his untiring services for the Master and to humanity; and

Whereas, the fact that we, who knew him best, can bear testimony that his daily life gave evidence of "Even the mystery," as Paul expressed it, "which hath been hid from ages and from generations, but now is made manifest to his saints . . . which is in Christ in you, the hope of glory." Col. 1:26, 27; certainly a life lived in holy communion with our Lord, thus a benediction to us, a monument in our memories depicting

faith, strength, loyalty and inspiration; therefore be it

Resolved, that we, members of the Board of Stewards of the Indian Village church, do hereby express our grief because of our loss, and desire to extend our heartfelt sympathies to his loved ones, be it further

Resolved, that a copy of these resolutions be sent to his wife, that a copy be placed in the minutes of this meeting, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,

MRS. ETHEL FLUITT.

CHILDREN'S SERMON

Text: John xv. 13. "Greater love hath no man than this, that a man lay down his life for his friends."

Sleeping sickness is one of the most terrible diseases of Africa, and at one time it used to cause the death of hundreds of thousands of people every year. At that time no one knew the cure for sleeping sickness, and those who suffered from it nearly always died. But about thirty years ago a doctor in the great London Hospital discovered the real nature of the sickness, and very soon, through his discovery, the cause and cure of sleeping sickness was found, and that terrible scourge has been very largely lifted from the Africans. Now that doctor was a very clever doctor, and he worked very hard for months before he made his discovery. But the real hero of it all was a poor African native, the headman of a Congo village.

His name was Mandombi. He was a Christian, and his heart was very sore for the dreadful sufferings of his people. The white missionary doctor who visited the village could do nothing to save them. "No, Mandombi," he said sadly, "I can't cure them. There are clever doctors in London who might find the cure, if they had a case of sleeping sickness on which to experiment." He went away, but Mandombi remembered his words.

Some time after that Mandombi himself was seized by sleeping sickness, and at once he knew what he had to do. He sold everything he had, said good-bye to his wife and children, and made his way to the coast. There he boarded a great ship and came to England. He had the address of his white friend, and made his way at once to his house, and told him that he had come so that the clever doctors in London might experiment upon him, and so save his people.

He was taken in at the London Hospital, and the experiments began. Every four hours, for over two months, they took specimens of his blood for examination, and all that while Mandombi became more and more ill. At last some friends offered to pay for him to go back to Africa to see his wife and children before he died. But Mandombi said, "No, go on." And at last he died there in the hospital, but before he died the secret had been discovered, and the way was opened to save hundreds of thousands of lives. And today, over one of the beds in the London Hospital, there is set an inscription which tells of the heroic sacrifice of an African "for the good of his people in Nigeria." And underneath are the words of our text, "Greater love hath no man than this, that a man lay down his life for his friends."

You do not need that I should point the moral? Of course you don't. So I will leave the story to bring its own message to your heart.

THE CHURCH PEW

REPORT OF THE BOARD OF LAY ACTIVITIES

North Mississippi Conference

We report a growing sense of responsibility upon the part of laymen for the successful achievement of the church's objectives. There seems to be a fine spirit of unity and increasing enjoyment of Christian fellowship in the work of the local church. There seems to be an increasing number of our laymen who are willing to make lay addresses, attend lay group meetings, and accept responsibility in the broader fields of the church program. We believe there is this developing consciousness on the part of our laymen that the Church is an indispensable factor in the life of the community and in the life of the nation, for the development of ideals and character that will stand the test of citizenship in this challenging period of our history. In these trying times we recognize our duty to our church and country and hereby pledge anew our undivided loyalty and devotion to both, that neither may fail civilization in this crucial hour.

In the discussions of our board, the main emphasis was upon, "How as an official board we could best strengthen our local churches and make them more effective in meeting the spiritual needs of our communities."

We have set out, as shall follow, a list of our objectives for this coming year.

1. A well-organized, efficient board in every church, loyal to and functioning for the full program of the church.

2. A sound financial plan in every church, founded upon the principles of Christian stewardship, and leading as nearly as possible every member of the church to the systematic support of both the local and world service program of Methodism.

3. Worship services in more of our churches every Sunday through a greater use of lay speakers.

4. A consistent and persistent effort to increase the attendance at the worship services of our churches.

5. An effort to combine the strength of our lay boards with that of our pastors, in staying the inroads continuously deepened, on the purpose and sanctity of the Sabbath.

6. To develop a greater appreciation of the value of attractive churches on the outside and of their cleanliness, comfort and appearance on the inside.

7. The promotion of evangelism in every possible way, especially personal evangelism. We recognize this as one of the outstanding needs of the church today.

8. The creation of better Christian fellowship, the deepening of Christian conceptions of kingdom responsibility, a better understanding of Methodism, and the importance of right Christian living and witnessing, through the promotion of regular social gathering of local boards, Lay District Steward Leagues, and Layman's Institutes.

9. A crusade for the revival of common honesty and integrity, basic in Christian character, basic in a Christian civilization and basic in the life of a church.

10. We recommend the observance of Layman's Day the last Sunday in February, or as near thereto as practicable.

We, as a board, are deeply conscious of our limitations in carrying out these goals,

both because of our lack of devotion, ability and vision; and our dependence on using men, for the most part, earning their livelihood at secular tasks, to give free, their time and service to these tasks. We crave the continued encouragement and help of our pastors and district superintendents in the accomplishment of these goals.

J. G. HOUSTON,

Conference Lay Leader.

W. R. McCORMACK,

Secretary.

REPEAL—WHY?

By James H. Bunch

The World War left the United States heavily burdened with a large war debt. Our national government loaned European nations large sums of money which increased the national debt. Since the war debt and European loans had to be paid by taxation, Congress was forced to look for new sources of revenue. Laws passed by Congress increased individual and corporate income taxes and estate taxes. Big corporations and millionaires were required by these laws to pay their fair share of this tax burden. Prior to the World War individual and corporate income taxes were not very onerous. In 1916 these taxes amounted to \$345,191,844. After the World War these taxes rapidly increased. Individual and corporate income taxes increased from \$1,420,962,538 in 1921 to \$2,348,396,179 in 1928. The millionaires of Wall Street and throughout the United States faced the necessity of turning over to the government fabulous sums in the form of corporation, personal and estate taxes. Something had to be done about it. There were more than 2,000 men in the United States who were required to pay taxes on annual incomes of more than \$100,000 each. If some escape could be found each of these men would be relieved of paying on the average of \$20,000 a year in taxes. The millionaires and the big liquor interests, parading as the Association Against the Prohibition Amendment, resolved and determined to repeal the Eighteenth Amendment and place a tax on intoxicating liquors and beverages, and then repeal the laws on individual and corporate taxes and estate taxes and put these taxes on the consumers of alcoholic liquors and beverages. One of the multi-millionaire industrialists said that a tax on beer alone would save one of his companies in one year more than \$10,000,000 in corporation taxes. Therefore, in order to keep from paying their fair, reasonable, and just share of the war debt by means of individual and corporate income taxes, the Wall Street bankers, the great industrialists, and war-made millionaires contributed millions of dollars to the Association Against the Prohibition Amendment to secure Repeal, and as a result the underprivileged classes have been impoverished, debased and debauched by Repeal.

Jacksonville, Florida.

In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads, and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you.—Charles Wagner.

WISE OR OTHERWISE

By Rev. James H. Felts

"Air't It the Truth?"

"As a rule man's a fool,
When it's hot he wants it cool;
When it's cool he wants it hot,
Always wanting what is not."

He was so brave that he got drunk "beat up" his wife. John Barleycorn ways makes a man a bigger fool than nature intended.

The British sailor who recently advertised for an American wife should have no trouble finding her. Just look at what the over here marry!

Today's needs are seldom satisfied tomorrow's promises. Do it now, boys. Slow.

When U. S. senators act like angry men in a mud-battle it is time for a new crop of senators.

If you have learned how to thumb your nose at disaster you have about learned how to live wisely and well.

"Dictators grow by what they feed on." So do Christians. When our food is want in vital energy production (faith and good works), we are not nourished. A dying gospel does not grow Christian men and women.

Mutilating the gospel message to "peace" the ideology of Germany is akin to betraying Christ for a few pieces of silver.

Worry is all but fatal to health, happiness or faith in God. Fight such a tendency with all you have.

If Uncle Sam deports all aliens, imprisons all law violators, and sends all crazy people to the asylum, will there be enough seed left to rebuild?

True or false? The back yard doesn't matter if the front yard is clean?

THE PROBLEM PASTOR

At the recent Conference the following fourteen points were emphasized as reasons why some preachers became problems in their Annual Conferences:

Self-centered: do not know the value of the third personal pronoun.

Give too much time to diversions.

Look into other fields for success.

Fail to know success is in their own hands, and not in the hands of the church.

Lack personal culture.

Deem appointment a job, and not a calling.

Careless personal appearance.

Laziness: so busy doing what they want to do that they fail to do what they should.

Treat church work secondary while personal interests are primary.

Have no constructive program for the church.

Affectation in voice and attitude.

Personal debts and obligations.

Interference of wife in administration of church affairs.

Little connectional loyalty: do not respond to the District and Conference with same loyalty they expect of their officers, boards and members.

The problem preacher is not always personally to blame in every situation. Sometimes local conditions over which he had no control complicate his problem, hearten his spirit, and make him less efficient than he otherwise might be. The fourteen points, however, might well serve as a self-examination test on the part of preachers.—Central Christian Advocate.

METHODIST WOMEN

LOUISIANA CONFERENCE

Regular W. S. C. S. Meeting Held

The regular meeting of the W. S. C. S., of the No. 1, was held at Columbia Methodist church on Tuesday, October 29, at 2 o'clock, with 120 members present and Mrs. Gilford presiding.

The program opened with quiet music. The song, "Where Cross the Crowded Ways of Life," was sung.

Prayer by Rev. E. P. Drake.

Devotional by Mrs. Yeager.

Special music, Columbia church.

The Church and Shifting Populations, Washington church.

Americans in America, West Monroe.

For the Hour, Gordon Avenue church.

Business, Mrs. Gibson.

Spiritual Life Talk, West Monroe.

Dismissed by Mrs. C. K. Smith, after which the guests were invited to the reception room for the coffee hour.

The room was colorfully decorated with white flowers overflowing with golden hued ranthemums and a silver basket hold autumn fruit surrounded by crystal and flowers of marigold of pronounced beauty. Golden tapers graced the lace covered table, presided over by Mrs. Katie Meredith and Mrs. Thomas Burk.

Assisting in serving the luscious canapes and confections were Mrs. Lee Wells, Mrs. Prewitt, Mrs. Wear Martin and Mrs. Mark Marks.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

J. A. Evans, of Bay St. Louis, has been appointed as treasurer of the Mississippi Conference Woman's Society of Christian Service. Societies will please note of this.

There seems to be some misunderstanding concerning the Week of Prayer offering—it is to be sent to Mrs. Evans at the close of this quarter, NOT to Scarritt.

The election of Mrs. L. J. Power to the office of Secretary of Supplies of the Conference, caused a vacancy in the office of Secretary of the Seashore District. Mrs. D. John, Corresponding Secretary of the Conference, announces that Mrs. John C. Moss Point, will fill this vacancy.

The Olivet, Vicksburg District, held an day retreat at the church, on November 17, observing the Week of Prayer. Mrs. Taylor, the president, presiding. A inspiring program was rendered and offering of \$11.25 given for the Clara Perry Chair, to be established at Olivet College.

The Northern Zone of the Brookhaven District held its fourth quarter's meeting at the Utica Society of Christian Service, with Mrs. John H. Green presiding. The program, "Enlarging Our Organization," as outlined by Mrs. Green, was presented, the Crystal Springs church having charge of the skit, "Enlarge Through Our Officers."

This being the year for election of zone officers, Mrs. Frank Decell, of Hazelhurst,

was elected leader, and Mrs. Harry Ross, of Crystal Springs, secretary.

In the passing away of Mrs. John W. Boone, of Brookhaven, the Mississippi Conference has lost a valuable member. She served in many places most graciously, and during the past few years spoke of herself as a "member of the Conference alumni." We will miss her smiling face and the inspiration of her presence.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following report comes from Mrs. Hentz, but it does not express what the few lines from her letter tell regarding the real interest in the auxiliaries grouped in her zone. I quote: "I was very much pleased at the reports both for this year and also the membership for the new year's work which has increased in most societies. Interest is high in regard to a broader field of activity and in studies. I believe our section will hold their own in united efforts of the Woman's Society of Christian Service. I am president of the Pope Society, which is small. Only twelve signed so far, but hope to have fifteen members by the end of this quarter."

Zone Meeting at Courtland

Zone meeting at Courtland, with Pope Society as co-hostess, was called to order by Mrs. L. G. Hentz, chairman. Mrs. J. G. Hay served as secretary. The opening song, "Stand Up for Jesus," was followed by a devotional led by Mrs. J. S. Mills, Courtland. The prayer was led by the pastor, Rev. F. H. McGee. Introductory remarks by Mrs. Hentz; roll call by secretary, with Batesville, Sardis, Pope, Davis Chapel and Courtland members responding; reports given by presidents of year's work; increase in membership and interest reported from all societies; Cold Springs and Chapel Hill were not represented; Mrs. Ira Floyd, of Sardis, was nominated for Zone Chairman, but declined to serve; and Mrs. Beasley, of Davis Chapel, accepted the nomination for Secretary. Forty members were present. These items represent the business of the meeting.

Mrs. Hubert Herron, of Batesville; Mrs. W. J. Cunningham, of Sardis; and Mrs. Arnold Bonner, of Davis Chapel, explained the new plan of work as given in the "Guide."

The closing consecration service was a Memorial Service for Mrs. J. G. Pon, deceased member of Courtland church and past secretary of the zone. After the song, "More Love to Thee," Miss Sallie Ruffin, of Sardis, read the Memorial Service prepared by Mrs. T. T. O'Bryant, of Batesville, life-long friend of the deceased. Mrs. O'Bryant was ill and unable to attend the meeting. Her paper began with the quotation, "Blessed are the pure in heart," and followed with loving tribute the many years of consecrated devotion to the Lord's work rendered by Mrs. Pon as church member, superintendent of Sunday School, president of Missionary Society, teacher of Primary class, secretary of zone, and friend of every one in need. She was also active in P. T.

A work, and leader and efficient worker in every worthwhile project for better conditions in her town and community. A loving and devoted wife and mother, her life will be an inspiration to all who knew her, and her place will never be filled.

A very touching prayer was given by the pastor.

The Courtland church also lost another faithful member when Dr. J. G. Pon, aged husband of Mrs. Pon, followed her in death in five weeks. He was ninety-two years old, had been a member of the Board of Stewards for years, and was a true and loyal servant of the Lord.

EVERY CHRISTIAN SHOULD KNOW

Every Christian Should Know What His Lord Wants of Him

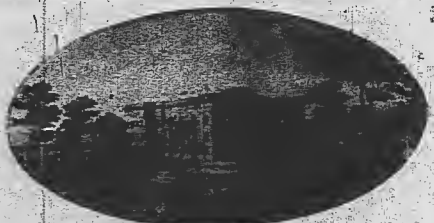
Once upon a time we saw a man, while speaking to a large gathering, point to his heart and say, "What our churches and the world need most is for every Christian to have religion in here. Religion in the heart is needed more than anything else today." And at least one who heard him said to himself, "Brother, you are a thousand miles from the truth."

Every Christian has religion in his heart, for it is with the heart that man believeth unto righteousness. What our churches and the world need most, and what the Lord wants, is for every Christian to have religion in his hands, in his feet, in his tongue, in his eyes, in his brain, in his pocketbook. "I beseech you therefore, brethren, by the mercies of God that you present your hands, your feet, your tongues, your eyes, your brains, your bodies, a living sacrifice, a holy sacrifice, an acceptable sacrifice unto God, which is your reasonable, your spiritual service." The Lord wants every Christian to say, "Master, here I am; if you want to use my hands, use them; if you want to use my feet, use them; if you want to use my tongue, use it; if you want to use my eyes, use them; if you want to use my brain, use it; if you want to use my possessions, use them. Lord, here I am, all over, from head to foot, I give myself to Thee." That is what the Lord wants of every Christian.

The Lord wants every Christian to build up and to strengthen his church. The Lord lived and died for his church, and in First Corinthians 14:12, commanded every Christian to seek above all things that he may excel to the building up and the strengthening of his church.

The Lord wants every Christian to be as positive in presenting the truths of God as business men are in presenting the things in which they deal. That is the only way to build a church or a business. When buying a car one wants to deal with men who are positive that they have the best car for the money. When depositing money one wants a bank that is positive that the money will be safely kept until called for. When building a house one wants a carpenter who is certain that he can erect a building that will stand the test of time. When sick one wants a doctor who knows that he can help. When in legal trouble one wants a lawyer who is confident that he can successfully defend him. And when in spiritual difficulties one wants a church, a preacher, a teacher who knows that he can help not for time, but for eternity.

—The Baptist Record



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 24, 1940

By Rev. W. C. Newman

ATTITUDES TOWARD THE GOSPEL MESSAGE

Lesson Text: Luke 8:4-15

Golden Text: Take heed, therefore, how ye hear.—Luke 8:18.

Volumns have been written, and thousands of lectures given on the subject of preaching. But Jesus had a great deal to say about how to hear preaching. And great as is the need for good preaching, I am sure there is also a very great need for good listening. Peter's sermon on the Day of Pentecost would hardly have been counted one of the world's most famous had there not been in that congregation a large number of eager hearers who had been in almost constant prayer for many days preceding. It would not be a bad idea for every congregation to hold schools of instruction in the fine art of hearing the Gospel.

The Need for a Determined Will to Worship

It seems strange to me that many of us quite readily accede to the proposition that the learning of mathematics, or history, or of any trade or profession requires conscientious effort, difficult concentration, and a great deal of time, yet expect to learn of the Gospel of Jesus as easily and delightfully as one would witness an exciting motion picture, and with only an occasional hour spent under the spell of some especially magnetic pulpiteer.

It is of such people, I imagine, that Jesus was speaking in His analogy of the hard ground upon which the seeds fall without being able to penetrate the crust of indifference that covers it. Sometimes the rare genius of a preacher can break through this hard surface, but since only a very few ministers out of every generation possess real genius such as that, it is a foolish person who waits until a Sam Jones or a Dwight Moody comes to his town and church before he tries to discover the truth of God.

Jesus undoubtedly heard a great deal of trite and tedious preaching from the Rabbis of His day, but He drew from even that poor preaching the spiritual inspiration for great living. I think it will not be disputed that he who goes to church regularly and with a mind determined to learn of God, will not go away unblessed.

How to Deepen the Shallow Soil of Our Hearts

Anyone who was reared, as I was, on the thin, red hills of northeast Mississippi, can understand fully the necessity of soil improvement by every possible means. It must be plowed deeply, fertilized scientifically, and often planted to humus producing "cover crops" to secure the highest degree of fruitfulness.

No less essential is the preparation of the heart for the reception of the seed of the Gospel of Jesus Christ. God himself sometimes helps to break up the fallow ground within us by plowing our hearts with pain and sorrow and disappointment,

which, if we accept in the spirit of humility, will quicken our sensitiveness to the Gospel, make us hungry for the Word of Life, and make for the producing of a rich harvest of living. But there is also much that only we can do ourselves in this matter. Meditation and prayer, self-examination and honestly facing our own weaknesses and guilt, confession and repentance, the study of religious truth, especially of the Bible, and most of all a persistent cultivation of the desire to be fruitful Christians—these are effective and essential means of grace that will get down under the trivial and shallow surface of our souls to where the planted Gospel can really grow.

"New Ground"

How farming has changed since we of the older generation were farmer boys! Broad, smooth fields plowed swiftly by powerful tractors upon which the farmer rides under the shade of an umbrella—a far cry from the old, hard way. But there is one thing that has never changed. Weeds and grass, sprouts and young trees still grow up in any field that is not well and constantly tended.

Thirty years ago the clearing of the land was one of the biggest tasks we had. Trees must be cut, brush piled and burned, stumps dug up at the cost of hard labor with axe and shovel, and a continual vigil maintained against the natural vegetation that would choke out the cotton and corn. Clearing a "new ground" will linger always in my memory as the hardest work I ever did.

So, says Jesus, we must be always at the business of clearing from our lives the extraneous growths that crowd out the Gospel and religion. Not all of these obstructing growths are bad. But "corn in a cotton field must be cut out if the cotton is to have the moisture and plant food essential to its life."

My observation is that business, and friendships, and pleasant recreation, and rest, and travel, and a host of other splendid things may easily be allowed to so fill our time and claim our attention as to hinder seriously or even destroy our religious development.

Give the Gospel a Chance

These words of Jesus are a direct plea to those who make up our congregations to give the seeds of the Gospel a fair chance to grow. Not even God will override the stubborn will or the casual negligence that is characteristic of so many people in this land and time where the Gospel may be heard every Sunday by any who will hear. The penalty of deafness is to be shut up within one's own little self, and never to know the joy of salvation.

CALVARY

It is said that Napoleon, at the height of his military power, was looking at a map of the world with some of his military associates, and exclaimed, "If it were not for that red spot, it would all be mine!" As he spoke, he put his finger on the spot where the British Isles were located. He sensed and afterwards realized the part

those isles were to play in his career overthrow.

Satan and his cohorts might be imagined as looking at the world in like manner, with Satan exclaiming, "All would be mine were not for that red spot!" and pointing to the spot called Calvary.—Farrar, John in The Presbyterian.

YOUTH CARAVANS, 1941

Will Methodist Youth Caravans be continued in 1941? In recent months this question has been asked literally hundreds of times by both young people and adults in all sections of the Church, and Methodist leaders very generally will be happy to know that the answer is a definite affirmative.

Doctors H. W. McPherson, J. Q. Schuler and Lucius H. Bugbee, Executive Secretaries respectively, of the Educational Institutions, Local Church and Editorial divisions of the Board of Education, have expressed the conviction that Caravans have made a continuing place for themselves in the youth program of the Church. The Caravans of 1941 will accordingly be sponsored and promoted by the entire Board of Education at Nashville, with the Youth Department and the Department of the Methodist Student Movement jointly leading in the project.

According to Doctor Walter Towns, of the Youth Department, and Doctor Bollinger, head of the Methodist Student Movement Department, a twenty-per cent expansion of the Caravan program in its 1940 scope is contemplated. Plans now under way, they stated, for the holding of six Caravan Training Camps during the period June 7-28, 1941. Three of these camps are being set up East of the Mississippi River and three West. Areas being tentatively considered for the camps in the East are: The Gulf Coast in Mississippi, Louisiana and some point in Ohio. Camps in the West, it is thought, may be located as follows: one in Texas, one in Colorado and one in Colorado.

After young people in these camps have received a week of intensive training in Caravan service they will be assigned to teams or Caravans, each such team made up of two young men, two young ladies and an adult counselor. Each Caravan will spend the succeeding seven weeks in interesting and constructive service in some designated Annual Conference.

Young people desiring to volunteer in Caravan service in the summer of 1941 should write at once to the Committee on Youth Caravans, 810 Broadway, Nashville, Tenn.

Pastors desiring the services of Caravans in their pastoral charges should communicate with the Executive Secretaries of the Annual Conference Boards of Education, or with the Committee on Youth Caravans, 810 Broadway, Nashville, Tenn.

'Tis not enough to help the feeble but to support him after.—Shakespeare

God gives no greater burden than we are able to bear. Indeed, He Himself helps us to carry and overcome.—John T. ...

NOTICE TO MISSION PREACHERS

Dear Dr. Duren: I would appreciate it if you would run a brief notice in next week's issue of the Advocate to the effect that I am to be able to make the first quarterly disbursement from the Board of Missions and Church Extension around December 1st. Some inquiries have come in as to the date of this payment and I think this statement would be of interest to a good many people.

Sincerely yours,
HUGH N. CLAYTON.

IF AND THEN

It seems that we have finally adopted a plan ordered by the General Conference, whereby our conference claimants are better cared for. But there yet remains the problem of finding a plan that will give to our underpaid pastors a living salary, and to the benevolent interests of the Church the money they badly need.

The following suggestions that were submitted to some of our prominent laymen and strongly endorsed by them are given:

Our district superintendents would suggest a reduction in their own salaries in favor of better payments on the benevolences.

Our pastors receiving the better salaries should stress payments on benevolences on an increasing scale as salaries increased until the strong charges are as much to benevolences as to pastoral support.

Every pastor, even on the charges paying the smallest salaries, should insist that benevolences be supported on a ratio of one to three of the pastor's salary, and work self-sacrificingly to that end. When our district superintendents could have a real influence towards increasing benevolent offerings.

When the better paid pastors could claim to demonstrate a better spirit of Christian brotherhood towards the brethren that are underpaid.

When we could check the indifference of the membership of the Church towards benevolences.

When we could again awaken a missionary spirit among our members.

When we could provide a living salary for our underpaid pastors, a cause our laymen have at heart.

When we could put workers in needy places now neglected for lack of funds.

When our Conference would climb out of the slump it has been in for years towards supporting the benevolences.

H. P. LEWIS,
Missionary Secretary,
Sardis-Grenada District.

PAYING OUR DEBT OF GRATITUDE

By Rev. H. C. Newcomb

Gratitude is nothing but a form of spiritual amnesia. It stands for a voluntary involuntary blotting out of the memory of the past. The mind is no longer sensitive to past benefits bestowed. It is as if these benefits had never been. And thus ingratitude becomes a spiritual menace in the realm of things earthly, as well as in that of things heavenly and eternal. God's own people are very apt to suffer from this disease. We forget past memories in the face of present emergencies, as if they had never been. And thus we store up for ourselves sorrow and trouble in the hour of trial.

We do the praying, but we forget the thanksgiving in our prayers.

Now this Thanksgiving season of 1940 ought to be a great time for curing people of spiritual amnesia. Let us "forget not all His benefits" as related in this beautiful Psalm, but let us bring them to mind. In the midst of these distracted days mercies also abound. Some one has said, "If Christians praised God more the world would doubt Him less."—The Wesleyan Methodist.

A GOOD EXAMPLE

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for His mercies, we may walk therein with comfort and come to the end of our journey in peace.—Dewey.

CHRISTIAN CHARACTER

There is nothing with which our persons can be adorned that is so noble and so beautiful as a Christian character. There is no attire that can be compared to the white robe of righteousness, and how cheering the thought that all can be graced with this royal apparel! It is not confined to those who move in the more elevated circles, nor do those whose names are wafted to distant lands on the wings of fame; but the obscure and uncared for can adorn themselves with this beautiful robe.

But why is it that there are so few who possess it? It is simply because they permit the evil one to weave around them the garments of sin and suffer the flesh to obtain an ascendancy over the spirit.

The animal and the spiritual organisms are continually warring with each other, each striving to extend and enlarge its own domain; and in order to establish and maintain a Christian character, and keep this heavenly garment unsullied, the former must be overcome; the enemy of the spirit must be dethroned.

When the Christian character is established, the flesh becomes weakened and ceases to strive with its wonted force. When love, joy and peace are enthroned in the human heart, evil passions flee away. Wrath will not attempt to kindle her fires in such a pure habitation, and strife and contention cannot reign where the renovating breath of heaven is permitted to blow.

Thus those individuals who have this unsullied character established are free from the commotion which maddens the brain. But in order to enjoy this unalloyed happiness, this character must be maintained, the commands of the Spirit must be obeyed, and the devices of the flesh unheeded.

—Selected.

D. E. FORD

Whereas, our friend and brother, D. E. Ford, a member of this quarterly conference and a faithful member of the Methodist Church for many years, has been called by death since our last quarterly conference; therefore be it

Resolved, that we record our great sense of loss in the going of Brother Ford, who with others, was responsible for the organization of the Choudrant Methodist Church, and remained a faithful member and a valu-

able and useful official until his passing;

Resolved, second, that we express to his family our most sincere sympathy in their hour of sorrow, and our prayers for their spiritual consolation and comfort at a throne of divine grace.

Resolved, further, that we cherish the memory of Brother Ford and pledge ourselves to carry forward, as far as possible, the cause and kingdom of Jesus Christ in this part of the moral vineyard in his stead;

Resolved, finally, that these resolutions be adopted by this quarterly conference and entered upon its official records, that a copy be given to the bereaved family, and that a copy be sent to the New Orleans Christian Advocate with a request that same be published.

Mrs. W. L. Simmons, C. E.
Vining, W. G. Kelly, Committee.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: The Oxford-Holly Springs Union met in the Waterford Methodist Church, Thursday, Nov. 14, with young people from Oxford, Abbeville, Waterford and Holly Springs churches. The program led most ably by Miss Mozelle Smith, of Waterford, was opened with the song, "God Bless America." Bro. Torrence Maxey led the prayer and gave a most interesting talk on "Thanksgiving," using as his text Psalm 23:1. Miss Mozelle Smith read a paper on the things that Abraham Lincoln said that we should be thankful for. "The Corn Song," by John Greenleaf Whittier, was read by Miss Creed Robinson, of Waterford. A piano solo was rendered by Miss Evelyn Bonds, of Waterford. After a short business session led by Bro. Maxey, the song "Blest Be the Tie," was sung. Mrs. Robbie Germany was recreational leader for the meeting. Everyone enjoyed the contests and games prepared by Mrs. Germany. Delicious sandwiches, cookies and drinks were served by Mrs. Smith and Mrs. Robinson.

The young people of the Oxford-Holly Springs Union wish to express their appreciation and thanks to Rev. Torrence Maxey, who has so ably and faithfully served them as president of this union for the past two years. Bro. Maxey has always had the interest of the union at heart and has done much to advance the work in this district. He is very capable, and we hope he shall go forward and do much in bringing the Kingdom of God on earth. We wish for him a most successful year in his work for the Master, at Tishomingo.

Sincerely,
(Miss) RUBY SIGMAN.

The falling drops at last will wear the stone.—Lucretius.

Tests of Popularity

Someone has said that a large attendance at the morning public service of worship indicates the popularity of the church; a large attendance at the Sunday evening service of worship indicates the popularity of the preacher. A large attendance at prayer meeting indicates the popularity of Christ.—Michigan Christian Advocate.

WHEN IN NEW ORLEANS
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EUROPE'S NEW WISE MEN

By Bascom Anthony

And now comes Hitler, Stalin and Mussolini, the three wise men riding out of the west on tanks of iron, to inform us that there is no God. Their implication is that the Three Wise Men who came from the east riding on camels were escaped inmates of a lunatic asylum, and that the song the poor ignorant shepherds thought they heard the angels singing about Peace on Earth and Good Will to Men, was nothing but the roar of flying machines and the blasting of guns.

Hear Wise Man Mussolini: "We wish to hear no more about Brotherhood because relations between states are relations of force. The watchword is more cannons, more ships, more airplanes at whatever cost and with whatever means even if it wipes out all that is called civil life."

Hear Lenin, the fore-runner of Wise Man Stalin: "We repudiate all morality that proceeds from supernatural ideas or is that outside of class conceptions. Everything is moral that helps destroy the old social order and for the union of the Proletariat. We do not believe in eternal principles of right."

Hear Wise Man Hitler: "The Ten Commandments have lost their validity. Conscience is a Jewish invention. It is a blemish like circumcision."

"There is no such thing as truth, either in the moral or scientific sense. We must distrust intelligence and conscience, and place our trust in our instincts."

"I am freeing men from an intelligence that has taken charge; I am freeing them from the dirty and degrading self mortification of a delusion called conscience and morality, and from the demands of a freedom and personal independence which only a very few can bear."

"To the Christian doctrine of the idea of value of the individual human soul and of personal responsibility I oppose with icy clarity the saving doctrine of the nothingness of the individual and of his continuous existence in the immortality of the Nation. The dogma of vicarious suffering through a Divine Saviour gives place to that of the living and acting new Leader-Legislator which liberates the mass of the faithful from the burden of freewill."

In the above quotations you have the new commandments and the new gods. Freedom of will is too much of a load for our small brains to bear, so the wise men of the west will tell us what to do and how to do it. They alone are equipped for the job because they say they refuse to pay any attention to either brains or conscience, and that they are guided only by their instincts. I am disposed to agree with them about having no conscience, but I doubt if the instincts of any tiger's cub ever whelped would be as cruel as they are unless their instincts were backed up by a shrewd brain. Just why it is wrong for one class to rob another, but all right for the other to rob the one, is fully explained by the fact that right and wrong are matters of expediency and are subject to change when the other fellow gets the upper hand.

If you are a believer in God don't you think it's about time for all our preachers to quit dealing in the side issues of social betterment and economic patchings and go to preaching the authority and supremacy of a God whose presence forbids selfishness and builds all that's good and pure in any civilization.—Wesleyan Christian Advocate.

GOD'S PEACE

(Continued from page 6)

which the world must learn from God if it is to avoid destruction.

Islands of Goodwill

Let us not be dismayed if we cannot in our day win all the world, or even all our own nation, to this way of permanent peace. Even the Master Himself could not win all the world to it in His day; nor all the Roman Empire; nor all Palestine; nor all Judea; nor all Galilee; nor all whom He met. But at tremendous cost He did win a small group. Together, because they believed in God, and because they were willing to pay the price of resisting to the death all the hounds of violence, they did establish an island of goodwill in the untamed sea of malice and force. And from that bit of heaven on earth, that island of goodwill which Jesus and His friend established as the first Christian fellowship, there went out witnessing messengers of goodwill to establish similar islands in other places.

But the infiltration of pagan thought set in and continued. Three centuries later all those promising islands of goodwill were submerged beneath a flood of denatured, adulterated Christianity. For in Constantine's time Christianity made the fatal com-



promise with brute force. From this ill-advised wedding sprang that strange admixture of Christian love and pagan violence which is by courtesy called "Christian civilization."

Rediscovery

Thirteen centuries later, however, George Fox and his "Friends" rediscovered the original spirit and attitude of Jesus. And from it they drew sufficient inspiration to re-establish islands of peace and goodwill in the midst of so-called Christian, but military, nations. These little Quaker groups who have stoutly and steadfastly refused to sanction or participate in war have been, some of us feel, the truest beacon lights of Christianity in the modern world. Now that some in other denominations have caught a similar vision, it is to be hoped that there also will be Methodist and Congregational and Baptist islands of goodwill in this churning sea of struggle, fear and hate.

But this calls for a SUPREME QUALITY OF LOVE. Love toward those who misunderstand us. Love toward those who hate us and brand us as subversive agitators and traitors. Love toward those who would (perhaps will) crucify us through the modernized and mechanized methods of the twentieth century. For this superhuman demand let us lay hold upon the superhuman resources made available to us through Jesus. "Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

—Michigan Christian Advocate.

KNOWING GOD

By Dr. O. L. Mease

There is but one thing that satisfies the human heart; it is to know God in soul experience and fellowship. Philip expressed the outreach of the soul after God when he appealed to Jesus saying, "Lord show the Father and it sufficeth us." The psalmist expressed the same longing after God when he said, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Yes, there is a deep longing to see God—to know God in soul experience. Job said, "Oh that I knew where I might find Him." This is the cry of humanity everywhere and in every age. The great need of the human heart is, "Show us the Father and it sufficeth us." Dr. E. Stanley Jones declares that the great question that humanity is asking the Christian missionary is, "How can we find God?"

Now, Jesus has the answer that satisfies the human heart. He says, "He that hath seen me hath seen the Father." Jesus is the revelation of God to us, and Jesus is the mediator through whom we find God in a soul experience. To know God in a heart experience through faith in Christ satisfies our quest after God.

Jesus made it very clear to Philip that He is the revelation of God to men. In Jesus we see what and who God is. Nature expresses the fact that God is, and indicates much concerning his nature. So strong is this revelation of God by nature that the Bible nowhere attempts to prove God's existence, but takes it for granted that it needs no proving to the human mind. But the great and adequate manifestation of God, the clear and full revelation of God is Jesus. "I and the Father are one," says Jesus. "He that hath seen me hath seen the Father." In Jesus we see who God is. He is a Person; not matter, not blind force, but a Person, in whose image man has been made, and whom man therefore is capable of knowing and loving. God is an infinite Person, infinite in power, wisdom, in holiness, in love. All this we see in God to be as we see Jesus.

Now this theoretical knowledge about God is much, very much, but it does not satisfy the deep longing of the soul for the knowledge of God in soul experience. We want more than just to know who and what God is; we want to know God in comforting and satisfying fellowship. We want a soul discovery of Him; we want reconciliation and fellowshiping acquaintance with Him. And through faith in Christ we have and can continue to have this experiential knowledge of God.

Christ's atoning work has opened the way for reconciliation between God and man, so that now through faith in Christ we have the reconciliation. Through Christ "our fellowship is with the Father and with His Son, Christ Jesus." In the peace of this fellowship, in the conscious reconciliation with God through Christ the cry of the human heart to know God is satisfied. Like Philip, we can say, "It sufficeth us." And this knowledge is eternal. To know God here is a guarantee that we shall awake in His likeness and enjoy Him forever.

—Religious Telescope

Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock.

The selective draft is, to my way of thinking, the soundest, safest, fairest and most satisfactory method for army recruitment.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING THE BIBLE IN AMERICA

By Edgar DeWitt Jones

The first copy of the King James Version of the Bible to come to America, of which we have any knowledge, was brought by John Winthrop in 1630, it being the edition of 1614. It is likely that there were many copies of this version throughout England and elsewhere.

When the Catholics set foot in Maryland they brought the Reims-Douai Bible with them, the first Bible in English to be brought to America. Before this date copies of the Bible in French, German, Spanish, Dutch and Danish had come to our shores.

The first Bible printed in America was the Eliot Indian Bible, 1663, and the second in German, printed by Christopher Sauer at Germantown, Pa. The first Bible organized in the U. S. A. had its origin in the city of brotherly love, and the year was 1808.

Some scholars say that the first Bible to come to America was the Latin Vulgate, possibly as early as 1,000 A. D.; second and third, the French and German, 1562; fourth, the English, 1579; fifth, the Dutch, 1609; sixth, the Danish, 1619; seventh and eighth, the Swedish and Finnish, 1638. It is possible that an old Norse translation was here soon after 1220.

The Jews who first came to our shores in Brazil, in 1655, made a rather free use of the King James version. Isaac Leery, a Prussian Rabbi who founded the Jewish community of America, made the first Jewish translation of any part of the Old Testament in the United States, about the year 1846 he published The Pentateuch—the first five books of Moses.

It would require a book to trace the influence of the Bible on American institutions. Of the first ten colleges founded here after the Revolution, nine were planted by religious bodies with the Bible as the basic book.



Mr. Jones

Despite the fact that the Bible has sometimes been put to base uses, tortured in interpretation to bolster wrong, such as slavery, the great Old Book is inextricably bound up with what is best and most enduring in American life.

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OBEDIENT CHILD

By Rev. Vivian T. Pomeroy, D. D.

Joanna Jane and her mother were going to a tea party. Joanna Jane was six years old. At the party were lots of other children with their mothers. The children were to play and the mothers were to talk.

The children did play. They also shouted, and rolled about so loudly that none of the mothers could hear themselves speak. But as each mother was telling stories about her own children, it really did not matter whether the other mothers heard or not.

But the noise grew greater and greater; and suddenly Joanna Jane's mother saw that Joanna Jane was rolling over and over on the floor, fighting another little girl. This was very distressing. There is sometimes a little fighting in the nicest homes; but no mother cares to see her child in a brawl at a tea party.

So mother called Joanna Jane—and called and called. Joanna Jane took no notice whatsoever. There is no doubt she was a very tiresome, disobedient child; and mother was very glad indeed when the party was over. So was Joanna Jane.

On the way home Joanna Jane said: "What a horrid party! It was all Mary Ellen's fault. She is so mean."

"I expect that is what Mary Ellen is saying about you," said mother, sadly.

"I hate her," said Joanna Jane.

That night Joanna Jane woke up in the dark. She was frightened. She called: "Mother!" But no mother answered. "Mother! Mother!" yelled Joanna Jane. But no mother came. And then Joanna Jane screamed: "Mother! Mother! Mother!" And up the stairs and to Joanna's bed came mother. "Why! What is it?" she said, putting her arm around Joanna Jane and smoothing her hair out of her eyes.

"I had a dream, an awful dream. Oh, Mummy! Why didn't you come at once?"

"I came as soon as I could, darling," said mother; and she comforted poor Joanna Jane, who, when she was nearly happy again, said: "Mothers who love their children come quickly when they call."

"Yes," said mother. "And do children who love their mothers come quickly when they call?"

"Oh, Mummy!" sniffed Joanna Jane, "that's quite different. Mothers have to come."

"No," said mother. "They don't have to, but they generally want to."

"When I grow up," said Joanna Jane, "I shall be a very nice mother."

"That's good," said mother. "And you can begin practicing at once by being a nice child, can't you?"

"Don't you think I'm a nice child already?" asked Joanna Jane sleepily.

"Most of the time," said mother.

But Joanna Jane was asleep.—Reprinted by special permission of the author and The Christian Leader.

MODERN WEEK END


The old-fashioned Sabbath was as fine a device as can be imagined for restoring poise and judgment to a jittery world. It just forced everyone to come to a halt, and the quiet of twenty-four hours helped one immeasurably to regain perspective. I can well recall being dressed in my Sunday go-to-meeting best. My mother always had us all "shined up" and ready for Sunday school and church. The Sunday garb was uncomfortable—the collar was stiff, and one did not feel so free as when the blouse blew open at the neck. The shoes pinched the feet so accustomed to run happily over the soft dust of the road. But all had a great psychological value. To put on fresh raiment "from the skin out" was a tonic, and our regular presentation before the Almighty in His sanctuary keyed us up to a fine sense of the dignity of living. We sensed the glory embraced in being children of the King!

A different picture presents itself today. The "week end" has undoubtedly become the "weak end" of our modern life. We have substituted for the old-fashioned Sabbath a hectic day, bringing its untidy welter of gory newspapers; for the quiet afternoon in the park, the long, nervous driving on crowded highways; for the sitting before the crackling fireplace, or better, the altar in the house of God, the long sitting in some movie, glutting the mind with some sex problem, or befouling it by dragging it through the slime of the underworld. Instead of "stepping us up" to a higher sense of dignity and worth, our modern Sunday lets us down many notches morally and spiritually.

Ours is a day when the right use of the Lord's Day provides a glorious opportunity to give a ringing testimony to Him whose you are and whom you serve. Attendance upon divine worship regularly every Sunday is one of the most eloquent services that we can render, and one which is within the power of all to give. If company arrives, invite them to go with you to God's house.—Ivan H. Hagedorn, in Evangelical Messenger.

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.

—Franklin.



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NOEL CAIN DIES SUDDENLY

Noel Cain, son of Rev. and Mrs. L. W. Cain, of the Louisiana Conference, was stricken suddenly ill on October 27, at Osyka, Miss., and died in a hospital at Brookhaven a few hours later. He was a highway patrolman and was taken ill while on duty. He lived at Meadville, and leaves a wife and three children to mourn his loss.

THE OBSERVATION POST

When a generation that knew not Joseph had grown up the chains of slavery were forged for the children of Israel.

When a generation that knows not God reaches maturity we may well lose our cherished democracy.

In the Declaration of Independence the inalienable rights of the individual are ascribed not to the bestowal of man or of men but of God. When God is removed from human calculation the foundation is torn from under those inalienable rights. This truth is known in Moscow and in Berlin—why is it not known and acted upon in New York?

World circumstance is showing clearly two desperately serious failures on the part of our program of religious education.

It has not gone deep enough! How could it when the churches, as is evident from an examination of budgets, have so deliberately undervalued it? See for yourself! Take your own church budget and figure what percentage is spent on and for adults and what percentage for the nurture of children and young people.

It has not gone wide enough! Conservative calculation has estimated that only fifty per cent of the children in the city are receiving religious training. For years now, the Protestant teachers, alert to this fact, have been supplying an effort to deal with it that costs money and energy. Obviously it is too big a responsibility for this faithful group of seven thousand odd. It demands the united energy of all the churches and it demands a strategic Christian stewardship of our resources.

As you read these pages you will discover what could be done if we would get together and do it!—R. W. S., in Metropolitan Life Church.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—First Round
Minter City and Glendora, at Minter City, Nov. 29, night.
Webb and Sumner, at Sumner, Sun., Dec. 1, 11 a.m.; preaching 2 p.m., Q. C.
Drew, Sun., Dec. 1, night, preaching and Q. C.
Greenwood, First Church, Tues., Dec. 3, night.
Sunflower and Doddsville, at Sunflower, Wed., Dec. 4, night.
Inverness and Isola, Thurs., Dec. 5, night.
Belzoni, Fri., Dec. 6, night.
Isola, Fairview Circuit, Sun., Dec. 8, at New Hope, 11 a.m.; preaching 2:30 p.m., Q. C.
Moorhead, Sun., Dec. 8, night, preaching and Q. C.
Ita Bena, Tues., Dec. 10, night.
Swiftown, Wed., Dec. 11, at Swiftown, 3 p.m.
Tchula, Dec. 12, night.
Schlater and Cruger, at Cruger, Fri., Dec. 13, 3:30 p.m.
Duck Hill charge, at Duck Hill, Sat., Dec. 14, 2 p.m.
Winona Circuit, Sun., Dec. 15, at place designated by the pastor, 11 a.m., preaching; Q. C. in afternoon.
Winona Station, Sun., Dec. 15, night, preaching and Q. C.
Black Hawk, at place designated by the pastor, Tues., Dec. 17, 2:30 p.m.
Acona, Tuesday, Dec. 17, night.
Lexington, Wednesday, Dec. 18, night.
Ebenezer, at Ebenezer, Thurs., Dec. 19, 11 a.m., preaching and Q. C.

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

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Poplar Creek, at place designated by the pastor, Sat., Dec. 21, 11 a.m., preaching and Q. C.
Carrollton, at North Carrollton, Sun., Dec. 22, 11 a.m.; preaching 2 p.m., Q. C.
Pickens and Goodman, at Pickens, Sun., Dec. 29, 11 a.m.; preaching 2 p.m., Q. C.
Valden and West, at Valden, Sun., Dec. 29, night, preaching and Q. C.
Ruleville, Mon., Dec. 30, night.
Sidon, Price Memorial and Philip, Tues., Dec. 31, night, at Price Memorial.

District Stewards, Wednesday, Nov. 21, 11 a.m., First Methodist Church, Greenwood. All district stewards and pastors to be present. Matters of prime importance will be considered. Greenwood at lunch.
During the month of January, the district steward will give himself to preaching every day morning and night at places to be announced later.

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New Orleans

CHRISTIAN ADVOCATE



no opportunity of declar-
all men that the Methodists
people in all the world,
it is their full determina-
to continue."—John Wes-
to Ezekiel Cooper, Feb.

THE LIVING CHURCH

secret of life and development
lustre and plan, but to fail in
forces at work—to do every
duty aright—that being the part
allotted to us; and let come
will, for there is no such thing
the eternal Thought wills for
us has intended for each of us
first.

—George MacDonald.

PRAYER-ROOM TODAY

er, I pray that the knowledge
need of Thy forgiveness may
ready to forgive others. I would
have a sense of Thy forgiveness
love in me shall overflow for the
help of others. Help me to
with others, even as Thou hast
with me. Help me to take
I may suffer at their hands
hast taken the wrongs I have
Thee. Help me to shrink from
love's cost any more than Thou
from it; help me to be per-
loving, even when love seems
Thou art persistent, till with
know the joy of love's victory.

Sounds in the Darkness

By John Gray Rhind

But tell me, little soul, tell me
Is it a universe that's crumbling?
When justice bleeds, and seasoned hate
Prods restive greed, insatiate,
When malice mocks compassion's goal,
When itching hands seal honor's tomb,
When God's green hills with blasts are rumbling,
Is it, say you, a world that's crumbling?
Or is it man's frail, empty soul?

It must be that, my frightened man!
The universe is not dissolving.
Earth's braces stand secure and strong.
The wood thrush sings its fluted song.
The vernal equinox again
Brings fruit of earth's unfailing womb.
Heaven's lanterns signal night on night.
The jewelled stream leaps; wondrous sight!
Man only stumbles.

Man resolving
That faith shall triumph, fears dissolving,
Must steady life with sturdy men.

—The Presbyterian Tribune.

No. 47.

NEW ORLEANS, LA.

WEDNESDAY, NOVEMBER 28, 1940.



WALLET OF THE WEEK



THE DEVOUT JEW OF JERUSALEM, according to Harold J. Shepstone, limits his Sabbath day's journey to one mile, which is the distance from the Mount of Olives to the center of the city. If news is received of the serious illness of a relative, he cannot be visited on the Sabbath if the distance to be traveled is greater than a mile. He will not carry a pocket handkerchief or an umbrella on the Sabbath because, under his law, it is unlawful to raise a tent on the Sabbath day.

* * *

A NATIONAL CHRISTIAN CHURCH has been formally created by the Toyko Government, according to *Pathfinder*. The new organization embraces the Methodists, Baptists, Presbyterians, Congregationalists, Lutheran and Holiness denominations, with control vested solely in the hands of Japanese Christians. Greek Catholics but not Roman Catholics are included, and the Protestant Episcopal Church is still undecided as to what course it will take. If the Japanese Christians are actually to control the new church, it may result in advantage for Japanese Christianity.

* * *

PREMIER MUSSOLINI, the self-styled "Protector of Islam," seems to have pulled something of a bone in some of his recent air raids during the thirty days of the annual fast of Ramadan, and in bombing Moslem centers in India, Arabia and Cairo in Egypt. It appears that the Axis powers have developed a decided sensitiveness as to every British move, as a possible organization of a coup at their back door. Perhaps the most of such inflammatory talk is designed for home consumption.

* * *

THE EIGHT STUDENTS of Union Theological Seminary, who refused to register under the "Selective Service Act," were sentenced on November 14 to a year and a day in federal prison. Before pronouncing sentence, the Judge gave the young men a last chance to change their minds and comply with the law. It is said that the young men will be imprisoned in a federal penitentiary either at Lewisburg, Pa., or Danbury, Conn. The young men were not represented by counsel, but counsel did appear on behalf of their parents.

* * *

DR. EMIL BRUNNER, guest professor at Princeton and formerly a professor at Zurich, is quoted as saying that, "Hitler, who has sought to obliterate religion, has done more for religion than any other man in Europe. People in that continent who have hitherto been indifferent to religion are willing to fight for it now that it is threatened. Hitler has aroused them, snapped them out of their lethargy, made them realize that religion is worthwhile. Hitler will never do away with religion, for the simple reason that the more he opposes it the more he strengthens it."

THE CHINCHILLA, a South American rodent valued for its fine fur, is in the process of being transplanted to the United States. Its native habitat is in the high Andean mountains of Peru and Chile, but the National Chinchilla Breeders Association reports that there are now six thousand sand chinchillas in the United States. It is a small animal with soft pearly gray fur which is of high commercial value. It is to the mountain heights what the muskrat is to the marshes of Louisiana.

* * *

THE FEDERAL COMMUNICATIONS COMMISSION has recently granted licenses to fifteen radio stations scattered throughout the country to begin "frequency modulation," or static-free broadcasting on a commercial basis as soon as they are able. Besides being static-free it gives more tone range and enables more stations to use the same channel without interference. This should go far toward removing some of the difficulties which radio has encountered in the past.

* * *

THE WILDS OF NORTHERN ONTARIO are the scene of experiments with a railway car method of education, health service, social work and missionary effort. Several railroad cars, equipped with desks, blackboards and living quarters for a teacher, are making a tour of isolated communities. The cars are attached to freight trains and they make three-day stops, during which the teacher conducts school for the children of the settlement, acts as arbiter in domestic troubles, treats minor ailments, teaches carpentry and does missionary work.

* * *

THE SALVATION ARMY, according to report of George W. Peacock, of Montreal, Canada, has lost three hundred thousand dollars worth of equipment and supplies in invaded France. In Milan, Italy, it has been ordered that the Salvation Army "be disbanded and property sequestered," because it is allegedly "opposed to the interests of the Italian nation in arms." This appears to have been another stroke at the foundations of all religion, whether sectarian or not, and especially where it appears to favor catholicity and freedom of science.

* * *

THE OLDEST INTERNATIONAL PEACE TREATY, says an exchange, is believed to have been made in 1200 B. C., between Rameses II, King of Egypt, and Hattusili, King of the Hittites, who lived in Asia Minor and Syria. The agreement was called "The Good Treaty of Peace and Brotherhood," and it was engraved on silver plates so that the contracting parties might have enduring copies. Its eighteen paragraphs deal with the renunciation of conquests, the reaffirmation of former treaties and the extradition of political refugees.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.

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L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHRISTIAN MINISTRY

A few days ago we ran across an amazing survey of ministerial status and outlook of one of the populous districts of the country and for one of the great religious bodies. The analysis was based upon replies to 607 questionnaires sent to as many ministers of the area. The first thing revealed was that great business corporations and interests were consistently laying claim to the best talent available in the colleges and universities while the church was "muddling through" without consideration of its future leadership. As a consequence of the lack of policy and purpose, the writer declared, the ministerial recruits of the last decade had not been of the highest calibre.

On another score, the study revealed the fact that the active ministry for a decade has been made up of an increasing percentage of older men. It was pointed out that churches which had been famous for the number of ministerial candidates had, in almost half a century, furnished practically no new ministers. The common explanation of those who responded to the questionnaire was "a lack of religious interest" was responsible for failure to produce prophets—"young men are not really interested in the Christian religion." Feeling the ability of the church in times like these, they are turning to purely gainful occupations and to seeking the honor of social prestige.

These observations were summarized in the statement that the church has been content to remain alive rather than to make effort for a definite advance. The ministry itself had been too content with ease and a comfortable status to put forth the energy which wins recruits. It was declared that the ministry itself had been more anxious for its own heritage than for extending the kingdom. These observations had no direct reference to the ministry of The Methodist Church, but we feel that they furnish suggestions by which our church and ministry may profit. Have we failed to command the interest and loyalty of the ablest and best young men of our church? If so, for what reason?

OUR ANNUAL CONFERENCES

The 1940 sessions of the Annual Conferences in Louisiana and Mississippi now belong to the past. We do not have the figures for making a general survey of the results of this first year of Union, but there are certain observations which appear to be reasonably safe.

The first impression which we have is that pastors' salaries continue an advance which is not always reflected in the collections for benevolences. This would seem to indicate that our people have not shown an

interest in their own to such a degree as to enable them to enlist equally in the wider interests of Christianity. This does not mean that they have no interest in the general benevolence program of the Church, but it does show a too predominant interest in our own premises.

Another fact which the reports impressed upon us is that the chief advance registered in the office of the Conference Treasurer was made on the item of superannuate support. Practically the whole gain in payments was on that item. This fact seems to indicate that we make a better response when there are no options than we do under the plan of voluntary acceptances. To this statement some exceptions must be made, but we feel that there needs to be some definite cultivation of the Church if the benevolence-supported enterprises of Methodism are to keep pace with the need of the world.

There seemed to be in all the Conferences a fair measure of success in the amalgamation of the factors and personalities which entered into Union. Of course it will take time to make a perfect adjustment, but the signs for ultimate success are indeed hopeful.

The regulation requiring preachers to be consulted as to their appointments seemed to us to be an innovation for which our section was not altogether prepared. We do not know of many unfavorable reactions, nor were the difficulties much different from what was encountered under the old order after the appointments were read. It strikes us that a voluntary "open cabinet" is not quite the same as the legal recognition of the right to be consulted in the law of the Church. This fractional partnership in appointment-making is a type of harness to which we must become adjusted before some of us will be able to wear it gracefully and well, but again we shall learn by experience.

There are some other things which seemed to us to indicate unmistakable trends which may become more pronounced in the future, but those mentioned above are sufficient to show the first reaction of the Church to the changes in the Disciplinary regulations of Methodism.

THE NEW DISCIPLINE

The editorials in which we have dealt with the duties of Bishops, district superintendents and pastors, have been outlines of the chief duties and function of those officers rather than a complete transcript of the Disciplinary directions touching them. They were answers to questions which confined us to the items "spotted." Such interpretations cannot take the place of the Discipline in the hands of the Methodist who would be really informed touching the work of his Church. This book which is all important in Methodist circles sells at a price

so small as to bring it within the reach of every person in the Church. It is an invaluable addition to every Methodist library. Buy a Discipline and know the law first hand.

IT IS EASY TO LAUGH WHEN THE JOKE IS ON THE OTHER FELLOW

One of the most disconcerting experiences of an editor or publisher is to discover that some grotesque misarrangement of his material has spoiled the literary creation which he had planned. In such an experience he is brought into painful sympathy with the man who, upon being told of the tares in his wheat said, "an enemy hath done this."

Not long ago we ran a paragraph on our cover page which was intended to be a supplement to an article elsewhere in the issue. After we left the office, it became necessary to make room for some urgent material and the make-up man lifted our article and left the head of our slain "Saul" impaled at the front gate of our literary city. We might have rushed to the rescue, but it would only have meant to widen the circle of our humiliation. We make no confession except to say that some "cocky" golfer off his game would have been a welcome acquisition at that particular moment.

We noted in one of our exchanges some time ago two news articles which were so mixed that the rapturous notes of a social function crashed with a funeral dirge and the disembodied spirit called at the office of the editor to say goodbye. We feel some relief that we were not the guest of that editor when he discovered what had happened, for we feel certain that he rose to the occasion whether he remained for the "goodbye" or not.

As we write these lines, we have before us a copy of *The Saturday Evening Post*, issue of October 26, which incorporates in its heart two groups of ten pages each from *The Country Gentleman*. The effort to read that issue reminded us of the old minister who was made the victim of a prank perpetrated by some mischievous boys. He read from the story of creation, "male and female created he them," and then turned what he presumed to be a page and read from the directions regarding the construction of the ark, "within and without with pitch." No, we did not register a complaint, for we got our nickel's worth. For once the joke was on the other fellow.

METHODISM'S WORLD MISSION

Such is the title of the second general study book of the United Methodist Church which was prepared by Dr. Henry P. Van Dusen, a non-Methodist of Union Theological Seminary. It is no more unique for the alien ecclesiastical affiliation of the author, however, than it is for the frank confession of an unfavorable opinion of the whole missionary program of the Christian Church, and "no especially favorable presuppositions about Methodist Missions." It appears that the widening of the author's horizon began with the experiences at the Madras Conference and the impressions received there ripened into settled conviction as he journeyed over the mission lands of the world in a tour of personal investigation.

The book is written in the style of a travelogue, both

as respects its somewhat romantic descriptions and kaleidoscopic shifting of scenes, but throughout its hundred and twenty-seven pages it holds to a study of the missionary enterprise. Those who take this study will find it an entrancing story and an informing history of the mission work of the Methodist Church throughout the world. The author has no illusions as to the missionary personnel, a majority of whom he says are of "grade" capacities, but he says that the missionary movement has the effect of lifting "quite ordinary people" to extraordinary service and influence, an influence out of all proportion to the world's estimate of their abilities.

We do not know any book large or small where a Methodist may find a more discriminating and inspiring presentation of the missionary achievements of the church, or a better description of its far-flung missionary interests as they are today. The book will be sold at nominal price, it will help to found anew confidence in our World Mission, and we confidently believe that it will be consulted as an authority on Methodist Missions long after it has served the immediate purpose for which it was prepared.

EXTREME PACIFISM

The danger of dogmatism concerning opinions and movements which run counter to all the currents of human history was probably never better illustrated than in the modification of the extreme pacifist views which prevailed in England a few years ago. Like so many movements which gain a sudden popularity, pacifism seems to have presumed too much upon the finality of its decision regarding war. To be sure, that decision reflected a well-justified hatred of war, but it failed to take into consideration the forces which were not within the control of the British Government to which the pacifist decision was directed.

No one hates war more sincerely than we do, neither has anyone greater respect for the honest conviction of people. But, again and again in human experience, we are brought face to face with situations which necessitate a revision of the views which were based upon our positive assumptions. In the last analysis no purely academic view, no matter what its origin, can speak the final word for a world ruled by selfish ambition and relentless hate. In saying this we mean no apology whatever for war or warmongering. We believe in government as a social necessity. That political government is not always good, we frankly admit, but, criticize it as we may, we can see nothing to be gained by substituting individual conscience for the collective judgment of society. It means chaos rather than peace. Whatever may be our convictions touching war, its futility, its murder and its crimes against civilization, we must remember that extreme pacifism is at best but a negative remedy. Pressed to disastrous conclusions it unintentionally discredits the very faith which inspires it.

METHODIST CHURCHES HOLD UNION THANKSGIVING SERVICE

The Methodists of all the New Orleans churches joined in a union Thanksgiving service at Rayne Memorial church at ten o'clock on last Thursday morning. The service was well attended and the preacher for the hour was Dr. W. B. Slack, recently transferred to Louisiana from the Oklahoma conference and stationed at First Methodist church, New Orleans. The congregation was representative of the various churches, but was probably made up more largely from congregations of First Methodist and Rayne Memorial, the host church.

It was perfectly natural that interest should center in the preacher who was unheard for the first time in the city. The people were anxious to see their "red head" to use a figure which the speaker applied to himself. Dr. Slack used for his theme, "The Public Demonstration of Gratitude," which was based upon the incident of anointing in the house of Simon. Being prepossessing appearance and easy manner, he had the ear of the congregation at the very beginning of his discourse. His speech is somewhat Western, his style content and forceful, and his treatment of the theme was refreshingly practical. He spoke extempore and made few gestures. In an address of twenty minutes, he emphasized the need for the experience of a clear conscience of obligation as the basis of true thanksgiving.

Entirely too much time was consumed in the preliminary exercises, and the preacher exhibited the tact and the good judgment of having respect for the fitness of things. We feel sure that he will have a great hearing when he stands in his own right, and we venture the prediction that he will have a great ministry in the city.

FIRST CHURCH, SHREVEPORT

Dr. Dana Dawson, Pastor

Report to Annual Conference

(a) The Woman's Society of Christian Service, successor to the Gleaners and Women's Missionary Societies, has been organized during the year with 509 charter members. These women have raised for all purposes during the conference year the sum of \$6,050.00.

(b) There were 232 new members received into membership of the church during the year—63 of these on profession of faith in Christ. Two hundred eighteen were removed by death, certificate and otherwise, making a total membership of 4452 reported to Conference.

(c) During the year 35 babies have been dedicated to the Lord in the beautiful rite of baptism. In addition to this 32 young persons and adults were baptized.

(d) We have 130 subscribers to the Nashville Christian Advocate and 66 subscribers to the New Orleans Christian Advocate.

(e) Our Church received 90 training credits during the year.

(f) In February the following circles of the Woman's Society of Christian Service sent 107 children's garments in the Red Cross box that went to Finland: Baird, Miller, Whitten and the Sally Sexton.

(g) We raised \$2,438.00 for our Louisiana Methodist Orphanage, \$206.00 on Golden Cross (work that is being carried on by Mother Ware, Chaplain at the Hospital), \$1.00 to the Memorial Mercy Home in New Orleans, \$45,000.00 on the new Educational Building, and \$5,504 on Benevolences.

(h) All departments and classes of the Church School, the Woman's Society of Christian Service and other organizations and membership of the Church have raised for all purposes during the year the sum of \$100,211.00.

(i) Our new Educational Building has been completed and occupied during the present conference year. The building, grounds and equipment have cost a little in excess of \$150,000.00. A Church School Advance program has been conducted and our average attendance is gradually increasing.

(j) The greatest work done by any church, however, cannot be written up in the Church Bulletin, or reported to an Annual Conference. Hundreds of bouquets and messages have been sent to the sick and shut-ins, hundreds of visits have been made, scores of funeral services have been conducted, many children and young people have been given guidance; comfort and sympathy have been given to the bereaved and perplexed. The greatest work done by First Church this year is too tender to be tabulated and too beautiful to be described.



DR. W. B. SLACK,
Pastor, First Methodist Church

TO THE CONFERENCE CLAIMANTS OF NORTH MISSISSIPPI CONFERENCE

The new regulations governing the Board of Conference Claimants and the distribution of funds are causing a slight delay in getting out the first checks. I hope to get them out within a few days.

A. T. McILWAIN,
Secretary-Treasurer.

MISSIONARY INSTITUTES, LOUISIANA CONFERENCE

Baton Rouge, at Hammond, Feb. 18, 10 a. m.; First Church, Feb. 18, 7:30 p. m.

Lake Charles, at Lafayette, Feb. 19, 10 a. m.; First Church, 7:30 p. m.; Leesville, Feb. 20, 10 a. m.

Monroe, at Monroe, First Church, Feb. 21, 10 a. m.

Ruston, at Trinity, Feb. 24, 10 a. m.
Shreveport, at Shreveport, First Church, Feb. 25, 9:30 a. m.

Alexandria, at Alexandria, First Church, Feb. 26, 10 a. m.

New Orleans, at New Orleans, First Church, Feb. 27, 10 a. m.; St. Marks, Feb. 27, 7:30 p. m.; Houma, Feb. 28, 10 a. m.

VIRGIL MORRIS,

Conf. Missionary Secretary.

COMING CONFERENCES

Mississippi Methodists in the section covered by the Mississippi and North Mississippi Conferences, of the Methodist Church, of which Bishop Hoyt M. Dobbs, of Jackson, is general superintendent, are called to participate in national and regional meetings of the denomination during the first week in December.

Men and women prominent in the work of Christian education in the local church will attend a great Conference on Christian Education at Nashville, Tenn., December 4-9.

Representative missionary women will attend the charter meeting of the Woman's Society of Christian Service for the Southeastern Jurisdiction, at Richmond, Va., December 5th and 6th.

Attending the Conference on Christian Education from Mississippi will be: Rev. Irl H. Sells, Jackson; Mrs. J. C. Burrow, Columbia; Rev. Murray Cox, Union; Rev. B. L. Sutherland, Jackson; Rev. R. A. Grisham, Grenada; Mrs. M. E. Woodson, Olive Branch; Rev. E. M. Sharp, Hernando; Rev. W. L. Robinson, Booneville; Rev. S. H. Caffey, Greenwood.

Mississippi women who will attend the meeting at Richmond are: Mrs. Paul Arrington, Petal; Mrs. W. H. Ratliff, Sherard; Mrs. Dan Comtort, Durant; Mrs. R. P. Neblett, Water Valley; Mrs. D. H. Hall, New Albany; Mrs. Ernest Moore, Malvina; Mrs. E. M. Sharp, Hernando; and others from the bounds of Methodist conferences in Mississippi.

The Conference on Christian Education at Nashville, will bring together more than 500 of the nation's outstanding leaders in the field of education and religion, coming from practically every state in the union. Plans for developing a program of Christian education in the community and through every age group in 43,000 Methodist church schools will be discussed. The meeting is sponsored by the Local Church Division of the Board of Education of the Methodist Church, which is headquartered in Nashville.

The meeting in Richmond will bring together approximately 200 women from 17 conferences of the former Methodist Episcopal Church, South. They represent more than 210,000 women enrolled in approximately 6,000 local branches of the Woman's Society of Christian Service, successor organization to the Woman's Missionary Society.

A YOUNG CHRISTIAN

By Malcom Brown

God shows His hand upon your face;
His love divine lights up your eyes.
Your smile no trouble can erase,
Within your heart sweet peace resides.

You live our Lord from dawn 'til eve;
No earthly care can shake your soul.
Though hurts and wounds so oft do grieve,
Your head is high—you know the goal.

And so I pray for faith so true—
A heart as strong, a soul as brave;
I'd like to have your patience, too,
And stand as firm 'mid trials grave.

God grant you courage, strength, and pow'r.
God give you grace to stand the strain.
The friends you helped in trying hour
All pray a crown you may attain.
Greenwood Miss.

There is a noble forgetfulness—that which does not remember injuries.—C. Simmons.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

WAR AND THE MIND OF CHRIST

By H. Richard Rasmussen

Text: Let this mind be in you which was also in Christ Jesus—Phil. ii. 5.

One day in class at the Seminary one of my professors talked about standards for conduct and righteousness. In this connection he told a story about a sailor who was given the privilege by the captain of steering the boat in the absence of his superior. The sailor was directed to steer the ship by the North Star. He was told that when he passed this star, he should inform the captain. The sailor taking charge of the ship kept his eyes fixed upon the star. But as hour after hour passed by and he was getting no nearer the star he became impatient. So he began turning the ship slightly to his left until at last he left the star behind. He then went hurriedly below and informed his superior: "Captain, we have long left the star behind." The Captain looked indignantly at him and said: "You fool, you have only turned your back upon the star."

This story is a parable. We too have a North Star. This star is for us the Mind of Christ. But we too have succeeded in getting our human relations out of the light of its guidance. And at last as in the story, we too have our backs upon the star. And no small measure of the world's peril and confusion comes from that.

It was George Bernard Shaw who said: "I am not a Christian any more than Pilate was. I am ready to admit . . . that I see no way out of the world's trouble but the way Jesus would have found. Here is a plea to keep the star in our thinking. And if we do what will we believe about war? What does the Mind of Christ say on war?"

I.

In the first place, the Mind of Christ teaches the essential oneness of all mankind. "For one is your Father and all ye are brethren." Christ said that. "For God hath made of one all nations of man to dwell together on the face of the earth." His greatest follower said that.

A few years ago, John Cobbs, a Negro boy, won first place in the Northern Oratorical League. On the train back to Chicago, a Jewish boy who had participated in the contest, was compelled to sit with John Cobbs. He was smoldering with resentment because he had lost and that to a Negro. But before long the friendly attitude of the Negro boy won his respect and soon they were conversing in a friendly manner and enjoying each other. Telling this experience

to a friend of mine at Northwestern University the Jewish boy said: "During the trip I realized that John Cobbs was one of the finest fellows I had ever met." What happened here was that our Jewish friend got beneath the outward dissimilarities and found a fundamental resemblance.

In the deeper stratas of their nature men are alike. That which keeps men and races apart is not so fundamental as our prejudices assume. The biologist says that the black skin of the Negro is only a matter of pigment and adaptation to environment. The psychologist says that there is no absolute disparity between the working of a black man's mind and a white man's mind. Such an anthropologist as Boas, of Columbia University, says it is unscientific to speak of superior and inferior races; instead as he says there are advanced and backward races.

Differences of creed and color and culture there are from one end of the world to the other. But through them all runs a common humanity. And so under the inspiration of the Mind of Christ the poet wrote:

"For a' that and a' that
It's coming yet, for a' that
That man to man, the world o'er
Shall brothers be for a' that."

That's true now, but we are not acting it. When we do war will be impossible because brothers can't fight and destroy brothers.

II.

The Mind of Christ teaches that there are higher values than the state or nation. On Sundays this is recognized even by the military arm of the United States. Every Sunday in the Navy the white flag of religion is floated above the stars and stripes. The Christian flag is the only flag that has ever floated above Old Glory. It is a symbol of what always ought to be true about our values.

Do you remember the conversation between Kruger and Anne in "The Great Choice," by Fred Eastman? Says Kruger: "My country right or, wrong!" Anne answers: "Well I don't. I love my country. But I love justice more and freedom and the cause of youth."

That was a deeply poignant idea in Robert Sherwood's Pulitzer Prize Play, "Idiot's Delight," where he portrays Dr. Walderssee trying to get into Switzerland with his rats in order to carry on his experimentation for a cure for cancer, dread disease of our humanity. But before the play closes Dr. Walderssee wants to get back into Germany, thinking that his country needs him—not to work for a cure for cancer—but to prepare death-dealing germs for innocent children and women and soldiers.

Here the nation proved stronger than humanity. Loyalty to the part took precedence over the whole. The preparation of death-dealing germs took precedence over the experiments looking toward a cure for cancer. Why should a political entity take such right of way in a man's soul? Are there no higher values than the State? And yet we are haunted by the white flag of religion floating above the Stars and Stripes. As Edith Cavill said: "Patriotism is not enough."

III.

In the third place the Mind of Christ

teaches the futility of violence as a means of the kingdom of God. I cannot forget Jesus said: "They that take the sword shall perish by it."

However expedient militarism and seemed in 1914-1918, it was essentially wicked and futile and destructive. And of it came not a world safe for democracy but a world ready for dictatorship. Out of it came not an end of militarism, but a new burden of militarism that makes the play of the pre-war and war-period. Out of the war came not love but hate, not justice but injustice, not right but wrong enforced by might, not peace and security, but the germ of more and more war.

The Mind of Christ says that there is no relationship between means and ends. Whatsoever we sow that shall we also reap. We cannot get the kingdom of God by violence and war.

IV.

In the fourth place, the Mind of Christ teaches that sin and injustice is followed by moral judgment.

The sin and injustice to which I refer is the "Iniquitous Treaty of Versailles." This treaty Germany was humiliated. She was made to sign on the line that she was solely responsible for the war. Her army was cut to 100,000 men. Her colonies were taken away from her. She had a burden of reparation put on her the sum of which was more than one-third of her national wealth of 32 billion dollars.

The sin and injustice to which I refer is also the unequal ownership or control of 25 essential raw materials—coal, oil, iron, copper, etc. Of these according to a recent statement in a religious magazine, Great Britain has an adequate supply of 18, the United States has an adequate supply of 16, Japan has an adequate supply of 4, and no supply of 5. Germany has an adequate supply of 4, some supply of 2, and no supply of 17. Italy has an adequate supply of 4, some supply of 2, and no supply of 19. How could they trade these necessary raw materials with the tariff walls of Great Britain and the United States?

The judgment to which I refer is Hitler and Nazism. Out of the injustices heaped upon Germany came a hatred that furnished soil for the Hitler dictatorship to arise. He came as the only hope for a crushed and humiliated Germany. He came as the only promise to help a once great nation erect again.

In the days when Stresemann was working frantically to modify the Treaty of Versailles by pacific means and get peace done her. British and French statesmen were adamant against it. Each time he came to Geneva empty-handed, the forces for Hitler received strength. Toward the end of a brave fight which ended in his death he said: "I have a feeling that I am Germany's last defense against fascist chaos. How truly he spoke. And now the judgment of justice is upon Europe. Sin is always followed by moral judgment.

Through the Mind of Christ then, we know that there are higher values than the State. The Mind of Christ teaches the futility of war to bring the kingdom of God. It teaches that sin is always followed by moral judgment. How then can we be Christian and endorse war?—The Presbyterian

CONFERENCE NEWS AND PERSONALS

Rev. W. J. Dawson leaves a pleasant pastorate at Houston, Miss., and is now located in his new charge at Brooksville.

Rev. G. H. Corry, recently of the Louisiana Conference, is now located at Thornhill, Texas, according to information just received at the Advocate office.

Rev. W. B. Slack, the new pastor at First Church, arrived in the city several days ago and is now domiciled at his new parsonage at 1105 State Street.

Rev. Harvey B. Hysell, who was assigned to Winfield, La., at the recent conference, remained in the city for the Thanksgiving service before leaving for his new charge.

Rev. M. N. Hamill has reached his new charge and says that he is much pleased with the prospect on Iuka circuit, on which there are eight churches. He is looking forward to a good year.

Rev. R. H. Hausey, of Baker, La., whose wife has been quite ill, writes that he is now much better and we trust that this will be but a stage in the progress to complete recovery.

Rev. T. Homer Trotter, who has served First Street church for the past year, left Friday for his new charge in Hammond, which he goes with pleasant anticipations and high hopes.

Rev. Don Harwell, the new pastor at Genoa, is on the ground and ready for action. Harwell, a Texan by birth, is capable, aggressive, and we look for definite Methodist progress out Gentilly way.

Rev. J. L. Nabors, Jr., in leaving Paris, his former charge, sends us his subscription to the Advocate and asks that it be added on the quota for his new field at Brooksville, Miss.

Rev. A. W. Bailey writes that he has been received for his third year at Holcomb, Mo. The goodwill of his people was expressed in the form of a generous pounding. Usually he is looking forward to a good year.

Word from Dr. Forney Hutchinson, who has been spending his year of sabbatical leave at Fayetteville, Arkansas, asks us to give his address to 16 West Tenth Street, Muskogee, Okla. He did not say so, but we assume that he has been appointed to the church in that city.

Rev. A. P. Stephens, evangelist of the Louisiana Conference, and living at Muskogee, Miss., says that the past year was a good one with him. Under his ministry about 300 persons were added to the Methodist church. He is expecting greater results in the year now beginning.

Friends desiring to communicate with Miss Sarah Bennett, in Brazil, may do so by addressing letters to her at

O Piracicabano,
Piracicaba,
Estado de Sao Paulo
Brazil.

Friends desiring to communicate with Miss [Name] were the principal speakers at the annual banquet of the Philadelphia Methodist Social Union on Tuesday, Nov. 26, in the Bellevue Stratford Hotel. The banquet was a feature of the first annual meeting of the Board of Missions and Church Extension of the Methodist Church.

Miss Tryphena Rogers, of Sallis, Miss., renews the subscription for her mother, whose husband was long a member of the North Mississippi Conference, and she adds the note: "It is such a joy to renew the Christian Advocate each year for my mother because it is a great source of joy and pleasure to her."

Mrs. R. H. Wynn, 4500 Caroline Blvd., Houston, Texas, whose late husband was one of the best beloved members of the Louisiana Conference, was present for the session at Baton Rouge, and found great joy in renewing the ties of the days that are gone. She never forgets the Advocate when she finds any material which she feels is worth while.

Mr. Allen F. Godat, formerly a member of Carrollton Avenue church, now living in New York City, retains his connection with



DR. W. A. TYSON
Pastor, Tupelo Methodist Church

the Methodism of the Crescent City through the New Orleans Christian Advocate, and in addition gives evidence of his abiding interest by providing for the subscription of "some superannuate who otherwise could not afford it."

Dr. W. A. Smart, professor of New Testament at Emory University, Atlanta, Ga., will be guest speaker at Millsaps College during Religious Emphasis Week, scheduled this year for December 1-6, according to Dr. H. M. Bullock, head of the Millsaps Religion Department. Dr. Smart was speaker for Religious Emphasis week at Millsaps

four years ago, and was highly appreciated by students and friends of the college.

Rev. M. A. Burns, Star Route E, Tupelo, Miss., says that he is making his superannuate home in a little rented house among friends three miles east of Tupelo. Bro. Burns had a serious breakdown in the early part of the year and was not able to carry on. He speaks of the past year of enforced inactivity as the greatest disappointment of his ministry. We feel sure that many friends will remember him in the difficult days through which he is passing.

Dr. M. L. Smith, president of Millsaps College, has been asked to become one of a group of 200 members of Phi Beta Kappa, national literary and scholastic society, which will be known as Phi Beta Kappa Associates, according to a letter received from Arthur T. Vanderbilt, of New York, president of this select group. The communication from Mr. Vanderbilt stated that the body of 200 Phi Beta Kappas who will form the associates has been carefully selected from the 90,000 members of this oldest and most widely known scholastic society.

Rev. John H. Paul, evangelist living at Muncie, Indiana, sends us a subscription to the New Orleans Christian Advocate with the statement: "While my conference membership is in another zone, I am an old Louisiana boy and belonged to the Mississippi Conference in the palmy days of the Meridian colleges." He quotes also as expressing his sentiments the verse of poetry:

"No friends like old friends, go where you may.
No friends like old friends, with us to stay.
God bless the friends who are jolly and new,
But keep safe forever the old and the true."

METHODISM IN TUPELO

The First Methodist Church in Tupelo, Miss., was organized in 1867, with nine members: L. L. Ledbetter, Mrs. Nettie Ledbetter, W. A. McCanlass, Mrs. Jennie McCanlass, Daniel Haney, Mrs. Daniel Haney, Erasmus Matthews, Mrs. Mandy Matthews and a Mrs. McCarty. Rev. Mr. Plummer was the organizing pastor. From 1867 to 1872 the charge was "Lee," in 1877 it was Okolona and Tupelo, and from 1878 to 1888, Verona and Tupelo, and it then became a station.

The first services were held in the Baptist church. In 1870 an unusual revival brought large numbers into the church, and

(Continued on page 14)



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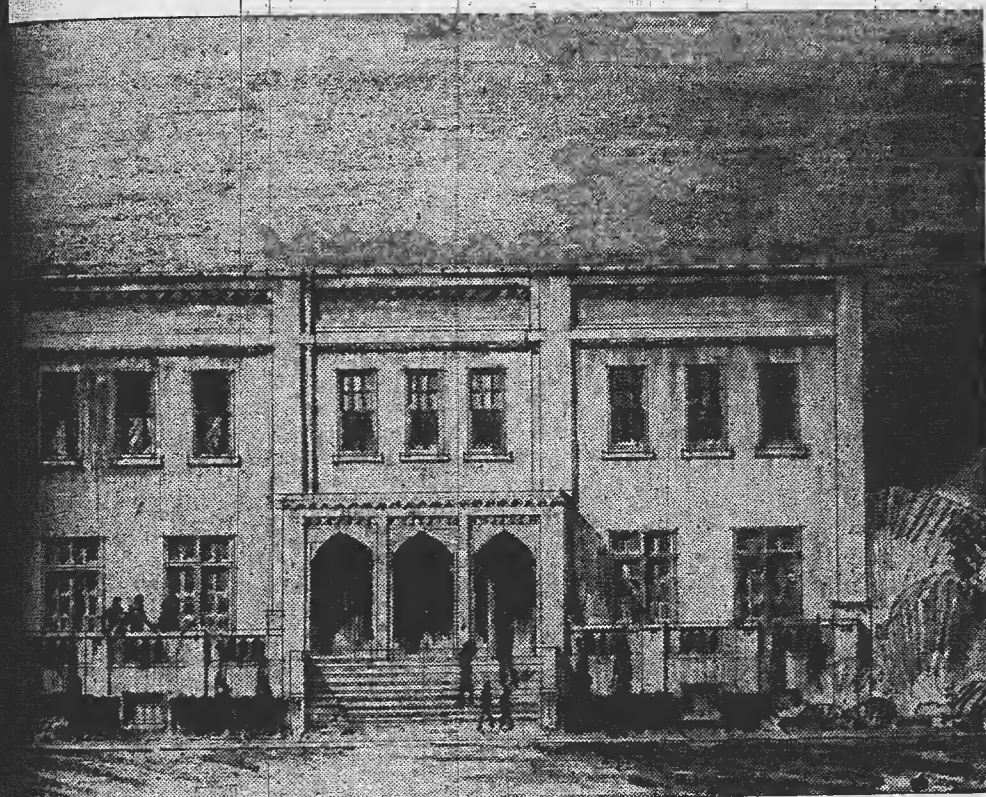
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THE CHURCH PEW

EVERY METHODIST AN EVANGELIST

By Victor W. Thrall
Pastor, Parchment, Kalamazoo

Methodism is the child of pastoral and lay evangelism. Its greatest days have always been produced by the efforts of laymen and pastors working together to win men to Christ and His great church. Whenever either pastors or laymen lost their evangelistic fervor the church lost some of its power. When both lagged, the church declined and suffered losses. This applies to the church in general and to individual churches. The church not only needs a pastor who can win men to Christ by great evangelistic preaching and pastoral work, but it needs a church that can conserve the gains of the pastor and also produce gains itself. It is appalling to think of men and women who have spent their lives as Christians and members of the church and have never won any one to Christ and the church. Yet we have many of them.

Some years ago a pastor in Chicago was waited upon by a committee from one of the suburban churches and invited to be their pastor. The conversation ran something like this. The chairman of the committee addressing the pastor told him they had visited his services and had found great congregations and strong, attractive preaching. That was just the thing they needed. They wanted a man who could produce such sermons and attract such congregations. After extending him the invitation to become their pastor, the minister replied with this question, "Have you a congregation that can hold the people who are attracted to the church? Here I have such a congregation. I have strong men on my board who know how to welcome new people and follow up a visit the strangers have made to the church with a visit to their homes. They know how to reveal Jesus to them and win them to Christ and the church. Of course I am at such work as well. Have you such an official board and congregation?" The men did not know what to say. They wanted a winning preacher but they thought that it all ended there. Many a great preacher has had his heart broken by lack of this kind of support. Many a devoted layman has had his heart made heavy by the lack of strong evangelistic preaching. By evangelistic preaching I do not mean a spectacular type of highly emotional and sensational preaching. I mean an earnest, fervent preaching of the gospel with positive appeals for men to accept the Christian way of life.

I once knew a man who was considered the greatest intellectual preacher of his conference. And there is little doubt that he was that kind of a preacher. But he was also evangelistic. Once I asked him about the method of making sermons, his objectives in preaching. I remarked that we younger men all looked to him as the most powerful and intellectual preacher of our conference. He replied by saying, "My dear brother, I have but one objective in preaching and that is to win men to Christ. I try to make every sermon so clear that a man who had never heard the gospel would see the way and feel that he should accept it and do it at once." When asked about other things in his preaching, he said, "Of

course I do not wish to insult the intelligence of my congregations by putting cheap chaff into my sermons. I search the greatest literature, the biographies of great Christian men and women, history, and the other great fields of learning to find ways to illustrate my sermons. But such material is only to illustrate the great truths I have drawn out of my Bible. My message comes from it. I study it and pray over it and study my people and those I wish to win and preach according to the needs I find in my pastoral visiting." I have never forgotten those things he told me. They have been of great help to me in my work. They have often saved me from getting off the main track.

Every pastor needs to be an evangelist. Jesus looked at men not to see just what they were but what they could be if they were evangelized. Few of us would have been glad to accept the twelve disciples that Jesus had and go out to conquer a world. He did not look only at what he saw in them that day, but He was looking at what Peter would be when his soul was cleansed and fired by a great passion for helping to save a lost world. He saw in John not just the man who wished a main place in His cabinet but a man who had a capacity for powerful love. He saw a man who could reveal the deepest tides of love that ever swept across the heart of the Master.

I wonder if when we look at people in our parishes we think of them, not just as so many people we ought to win, but as men who could be great men in the kingdom. I love to look at a man I am trying to win, study him, pray about him and make up my mind what he could do in the great church of Christ. Then when I go to see him and appeal to him to give his heart to Christ and take a place in the church I speak of the thing I think he could do in the church. It may be that he would be a good Sunday School teacher for boys. If so, I play up what it would mean if he would make a start in the Christian life and enter the church and get ready for that kind of work. I won one of the greatest primary superintendents I ever knew with that kind of an appeal. I needed such a teacher. I knew she was the best trained woman in the city for that kind of work. But she was a long way from being a Sunday School worker when I went to see her. I told her in my conversation of what I was needing. Her eyes began to sparkle and her whole face was lighted up as I spoke of that kind of work. I told her of the blameless life such a woman would have to live. Suddenly she stopped me by saying, "Do you mean that you are asking me to do that?" I replied that I was thinking about it. Without hesitation she spoke again, "I will stop this and that (mentioning some things that would stand in her way) and get ready at once. I only went into those things because my church had offered me nothing to do and so I drifted away." She went into the work and trained all her assistants in that department until it was the best in a good sized city. I have used that method a number of times and it helps me in reaching people and in placing them when they are reached.

Some years ago a preacher went to his district superintendent and said, "I am not what you would call a technical evangelist. My greatest gifts for the ministry do not

lie in that specific field. My greatest gift is in building up the membership and living their Christian culture to a higher level. And, Doctor, there is a great need in that field." The superintendent pondered a few moments and replied as follows, "Well, brother, I am glad to know that you have that talent. There is great need for it. As soon as I can find a charge where all the evangelistic work has been done so that all that remains is to build up the cultural life of the membership I will know where to use you. At present every charge in the district needs a man who has the technical skill to lead a soul to Christ. Had you ever thought that you might develop that skill of your pastoral and pulpit work?" That conversation was a turning point in that young man's life. He did develop that talent.

There are more laymen in Methodism who can and would do this kind of work than are realized by their pastor than the most of us who are ministers realize. The greatest failure of the modern ministry is a failure to use the laymen. The best laymen we have will be glad to do such work. They need training and leadership. Some years ago I took a group of my laymen and we worked together studying the problems of evangelism. That fall and winter, instead of holding the usual Wednesday evening prayer meeting, we met at the church and had a plain light supper, usually cooperative, had a short devotional lesson of about ten or fifteen minutes and then I assigned the work for the evening. The men and women went out in teams of two, generally two men or two women. In some cases we sent a man and his wife. They were given three or four calls to make. They were asked to report back at the church not later than 9:30 or early the next morning. They were requested to give a brief written report on the back of the assignment card. The results were explained to them. The pastor had all the information he had about the people on whom they were to call. That was done three Wednesday evenings a month. The fourth one was used as a praise and praise service. There was not a night when we failed to win some to Christ and the church. Some evenings there were a number won. This work was preceded by a careful survey of the community so the names of all we should win were known. We also knew where it was not worth while for us to go. It was a great experience for the laymen and the pastor and the whole church. It does not need to be a large group who go out at first. The most effective man I know in this kind of work never has a group of more than twelve or fifteen at any one time. It is better to have a small group than to have some who are not trained for the work or who do not have the background of good Christian living behind the work they go out to do.

Prayer has a great deal to do with evangelism. My father was a man of great power in prayer and in the pulpit. When I was a boy about twelve years I was playing on Saturday morning when I decided I needed to see my father about something. I ran into the study. He was on his knees before his study chair. There were papers on the seat of the chair. I learned later that they were the pages of the sermon he had just completed. He did not seem to be disturbed by my intrusion. I slipped on as quietly as I could. Near noon I went back and quietly opened the door. He was in prayer. He was praying out loud. That is what I heard him saying, "O Lord, I have studied him in his office, on the street

(Continued on page 15)

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The purpose of "The Methodist Woman," the new woman's magazine of the Woman's Division of Christian Service, of the Methodist Church, is to promote the work of the Division in its Departments of Missions and Christian Social Relations and Local Church Activities. Articles of interest on various types of work and fields of service, plans and suggestions for promotion will be found in its contents. Every woman in the local society should be a subscriber. The 50 cents a year, or a combination of "World Outlook" and "The Methodist Woman" for \$1.25. When the subscriptions are separate, the regular prices prevail. The November issue of the "Methodist Woman" carries information for the Spiritual Life chairman, for two departments of Christian Social Relations, for the Wesley Service Guild, and the M. M. M. (Million Member Movement).

* * *

Members of the conference will sympathize with Miss Sophie Kuntz, deaconess of our Moore Community Center, in the loss of her mother, which occurred recently.

* * *

Now that the pastors have completed their annual financial "round-up," we must do the same thing in our Woman's Society of Christian Service. Each society treasurer has received the treasurer's report for the third quarter and knows just how much must be raised to meet her district's quota. Even though we each "give and give, give again," we cannot adequately show our appreciation for the peace, happiness and security which is ours this year of 1940. We give of our abundance until our conference treasury is full—pressed down—bubbling over!!!

* * *

Mrs. Paul Arrington, our conference president, is attending the meeting of the National Board of Missions and Church Extension in Philadelphia, Pa.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

New Albany, Miss.
November 20, 1940.

Woman's Society of Christian Service,
Dear Co-Worker:

When we totaled our finances at the end of the third quarter, we found that we lacked about \$750 of having the same as we had at this time last year, and our Council pledge is not three-fourths paid, as it should be.

We realize that a large portion of our conference is experiencing its second consecutive crop failure, and one section is third, and, of course, these sections can not pay the amounts they usually do. I know they will do the best they can.

So we come again asking the more favored sections of our Conference to do what they can to offset this deficit. Last year you responded so generously we made our pledge safely. I am sure you will make every effort to help us again.

If there is a surplus in your local treasury, or your Zone Fund, make some person

—adult, junior or baby—a life member, or send a contribution to the pledge, whichever you feel you can do. All life member funds go to our pledge. The Week of Prayer gifts also aid this fund, and I am sure they are more generous this year than usual, as they were given to honor one whom we all know and love.

The Love Gifts—given at our local charter meeting of the Woman's Society of Christian Service—should be sent to me at the end of this quarter if you have not already done so. This is a special fund and does not go toward our pledge. Please mark this fund as Charter Membership Offering or Love Gift.

Now let's check our finances and see if we have paid in full this last quarter—our pledge, our rural work, contribution to Supplies, Scarritt Maintenance fund, our quota for Student Secretary or Wesley Worker to be placed at our State colleges, Scarritt Scholarship, contribution to salary of the Killingsworth sisters who are in China, Baby Special gifts, and, of course, at least one Life Member.

Your contribution to Supplies may be money sent to me marked for Ministerial Relief, or you may name the superannuate or mission preacher whom you wish to aid. This is a new arrangement to make it simple for you to give to those ministers in our Conference who need help very much.

We all realize that money is life transmuted into this medium of exchange, and as we bring these gifts of money to His altar they are again changed back into life—eternal life—to bless the ones who give and the ones who receive.

As we enter this Christmas season, honoring the birth of the greatest Giver of all, may we again bring to Him our first gifts.

May your Christmas season be one of great joy. May your life and the lives you touch during this season be more abundant because you have worked and prayed and shared with His other children through this year.

With much love and appreciation, I am
Sincerely yours,

MRS. D. H. HALL,
Conference Treasurer.

* * *

At the Community House, in Malvina, Thanksgiving was observed by a program given at the prayer meeting hour on Wednesday night. Songs, prayers and a reading by Mrs. Schooler were given in a setting of harvest decoration. Young people and children costumed to represent the Spirit of Thanksgiving, as well as family life of the Pilgrims, interpreted the reading as given by Mrs. Schooler. Mrs. Douglas Vardaman served as pianist. Many new faces were seen at this gathering which is just a forerunner of many such opportunities for worship in the Malvina Center.

* * *

Benoit entertained the Fourth Greenville District Zone Meeting last week at their new church. Mrs. Sidney Johnson, in her usual capable manner, presided and closed the meeting with a worthwhile devotional on faith. Shelby, Merigold, Gunnison and Rosedale had good representation for this the last zone meeting of the year. Their reports showed well organized, active groups, with finances and study classes up to standard.

The program, as outlined for a study of "The Guide," was closed by a forum in which all participated in an informal way. At the close of the meeting the guests were invited to look over the new church before retiring to the ladies parlor, where Mrs. Terrell poured tea and dainty sandwiches were served.

The new zone chairman is Mrs. Wayne Thompson, from Shelby. The next zone meeting will be held at Shelby.

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following excerpts are from a letter recently sent out by Mrs. Thelma Stevens, executive secretary of the Department of Christian Social Relations and Local Church Activities:

Dear Co-Workers:

Do you know that there are nearly twenty-five thousand of you, representing almost a million women, who are members of this new Woman's Society of Christian Service? With such a group of women united for Christian Social Action in the local church, we should move forward with new courage and faith toward the realization of the Kingdom of God on earth.

We hope this letter will offer suggestions to guide you and your committee this interim before January 1, at which time handbooks and other materials will be available.

Most of you probably know already that the Department of Christian Social Relations and Local Church Activities is recommending specific lines of work for the local societies, the same to cover broad areas from which local societies may choose according to need. Seven committees have been planned in the Division to function through the department. These committees are as follows:

Committee on Local Church and Community Co-operation.

Committee on International Relations and World Peace.

Committee on Economic Relations.

Committee on Minority Groups and Interracial Co-operation.

Committee on Christian Citizenship.

Committee on Alcohol and Other Narcotics.

Committee on the Christian Family.

This department has a two-fold purpose in the local church and Woman's Society.

1. To plan and promote a program of study and activity in the realm of major social problems of the community and nation, working toward a Christian solution of same.

2. To undertake activities and assume responsibilities in the local church and community that will strengthen the fellowship and increase the efficiency of the church program and make it an integrated part of the community life.

In order to better follow through the purposes outlined above, every secretary in the local church should have a carefully chosen committee to work with her in outlining and promoting the work of Christian Social Relations and Local Church Activities. The size of this committee will vary with the size of the society, but a minimum of from three to five women is suggested for small societies, and larger numbers for larger societies. This committee should meet as early as possible and map out certain lines of work for immediate action both as pertain to local church activities, and to study and

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 1, 1940

By Rev. W. C. Newman

AN EXACTING DISCIPLESHIP

Lesson Text: Luke 9:49-62

Golden Text: No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9:62.

This Scriptural selection might well be entitled "What a Christian ought not to be and to do." For even good Christians may do harm by misdirected zeal and inept application of their religion to everyday situations, and Jesus seems to be trying to make it clear that being a Christian is not merely a matter of stirred emotions and good intentions, but of wise and effective discipleship.

A Christian Ought not to Think too Highly of His Own Opinions

No convictions which a man holds ought to be more firmly fixed than his convictions about religion. But when a man comes to believe that he, alone, has the truth, that he only is sincere, that any who do not associate themselves closely with him and his particular school of thought are heretics and unbelievers, he has come dangerously close to being unChristian. Certainly he has become unteachable, which is to say that he has denied himself the Christ-like grace of humility, and shut himself up from the benefit of other men's experience, other men's thought and other men's spiritual and intellectual fellowship.

A Christian Ought not to be Intolerant

The animosity that existed between the Samaritans and the Jews had a religious basis as well as a racial basis. When the Samaritans knew that Jesus was on His way with the disciples to Jerusalem, the Holy City, which was the symbol of all that the Samaritans hated, they denied Him, entrance into their city.

So it is that a man, through religious prejudice, may even shut Christ out of his life. Christianity cannot be confined to the narrow limits of any race, nation, church, or dogma, neither can it be identified with any specific philosophy of government, economics, or social order. No man or group of men has all the truth of religion; every man, and every group of men who have honestly tried have acquired some of the truth of religion.

A Christian Ought not to Seek Retaliation

"Getting even" is a mighty pleasant business, and which one of us has not sometimes wished for the opportunity to do so? Indeed some of us have gleefully used every chance to repay with interest every offense committed against us. All can understand the indignation of James and John at this insult to Jesus, and their natural impulse to use their unique power to wreak vengeance upon the Samaritans.

Such a spirit it was that brought a quiet rebuke from Jesus. His power would only be used to help men, He said. And we may be sure that there was in His words the implication that all men who have power, physical, economic, mental, temporal or ec-

clesiastical, are under the necessity of watching themselves carefully lest that power be misused for hurt instead of healing.

A Christian Ought to Give Unconditional Loyalty to Christ

That statement, in itself, is sufficient. Time-servers and opportunists who condition their discipleship upon everything going just so as to please themselves are not really disciples at all. Such fair-weather Christians, says Jesus, are not worthy of the Kingdom of God.

Perhaps no incident in the history of the Christian Church has been told more often than the story of the martyrdom of Polycarp, who, when it was demanded of him that he renounce Christ or else be burned at the stake, replied: "Eighty and four



REV. DON HARWELL,
Pastor Gentilly Methodist Church

years have I served Him, and He has done me no wrong. Why should I desert Him now?" That spirit is the true mark of Christian discipleship.

METHODISM AND THE PRINTED PAGE

Methodism has always believed in the use of the printed page. John Wesley set the example when in 1738 he began to furnish religious literature at a low cost to the people of England and later established a Book Room in the Foundry, the first Methodist chapel in the world. During his life, Wesley gave to the press from his own pen more than 375 publications.

Methodist periodical literature began when in January, 1778, Wesley started the Arminian Magazine. The purpose of it, according to Wesley, was to publish the best articles "on the universal love of God, and His willingness to save all from sin."

It is not surprising that the pioneer Methodist preachers in America used the printed page in their missionary work. Robert Williams, who came to America in 1769, began

immediately to reprint and distribute many of Wesley's books and sermons, thus opening the way in many places for invitation to Methodist preachers.

Five years after the Methodist Episcopal Church was organized, The Methodist Concern was opened at Philadelphia. Methodist literature filled a large part of the saddlebags of the circuit riders. They gave books to the people, even if it were an embarrassing and unthankful task.

The Methodist Episcopal Church also came interested in the publication of religious magazines and periodicals. In January, 1818, the Methodist Magazine began as a monthly periodical. On September 3, 1821, there was published at New York The Christian Advocate, the first official weekly paper of the church. Since that date nearly all branches of American Methodism have had "Christian Advocates," some being issued for the entire constituency, while others have served local areas. Much of the phenomenal growth of American Methodism can be ascribed to the contributions of the religious press.—The Christian Advocate.

SELF-IMPORTANCE

When a man gets to be so self-important that nothing can be done right without consulting him, that no one knows how or when to do things but himself, he is then in a fair way to be set aside entirely and regarded by others as of no importance at all. It is frequently the case that men so self-important that they imagine themselves to preach the only sermons worth listening to, they write the only articles worth reading, and the paper blessed with the privilege of publishing their articles is the only paper worth reading. This class of men are not good listeners in company, but fast talkers. They imagine themselves oracles to be consulted by everybody, on all subjects, and occasions. No one must dare contradict them, but must acquiesce in all they say. They take the liberty of criticizing everything not done after their direction. They assume leadership in everything, and very naturally gravitate to the post of honor all the time.

When a man gets so self-important that he imagines the church to which he belongs must collapse as soon as he withdraws himself and his influence, it is long then until the Lord will show him that the church is not built on man, but on a more sure and solid foundation. The cause of Christ is not dependent upon man for its perpetuation and success; and when a man, or two, or a thousand, imagine they can destroy the church of Christ by withdrawing their important influence and patronage, they will find that instead of ruining the church, the church is always better off without such. It is often the case that such men, withdrawing from the church, build themselves booths on the mountains, sit down there, and wait the complete destruction of the church; when instead of destruction, the church, divested of their weight rises to a higher plane.—Poe.

A man looking for trouble doesn't try to light a candle.—Gloria Young.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

HEAVEN

In the familiar Lord's Prayer there are phrases which deserve something more than a casual consideration. One is the opening phrase "Our Father who art in heaven." The other is "Thy will be done on earth as it is in heav-



Mr. Jones

Where is heaven? Some think of heaven as a definite place in the sky where angels and those "loved" have since and lost awhile. Well, modern astronomy has made such a conception difficult if not impossible to believe. Yet heaven abides.

"Heaven lies about us in our infancy," says Wordsworth, a comforting thought. Is it not also true that heaven is close to us in mature years, and indeed, always if we are in a relationship of genuine good will toward others and a conscious dependence on the Eternal Goodness?

Is it not a heavenly experience here and now, when we are in that realm of Divine friendship which is eternal life? "Heaven is the spiritual world of goodwill relationship, in which God exists, and in which we are to exist, here and now, as we wholeheartedly desire the good of others," says J. S. Hoyland.

"In My Father's house," said Jesus, "are many mansions," or "abiding places," or better yet, "apartments." This earth must be an apartment in the Father's house, and many apartments there are in God's universe none of us know; most likely they are myriad.

Step into the quiet group of a people moved in prayer and open your being to the tides of the Spirit, and you are sensible of a heavenly world. Put your personality to some ministry in behalf of a broken human being, and you sense a realm where unquenchable good will prevails. And that is heaven.

I do not say that all of heaven is here; but it surely begins here. That strong line, "I myself am heaven and hell," has much

to verify it in human experience. Blessed are those who can say:

"O world invisible, we view thee;
O world intangible, we touch thee;
O world unknowable, we know thee,
Inapprehensible we clutch thee."

(c) 1940 by Religious News Service.

THANKSGIVING

By Rev. Vivian T. Pomeroy, D. D.

Mary Ellen was six years old, and she hated cereal, every kind of cereal. Every morning there was a fight with Nannie about this. Nannie was a very nice, stout, comfortable person who took care of Mary Ellen. There is something very agreeable about being taken care of by the stout and comfortable; they make one feel safe. But they are not always as easy as they look, and Nannie was quite hard about the cereal.

Nannie always found out when Mary Ellen popped her cereal behind the logs in the fireplace, or dropped it in the luster pitcher on the shelf; and then she was quite cross.

One morning the cereal seemed worse than ever. "I won't eat it!" cried Mary Ellen, and she threw her spoon across the room.

Nannie went and got another spoon. "You're being a very bad girl," she said. "Come now! You will eat your cereal, or my name is not Nannie."

"Your name is mud," shouted Mary Ellen, which, of course, was very rude; and Nannie said, "A naughty, rude, vulgar little girl." Mary Ellen yelled, "I don't care! I don't care!" and she burst into tears.

"No, come, come!" said Nannie. "This is such good cereal. Eat it up, and think of all the little children who are hungry."

"I wish they were here then," sobbed Mary Ellen, "they could have my cereal."

Just then Mary Ellen's mother came in. "Why!" she said. "What's all this noise?"

"I can't eat my cereal," cried Mary Ellen, "and Nannie is cruel; she says, eat it and think of the children who are hungry."

Mary Ellen stopped crying. She had an idea. "Mother," she asked, "when we eat turkey, must we think of the children who don't have any, and be glad?"

Mother smiled: "Why, no. Nannie doesn't mean that. She means: Eat up your cereal, because it will make you big and strong so that you will be able to make the world such a lovely place that nobody shall be hungry and poor. That's what we mean when we say: Eat your food and remember the hungry."

Mary Ellen looked at Nannie. "Was that what you meant, Nannie?" she asked.

Nannie smiled her warm, forgiving, comfortable smile. "Sure!" she said. "That's what I meant; but your mamma always makes it sound better."

"Oh!" said Mary Ellen. "But I must have the cereal hotted up again."

"Sure!" said Nannie. And when the cereal came back, Mary Ellen ate it all. She had to gulp a little; but being brave often makes one gulp.

Mother stayed until it was all gone. When it was quite finished, Mary Ellen said: "Now I understand about Thanksgiving, don't I, Mother?"

"You certainly do," said Mother.

"Shall I weigh myself now and see if I'm stronger—strong enough to do something for the hungry children?" asked Mary Ellen.

"Well," said Mother, "it takes quite a lot of time to do hard things; but just as you like."

"I'm three ounces heavier, Nannie," cried Mary Ellen.

"Every little helps," said Nannie. "In no time at all you'll be making a regular Thanksgiving world."—Reprinted by special permission of the author and the Christian Leader.

HAWAIIANS FAVOR STATEHOOD

Almost overshadowed by the national election, was the fact that the Hawaiians went to the polls on November 5, 1940, and expressed their desire to become the 49th state in the Union. Unofficial returns on the following day indicated that the inhabitants of the Hawaiian Islands favored Statehood by a two to one majority.

This election is not binding in any way upon the United States, but merely indicates the desire of the Hawaiians. The next step will be to present to Congress a petition for Statehood from the Hawaiian Legislature.

GREAT THE HARVEST, FEW THE WORKERS

Lo, the golden fields are smiling, wherefore idle shouldst thou be?

Great the harvest, few the workers, and the Lord hath need of thee.

Go and work, the time is waning, let thy earnest heart reply

To the call so oft repeated—"Blessed Master, here am I."

Take the balm of consolation, that so oft has cheered thy heart;

Let some weary brother toiler, in thy comfort share a part.

Go and lift the heavy burden He has struggled long to bear;

Go, and kneeling down beside Him, blend thy faith with His in prayer.

Go and gather souls for Jesus; precious souls thy love may win;

Lead them to the door of mercy, tell them how to enter in.

Go and gather souls for Jesus; work while strength and breath remain;

What are years of constant labor to the joy thou yet shalt gain?

Go, then, work, the Master calleth; go, no longer idle be;

Waste no more thy precious moments, for the Lord hath need of thee.

Once He gave His life thy ransom, that thy soul with Him might live.

Now the service He demandeth, can thy heart refuse to give?

—Fanny J. Crosby.

The way of the world is to praise dead saints and to persecute living ones.

—N. Howe.



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TO THE METHODISTS OF LOUISIANA:

The Louisiana Annual Conference, of the Methodist Church, has been asked to contribute \$5,000 to the Parker Recognition Fund, as a share in the \$100,000 being raised to endow the chair of Christian Doctrine at Emory University, honoring Dr. Franklin N. Parker.

At the session in Baton Rouge, \$3,822 was reported raised, leaving a balance of \$1,780 to be raised to reach our goal.

The Conference endorsed this appeal and appointed Rev. W. H. Royal to cooperate with the Conference Committee as Director of the "Clean-Up Campaign," to complete this task by Jan. 15, 1941.

This statement is Brother Royal's credentials in undertaking this worthy task.

Thanking you for any cooperation you can give, I am,

Sincerely yours,
A. FRANK SMITH,
Presiding Bishop.

Nov. 16, 1940.

TREASURER'S REPORT, NORTH MISSISSIPPI CONFERENCE

Total receipts including funds on hand, to be distributed, November 19, 1940—\$29,349.86.

Part of receipts for Conference work—5244 or \$15,391.07.

Distribution of Collections for Conference Work

Causes	Percentages	Amounts
Christian Literature.....	.0173	\$ 266.26
(New Orleans Christian Advo., New Orleans, La.)		
Conference Missions.....	.3461	5,326.84
(Hugh N. Clayton, Treasurer, New Albany, Miss.)		
Conference Church Ex.....	.1315	2,023.93
(Board of Church Extension, Louisville, Ky.)		
Conf. Education Com.....	.2250	3,462.99
(J. G. Houston, Treas., New Albany, Miss.)		
Episcopal Residence.....	.0104	160.07
Maintenance and Insurance of same.....	.0035	53.88
Board of Christian Ed.....	.2007	3,088.99
(E. F. Glasier, Treas., Greenwood, Miss.)		
Lay Activities.....	.0070	107.74
(S. V. Wall, Secy.-Treas., Cleveland, Miss.)		
Memorial Mercy Home.....	.0212	326.29
(Dr. J. G. Snelling, Supt., Memorial Mercy Home, New Orleans, La.)		
Methodist Hospital.....	.0373	574.08
(Dr. H. Hedden, Superintendent Methodist Hospital, Memphis, Tenn.)		

TOTAL DISTRIBUTION FOR CONF. WORK.....\$15,391.07

This is the last remittance on the Conference year just ended.

J. H. JOHNSON,
Treas., North Mississippi Conference.

IN APPRECIATION

Dear Dr. Duren: We want to express our sincere appreciation to all who so kindly helped us during the recent flood which so nearly ruined our church and parsonage and the homes of many of our members.

We especially want to thank the Baton Rouge District for taking care of Bro. Bonnacarrere's salary, the Ruston ladies for the clothes sent, the Kaplan church for the heatrola, and to all who sent donations and help we are deeply grateful. We have learned that God truly looks after His own at all times. Again may we say that we truly appreciate all that has been done for us and pray God's continued blessing on all those good people who came to our assistance at this time of great need.

Sincerely,
Members of the Gueydan
Methodist Church.

METHODISM IN TUPELO

(Continued from page 7)

a new building was erected upon the northeast corner of the 300 block of Church Street, under the leadership of one of the new members, R. C. Stone.

The Ladies' Aid Society was organized in 1870, under the guidance of Mrs. J. A. Blair. The Woman's Foreign Missionary Society was organized in 1887, with Mrs. H. A. Kincannon as president. The Juvenile Missionary Society was organized that year also, under the leadership of Mrs. Arabella Clifton Owen.

Tupelo became a station in 1890. A parsonage was built that year and agitation started for a new church.

The Epworth League, thought to be the first established in Mississippi, and one of the first in the nation, was organized May 24, 1891, under the direction of Miss Victoria Thompson, with S. J. High, president; Miss Thompson, first vice-president; Miss Imogene Kincannon, second vice-president; Miss Mattie Smith, third vice-president; J. F. Hood, secretary; and J. F. Armstrong, treasurer.

In 1896, W. L. Joyner, S. T. Harkey, H. E. High and J. E. Miller were appointed by the quarterly conference to buy a site for a new church and parsonage. The present location was agreed upon and on April 14, 1898, W. L. Joyner and S. T. Harkey rode in a buggy to the home of the owner, Thos. J. Babb, who lived in Pontotoc county, and carried him a thousand dollars in gold in a sack. Mr. Babb had Mr. Joyner to bring the money back to the Tupelo bank for him.

The deed names A. H. Pegues, W. W. Trice, J. A. Blair, S. T. Harkey, Fleetwood Elliott and W. A. McCanlass as trustees.

The church building now in use was completed in 1899, with H. E. High as the superintendent of construction; as was the new parsonage, with S. B. Meyers the first pastor to live in it. The church was dedicated in 1903 by Bishop Candler.

The North Mississippi Annual Conference held its 33rd session in Tupelo in 1902, and subsequently in 1913, and in 1932.

On May 1, 1905, J. H. Strain, S. T. Harkey and D. W. Robins were appointed to plan for enlarging the building to accommodate the growing Sunday school. Due to a change of pastors this work was delayed until 1909. J. H. Ledyard, J. H. Strain, E. C. Hinds and W. T. Reeves were the committee, with E. C. Hinds superintending construction.

The present Church School has outgrown the building for a second time. Classes are held in outside places, wherever they can meet. The adjoining corner lot, on Main at Green Street, upon which stands the old Y. M. C. A. building, has been purchased, an architect has been employed, and plans have been completed for a modern sixty thousand dollar Church School building that

will care for a Church School of eight hundred attendance. P. K. Thomas, N. Buchanan, F. L. Spight, Sr., Roy Rogers and L. G. Milam, Sr., are the building committee. The drive for the remainder of the funds, some forty-five thousand dollars, scheduled for November 15 to 30, 1940.

The first organized Sunday School Class the Baraca, dates from 1906, under R. Weaver's leadership; the first Wesleyan in Southern Methodism was organized in 1906 by Mrs. Victoria Hoyle; the "teacher training" class was taught in 1907 by the pastor, T. W. Lewis.

J. H. Ledyard became Sunday school superintendent in 1907, serving effectively a number of years, the school making progress.

Mother's Day was originated in Philadelphia in 1907 by Miss Anna Jarvis. In it was observed by three churches, one in Philadelphia, one in Portland, Oregon, and third in Tupelo Methodist church.

A. E. Berkeley has been the secretary and treasurer of the Church School for twenty-eight years; Mrs. A. E. Berkeley completed thirty-five years of work with the Beginner children, in 1939, and let her mantle fall on other shoulders, but is still a force in the Church School. These two are affectionately known as "Jake and Nell," and a

Do not forget the Advertisers listed on pages 8 and 9. They made this historical sketch possible.

ter addressed that way has been known find them.

G. T. Maynard has been leader of the young people for thirty years. Others with long records of service are Mrs. J. H. Ledyard and Mrs. R. A. Weaver.

In the past seventy-two years the church has grown from nine to 1,456 members. The grand total of finances has grown from less than fifty dollars to more than one thousand dollars per year. The organization has progressed from two stewards to a complete organization as outlined in the 1940 Discipline.

The data given herein was collected by Mrs. Victoria Hoyle, and arranged by the present pastor. The space allotted to the sketch is far too little to allow more than a few outstanding facts.

The following have served as pastors of the First Methodist church of Tupelo, dates referring to years of the Conference at which they were appointed:

1867, Emsley B. Plummer; 1868, W. Kistler; 1869, R. G. Porter (W. L. Kincannon superintendent); 1870, M. M. Dunn; 1871, Thomas L. Duke; 1872-73, J. A. Peabody (Thomas L. Duke, superintendent); 1874-77, J. B. Stone; 1878-81, R. G. Porter; 1882-83, J. B. Stone.

1884, A. P. Sage; 1885, J. M. Wyatt; 1886, E. L. Spragins; 1887-88, Eugene Johnson; 1889-90, N. G. Augustus; 1891-93, R. Moon, who died in 1894, and J. W. Hays concluded the year; 1894-95, W. T. J. van; 1896-97, R. A. Meek; 1898-99, S. Myers; 1900-03, J. A. Bowen.

1904-05, T. W. Lewis; 1906, W. C. Eads; 1907, J. H. Felts; 1908, W. W. Woodall; 1909-12, W. L. Duren; 1913-14, J. C. Parker; 1915-18, O. W. Bradley; 1919-22, J. A. Hays; 1923-24, C. C. Alexander.

1925-26, J. T. Lewis; 1927-29, Carroll W. ner; 1930-32, W. P. Buhrman; 1933-34, Henry Felgar Brooks; 1938, W. A. Taylor.

Temptations rarely come in quiet hours. It is in their leisure time that are made or marred.—W. M. Taylor.

(Continued from page 11)

The Committee on Christian Social Relations and Local Church Activities in the society is urged to cooperate in every possible way in the promotion of the study book "Shifting Populations," and in the carrying out of activities growing out of the study. Still other groups will study to profit the course, "Christian World Fellowship," out of which will grow activities with far-reaching results. Whatever of real value in such studies heads up in the form of social action.

(To be continued)

(Continued from page 10)

have a deep conviction that every Methodist should study the work of his church so that he could know how to tell the story of Christ effectively. The careful study of this work will reveal many things in his own life that need correcting and he can correct them. Just at this moment, without consulting my records I can think of the names of seventeen men in my church and a number of women who did this kind of work last year. We are expanding the circle and I think I know others who will be doing it this year. They are the happiest and most fruitful Christians I know. Fruitfulness in Christian life is the secret of a Christian's happy fellowship with his Lord and with mankind.

—Michigan Christian Advocate.

LOUISIANA CONFERENCE

Delhi, at Delhi, Jan. 26, a.m.; Q. C. 2:30 p.m.
Gordon Ave., Jan. 26, p.m.; Q. C. after church.
Mangham, at Mangham, Feb. 2, 9 a.m.; Q. C. 3 p.m.
Swartz-Girard, at Girard, Feb. 2, 11 a.m.; Q. C. after
service.
Monroe, First Church, Feb. 9, a.m.; Q. C. date to
be set.
Stone Ave., Feb. 9, p.m.; Q. C. Feb. 12, p.m.
Mer Rouge, at Mer Rouge, Feb. 16, a.m.; Q. C. 2:30
p.m.
West Monroe, Feb. 16, p.m.; Q. C. after service.
Waterproof, at Waterproof, Feb. 23, a.m.; Q. C. 2:30
p.m.
Wisner, Feb. 23, p.m.; Q. C. after service.
District Missionary Institutes at First Church,
Monroe, Friday, Feb. 21, at 10 a.m.
W. L. DOSS, D. S.

MISSISSIPPI CONFERENCE

Meridian District—First Round

Twenty-Second Ave., Meridian, Nov. 24, 11 a.m.
Fifth Street, Meridian, Dec. 1 and Jan. 22, 11 a.m.
Wesley, Meridian, Dec. 1 and Jan. 8, 7 p.m.
DeSoto, at Hopewell, Dec. 8, 11 a.m. and 1 p.m.
Quitman, Dec. 8, 3 and 7 p.m.
Scooba and Electric Mills, at Scooba, Dec. 15, 11 a.m. and 2 p.m.
East End, Meridian, Dec. 15 and Jan. 15, 7 p.m.
Marion, Dec. 22, 11 a.m. and 2 p.m.
Meridian Circuit, at 34th Ave., Dec. 22 and Jan. 16, 7 p.m.
Central, Meridian, Dec. 29 and Jan. 7, 11 a.m.
Hawkins Memorial, Meridian, Dec. 29 and Jan. 13, 7 p.m.
Enterprise, at Stonewall, Jan. 5, 11 a.m. and 2 p.m.
Poplar Springs, Meridian, Jan. 5 and Jan. 29, 7 p.m.
DeKalb, at Pleasant Ridge, Jan. 12, 11 a.m. and 1 p.m.
Porterville, at Porterville, Jan. 12, 3:30 and 7 p.m.
Cleveland, at Lynville, Jan. 19, 11 a.m. and 1 p.m.
Hope, at Hope, Jan. 19, 3:30 and 7 p.m.
Rose Hill, at Homewood, Jan. 26, 11 a.m. and 12 m.
Newton, Jan. 26, 3:30 and 7 p.m.
Decatur and Hickory, at Decatur, Feb. 2, 11 a.m. and 2 p.m.
Union, Feb. 2, 3:30 and 7 p.m.
Collinsville Circuit, at Antioch, Feb. 9, 11 a.m. and 1:30 p.m.
Philadelphia, First Church, Feb. 9 and Feb. 21, 7 p.m.
Chunky, at Suqualana, Feb. 16, 11 a.m. and 1 p.m.
Vimville, at Bonita, Feb. 16, 3:30 and 7 p.m.
Philadelphia Circuit, at Coy, Feb. 22, 11 a.m. and 1:30 p.m.
Lauderdale-Daleville, at Andrews', Feb. 23, 11 a.m. and 1 p.m.
Pachuta, at Pachuta, Feb. 23, 3:30 and 7 p.m.
Matherville, at Threadville, Mar. 2, 11 a.m. and 1 p.m.
Shubuta, Mar. 2, 3 and 7 p.m.

W. B. JONES, D. S.

Brookhaven District—First Round

Hazlehurst, Nov. 24, 11 a.m.; Q. C. Jan. 14, 7 p.m.
Summit and Felder, at Summit, Dec. 1, 11 a.m.; Q. C. Feb. 2, 3:15 p.m.
McComb, LaBranch Street, Dec. 1, 11 a.m.; Q. C. Jan. 22, 7 p.m.
Brookhaven, Dec. 8, 11 a.m.; Q. C. Feb. 3, 7:30 p.m.
Wesson and Beauregard, at Wesson, Dec. 8, 7 p.m.; Q. C. Jan. 15, 7 p.m.
Georgetown, at Providence, Dec. 15, 11 a.m.; Q. C. 1 p.m.
Gallman, at Bethesda, Dec. 15, 3:15 p.m.; preaching 7 p.m.
Adams, at Adams, Dec. 23, 11 a.m.; Q. C. 1:15 p.m.
Scotland, at New Hope, Dec. 29, 11 a.m. and 1 p.m.
McComb, Pearl River Ave., Dec. 29, 7 p.m.; Q. C. Feb. 5, 7:30 p.m.
Harrisville, at Harrisville, Jan. 5, 11 a.m. and 1:15 p.m.
Crystal Springs, Jan. 5, 7 p.m.; Q. C. Jan. 3, 7 p.m.
Nebo, at Cool Springs, Jan. 9, 11 a.m. and 1 p.m.
Prentiss, at Prentiss, Jan. 12, 11 a.m.; Q. C. 1:30 p.m.
Monticello, at Monticello, Jan. 12, 3:15 p.m.; preaching 7 p.m.
Barlow, at Rehobeth, Jan. 14, 11 a.m. and 1:15 p.m.
Bogue Chitto, at Bethesda, Jan. 19, 11 a.m. and 1:15 p.m.
McComb, Centenary, Jan. 19, 7 p.m.; Q. C. Feb. 12, 7:30 p.m.
Osyka and Fernwood, at Osyka, Jan. 26, 11 a.m. and 1:15 p.m.
Meadville and Bude, at Meadville, Jan. 26, 7 p.m., followed by Q. C.
Silver Creek, at Silver Creek, Feb. 2, 11 a.m. and 1 p.m.
Magnolia, Feb. 2, 7 p.m., followed by Q. C.
Utica, at Utica, Feb. 9, 11 a.m. and 2 p.m.
Wesson Circuit, at North Union, Feb. 9, 7 p.m., followed by Q. C.
Foxworth, at Kokomo, Feb. 16, 11 a.m. and 2 p.m.
Tylertown, at Tylertown, Feb. 16, 4 p.m.; preaching 7 p.m.

The District Stewards are called to meet at Brookhaven, Dec. 5, 1:30 p. m. The pastors and lay leaders are invited to be present also and plan the work for the year.

Hattiesburg District—First Round

Bonhomie, Jan. 12, 7 p.m.; Q. C. Jan. 14, 7 p.m.,
Waynesboro Ct., at Hiwanee, Jan. 19, 11 a.m. and
1:30 p.m.
Waynesboro, Jan. 19, 4 and 7 p.m.
Heidelberg, at Vossburg, Jan. 23, 2:30 p.m.
New Augusta, at New Augusta, Jan. 26, 11 a.m. and
1:30 p.m.
Richton, Jan. 26, 4 and 7 p.m.
Court Street, Jan. 28, 7 p.m.
Mt. Olive, Jan. 30, 7 p.m.
Seminary, at Seminary, Jan. 31, 2:30 p.m.
Taylorsville, at Taylorsville, Feb. 2, 11 a.m. and 1:30
p.m.
Magee, Feb. 2, 4 and 7 p.m.
Williamsburg, at Williamsburg, Feb. 7, 2:30 p.m.
Sumrall, at Sumrall, Feb. 9, 11 a.m. and 1:30 p.m.
Broad Street, Feb. 9, 7 p.m.; Q. C. Jan. 24, 7 p.m.,
First Church, Laurel, Feb. 16, 11 a.m.; Q. C. Feb. 4,
7 p.m.
West Laurel, Feb. 16, 3 and 7 p.m.

West Laurel, Feb. 16, 3 and 7 p.m.
The District Stewards, pastors, District and Church Lay Leaders will meet at Laurel, First Church, December 5, at 1:30 p. m., for the transaction of such business as shall come before them. Let us please be prompt so that we may adjourn in ample time to reach our homes by night.
W. B. ALSWORTH, D. S.

Vicksburg District—First Round

Vicksburg, Crawford Street, Nov. 24, 11 a.m.; Feb. 11, 7:30 p.m.
Vicksburg, Gibson Memorial, Nov. 24, 7:30 p.m.; Feb. 12, 7:30 p.m.
Port Gibson, Dec. 1, 11 a.m.; Jan. 26, 4 p.m.
Fayette, Dec. 8, 11 a.m.; Jan. 5, 3:30 p.m.
Woodville, Dec. 15, 11 a.m.
Rolling Fork and Cary, at Rolling Fork, Dec. 22, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Dec. 22, 3:30 p.m.
Silver City, at Silver City, Dec. 29, 11 a.m. and 1:30 p.m.
Louise and Holly Bluff, at Louise, Dec. 29, 3:15 p.m.
Lorman, at Lorman, Jan. 5, 11 a. m. and 2 p.m.
Centerville, at Centerville, Jan. 12, 11 a.m. and 2 p.m.
Gloster, at Gloster, Jan. 12, 3:30 p.m.
Mayersville, at Mayersville, Jan. 19, 11 a.m.
Edwards, at Edwards, Jan. 23, 3 p.m.
Hermanville, at Hermanville, Jan. 26, 11 a.m. and 2 p.m.
Satartia, at Satartia, Feb. 2, 11 a.m. and 2 p.m.
Eden, at Eden, Feb. 9, 11 a.m. and 2 p.m.
Yazoo City, Feb. 9, 3:30 p.m.
Roxie, at Roxie, Feb. 16, 11 a.m. and 2 p. m.
Natchez, Feb. 23, 11 a.m. and 3:30 p.m.
Washington, at Maple Street, Feb. 23, 2 p.m.
District Stewards will meet in Gibson Memorial church, Vicksburg, Dec. 5, 10 a. m. Pastors are asked to meet at same time and place.
H. A. GATLIN, D. S.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—First Round

Lake Cormorant, at Lake Cormorant, Dec. 8, a.m.
Horn Lake, at Horn Lake, Dec. 10.
Pleasant Hill, at Pleasant Hill, Dec. 12.
Byhalla, at Byhalla, Dec. 15, a.m.
Olive Branch, at Olive Branch, Dec. 15, night.
Red Banks, at Red Banks, Dec. 17.
Mt. Pleasant, at Mt. Pleasant, Dec. 18.
Sardis Circuit, at Cold Springs, Dec. 19.
Holcomb, at Holcomb, Dec. 22, a.m.
Tutwiler, at Tutwiler, Dec. 29, a.m.
Como, Dec. 29, night.
Longtown, at Longtown, Dec. 31.
Courtland, at Courtland, Jan. 2.
Marks-Belen-Darling, at Marks, Jan. 5, a.m.
Lambert and Crowder, at Lambert, Jan. 5, night.
Cockrum, at Greenleaf, Jan. 8.
Arkabutla, at Stray Horn, Jan. 9.
Hernando, Jan. 12, a.m.
Batesville, Jan. 12, night.
Coldwater, at Coldwater, Jan. 15, night.
Tyro, at Free Springs, Jan. 16.
Senatobia, Jan. 19, a.m.
Sardis Station, Jan. 19, night.
Shuford, at Eureka, Jan. 21.
Crenshaw and Sledge, at Crenshaw, Jan. 22, night.
Oakland, at Oakland, Jan. 23.
Charleston, Jan. 26, a.m.
Grenada, Jan. 26, night.

The District Stewards and pastors will meet at Batesville, Dec. 3, at 10 o'clock. We are asking the pastors to bring all their stewards if possible. We will have a guest speaker and we want this to be a district-wide meeting for pastors, District Stewards, and all other stewards who can possibly come.

C. T. FLOYD, D. S.

FOR NEARLY HALF A CENTURY

REPEAL: HOW? SOME RESULTS

By James H. Bunch

Repeal was urged by its supporters as a remedy for all the ills confronting the people of the United States since the World War. The "wets," in order to secure Repeal, promised the people that the saloon would never return; that liquor was to be taken out of politics; that bootlegging was to be ended and drinking was to decrease; that unemployment would be reduced; that temperance would be promoted; and new revenue would roll into State and Federal treasuries in vast sums. These promises, like Hitler's promises, have not been kept. The "wets," by false propaganda which covered the nation like a blanket for more than seven years without ceasing, left nothing undone to persuade the people to believe that Repeal would do away with corrupt politicians, bootleggers and drunkenness, and that the old saloon would be gone forever.

Not any of the promises of the "wets" have proven to be true. The old saloon has returned. The modern "jook joint," which has been described by the Supreme Court of Florida as "Hell's Half Acre," roadhouses, night clubs, and other drinking places are more numerous and more degrading than the old saloons. The modern drinking places are given new names and dressed up to pretend respectability, but a rattlesnake with penciled eyebrows, a pink ribbon around its neck and a blue ribbon around its tail is still a rattlesnake. The modern saloon, although dressed up and given a new name, is still "Hell's Half Acre." Repeal has increased these dens of vice.

Repeal has given the United States more than 437,000 retail outlets and a drink bill in 1939 of more than \$3,900,000,000. Drunkenness, crime and highway accidents caused by drinking drivers have increased to alarming proportions since Repeal. Repeal, secured by false promises and false propaganda, has deeply entrenched the liquor traffic behind constitutional and statutory provisions and millions of wealth and has given the liquor interests the control in a large measure of city, state and national governments. Repeal is worse than war. It is enemy Number One in the United States.

Jacksonville, Florida.

I believe in prayer, but I believe in doing everything I can first, before turning things over to God to do for me! I also believe in praying that my will shall be in accordance with God's will. I do not believe in asking God to bend His will to suit me. Furthermore, God says to me:

Only when the leaders of all the nations will unite at one place to pray sincerely for guidance can I answer their prayers for peace.

I wonder how many readers of this column feel likewise—or am I wrong?—Roger W. Babson.

NORTH MISSISSIPPI CONFERENCE Columbus District—First Round

Macon Station, Dec. 1, 11 a.m.
Brooksville, Dec. 1, p.m.
Weir and McCool, at Weir, Dec. 1.
Longview, at Smyrna, Dec. 5.
Noxapater, at Noxapater, Dec. 8, a.m.
Louisville Station, Dec. 8, p.m.

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

UNIVERSITY PRESS
3908 Olive St. St. Louis, Mo.

Sallis, at Sallis, Dec. 11.
Rock Hill, at Oak Ridge, Dec. 11, p.m.
Ethel, at Ethel, Dec. 12.
Caledonia, at Caledonia, Dec. 15, a.m.
West Point, Dec. 15, p.m.
Shuqualak, at Mashulaville, Dec. 18.
Bellevue, at W. Dec. 21.
Eupora, at Eupora, Dec. 22, a.m.
Ackerman, Dec. 22, p.m.
Kosciusko Station, Dec. 29, a.m.
Starkville, Dec. 29, p.m.
Macon Ct., at Salem, Jan. 2.

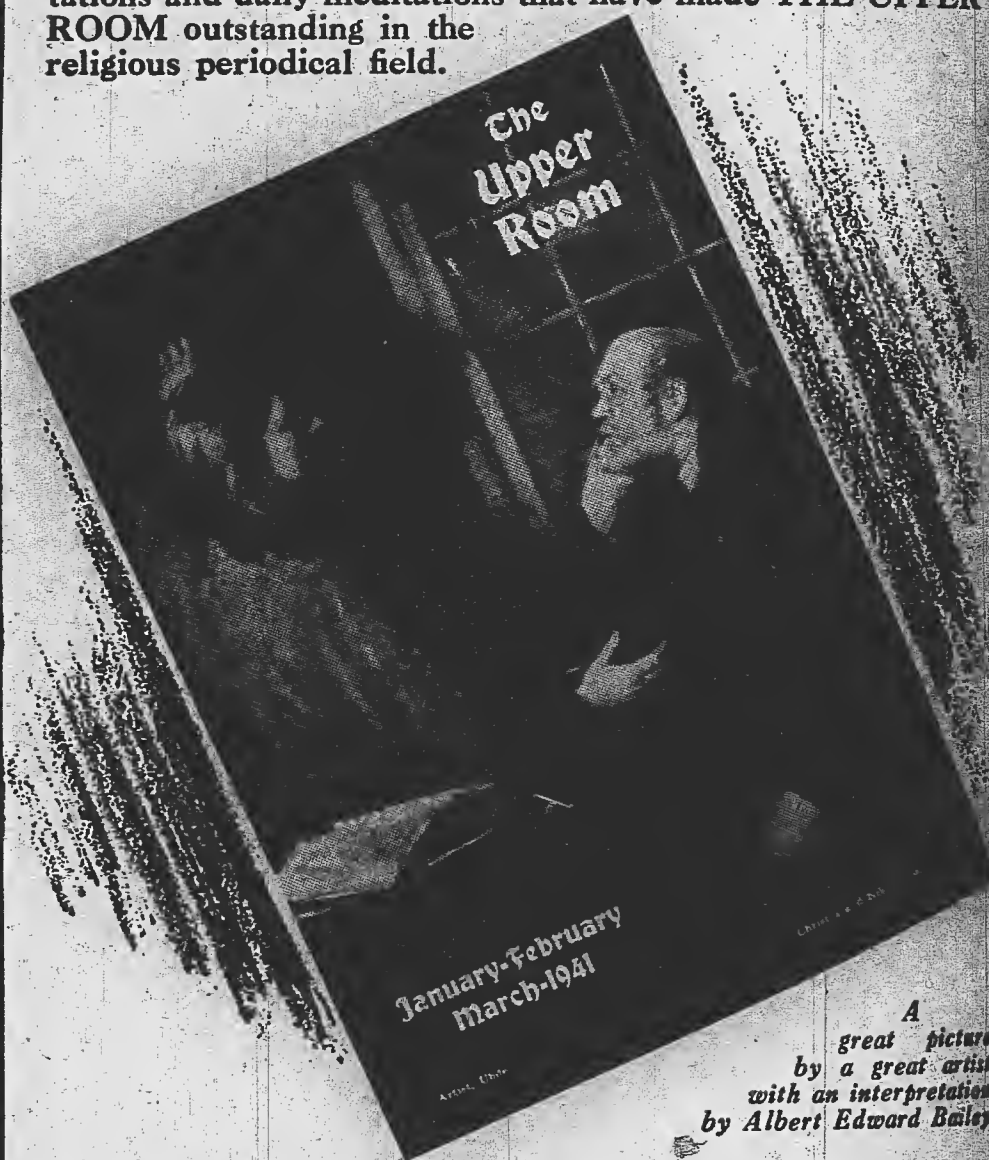
Kosciusko Ct., at Williamsville, Jan. 3.
Louisville Ct., at Pleasant Hill, Jan. 5.
Artesia, at Artesia, Jan. 5, p.m.
Chester, at Salem, Jan. 8.
Columbus, First Church, Jan. 8, p.m.
Kilmichael, at Kilmichael, Jan. 12, a.m.
Mathiston, at Mathiston, Jan. 12, p.m.
Central, Jan. 15, p.m., Q. C.
Sturgis, at Sturgis, Jan. 19, a.m.
Crawford, at Crawford, Jan. 19, p.m.
Durant, Jan. 26, a.m.

L. P. WASSON, D.

With the January, February, March issue

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CHRISTIAN ADVOCATE



There is no opportunity of declaring to all men that the Methodists are people in all the world, that it is their full determination to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

The future of the world depends upon the responsibility of the individual, and the power and willingness to bear it. Corporate action cannot be taken until individuals hear the call and act as personalities responsible for their actions.

—Geoffrey A. Studdert Kennedy.

THE PRAYER-ROOM TODAY

Thou knowest, O Lord, that at least I love Thee. The lamp of love within my heart burns often dim; wilt Thou breathe upon it and raise it again? My will to serve Thee is but a withered and falling reed; uphold it with Thy strength. I thank Thee for the way in which I am already proving that Thou art to the soul that seeks Thee, and how surely Thou dost come to those who wait for Thee. Make me love Thee more earnestly, that I may fully find Thee. Make my waiting more humble and patient, that I may be able to make Thyself known to my reverent heart. Amen.

Real Tests of Character

Observe him in what may be called the common trials of existence; for if you will put a character to the severest of all tests, see whether it can bear without faltering the little common ills and handicaps of life. Many a man will go to his martyrdom with a spirit of firmness and heroic composure whom a little weariness or nervous exhaustion, some silly prejudice or capricious opposition, would for a moment throw into a fit of vexation or ill nature. Great occasions rally great principles, and brace the mind to a lofty bearing, a bearing that is even above itself; but trials that make no occasion at all leave it to show the goodness and beauty it has in its own disposition. And here precisely is the superhuman glory of Christ as a character—that he is just as perfect in little trials as in great ones. In all the history of his life we are not able to detect the faintest indication that he slips or falters. And this is the more remarkable that he is prosecuting so great a work, with so great enthusiasm, counting it his meat and drink, and pouring into it all the energies of his life; for when men have great works on hand, their very enthusiasm runs to impatience when thwarted or unreasonably hindered; their soul strikes fire against the obstacles they meet; they worry themselves at every hindrance, every disappointment, and break out in stormy and fanatical violence. But Jesus, for some reason, is just as even, just as serene, in all his petty vexations and hindrances as if he had nothing on hand to do. A kind of sacred patience invests him everywhere. He is never disheartened, never fretted or ruffled.

—Bushnell.



WALLET OF THE WEEK



THE SEA LEVEL OVER THE WORLD, according to a report of Dr. Beno Gutenberg, California Institute of Technology seismologist, has risen an average of four inches in the last hundred years. The report indicates that the rise has not been uniform, as the region around Lake Superior has risen two feet in the last century while California is sinking two or three inches every hundred years. We have no detailed explanation of either the rise of the sea level or its irregularity.

* * *

BRITAIN'S BIGGEST ARMS FACTORY, covering ninety acres of flaming forges and clanging workshops, is said to dispense to its operatives four thousand bottles of milk daily at two cents per third of a pint. The superintendent is reported to have said that they were, so far as that factory was concerned, winning the war with milk, and that it made the men happier and healthier, since they quit drinking beer and ale. That seems to us to be a step in the right direction regardless of the final result of the war now in progress.

* * *

THE PROTESTANT EPISCOPAL CHURCH, after twenty years consideration, adopted an official flag at the triennial convention of the church in Kansas City last October. The flag was designed by William M. Baldwin, a retired business man of New York, and it consists of a large Latin cross in red dividing a white and blue field into four rectangles, the upper two blue with nine gold Jerusalem crosses in the form of a St. Andrews cross and representing the nine original dioceses of the Protestant Episcopal Church.

* * *

THE AUTHOR OF "ROCK OF AGES," Augustus M. Toplady, was born on November 4, 1740. He was an Anglican clergyman, with decidedly Calvinistic leanings and an equally pronounced penchant for theological debate. In his theological controversies, John Wesley was oftener than others the target of his most bitter attacks. Strange as it may seem, Toplady was converted in a meeting conducted by a Methodist lay preacher. He wrote many hymns which enjoyed a wide popularity at the time, but "Rock of Ages" is one of the few survivors in modern hymnals.

* * *

STEPHENS COLLINS FOSTER, writer of more than two hundred American folk songs, has been elected to the Hall of Fame for Great Americans. Foster, who was a native of Pennsylvania, was the author of "Old Kentucky Home," "Swanee River," "Old Black Joe," "O Susanna" and many others. Of one hundred and forty-one nominees, he was the only one to receive the three-fifths vote of the one hundred and ten who comprise the College of Electors. His name was submitted first in 1930, when he received seven votes, in 1935 he received twenty-five votes, and he now becomes the seventy-third noted American to be accorded the honor.

COLONEL AMOS W. WOODCOCK, former Commissioner of Prohibition enforcement, is quoted as saying that the cost of prohibition enforcement from 1921 to 1931, the period of the nation's greatest prosperity, was \$284,156,524, and collections from fines, penalties and liquor taxes totaled \$548,432,260, leaving a net profit of \$264,275,736. In addition to this enormous sum was the hundred billions of profit from the prohibition law, which we wantonly threw away by stock market gambling and repeal.

* * *

LOW BLOOD PRESSURE, according to Dr. Samuel C. Robinson, in the New England Journal of Medicine, is an evidence of enduring vitality and an indication of long life. This means, according to the report, that low blood pressure is not a disease, but is an ideal condition instead. Dr. Robinson thinks that fatigue and lack of vitality are not attributable to low blood pressure, as has been supposed, but are due to other causes. This report should raise the spirits of those who have imagined that they were dying by inches from a diseased blood stream.

* * *

NEGRO BAPTIST CHURCHES, says Rev. Roland Smith, statistician for the Negro Baptist Convention, have gained sixty thousand and twenty-nine members in the last year and they now have four million four hundred thousand and eight hundred and forty members. They have twenty-four thousand five hundred and seventy-five churches, more than twenty-seven thousand members, and property in excess of one hundred and ten million dollars. This tabulation evidently does not include all the smaller bodies of colored Baptists.

* * *

OF THE FIRST ONE HUNDRED AND NINETEEN COLLEGES east of the Mississippi River, all of them were founded for a religious purpose and one hundred and four of them were Christian. Harvard and William and Mary were founded to save the churches from an illiterate ministry; Yale to prepare young men "for public employment both in church and civil state"; Columbia "To teach and to engage children to know God in Jesus Christ"; and Dartmouth to impart Christian knowledge to "savages."

* * *

A LAST LETTER from the late Sir Wilfred Grenfell was published in a recent issue of The Christian World, London. The letter was written just ten days before his death and he wrote optimistically concerning his health and plans for maintaining his work. In an interesting postscript to his letter, he said that he purposed to publish a new edition of his booklet on "Immortality," with additions, "as a contribution to all who are thinking of life and death at this time." Alas, before the intention became a reality, the good angel of the Labrador had gone to try the realities of that great experience, leaving he left a great work to be the interpreter of his thoughts.

New Orleans

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L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

DIFFICULTIES OF CHRISTIAN LEADERSHIP

It has been often intimated that Christianity is less an argument than it is an instinct, an emotion. That there is some truth in this is evidenced by the fact that the history of Christian conquest is definitely grounded upon an emotional appeal. But that which has been such a strong promotional asset has been at least one of our weakest lines of defense. The grimmest and the most disreputable tramp understands this fact perfectly and his psychology and technique reflect his confidence in that interpretation of Christian character.

At no time has a Christian leader been able to proceed along a perfect highway, and that is especially true under the unsettled conditions which now prevail. In forming his decisions he must consider many factors and problems which today make up the tangled skein of social and international affairs, not to speak of the constant and capricious changes which introduce a variable element from day to day.

Naturally Christian thinking is geared to certain humanitarian and social ideals which pull one strongly in the direction of an unconditional response to any appeal which involves our emotions immediately. It is inevitably so. Under ordinary conditions a response to benevolent impulses is highly creditable to the heart of an individual, but when the appeal is made up of a bundle of conflicting circumstances and moves toward doubtful ends, judicious decisions are not so easily made and one can afford to be a little hesitant about taking a too confident position regarding issues which may not be so simple as they seem.

We are thinking particularly of the organized effort to feed people who are the victims of German subjugation. We publish elsewhere a brief editorial from The Christian World, London, "Well Meant but Impossible." This editorial observation from one of the conservative and worthy journals of British religious opinion seems to us to be a very sensible analysis of the probable effect of the move on that embattled Empire.

We recognize the sincerity of American Christians who would feed the destitute and starving of Europe, but are we not faced with the necessity of making a decision as to whether it is more important to save these subjugated thousands than it is to save our Christian civilization? If we surrender ourselves to an unconstructive emotional policy in this matter, can we justify our loud and persistent condemnation of the "scrap iron" traffic with Japan? It argues nothing to say that the food would be paid for with the money of nationals held in this country, for it is equally true that the scrap iron was paid for with Japanese gold. We believe that the emotional confusion of our people at this point has the pos-

sibility of introducing some very troublesome complications into our aim to maintain a Christian democracy in America.

We do not insist upon the infallibility of our position, and we hesitate to oppose any humanitarian or philanthropic benevolence, but we must insist upon knowing where we are going before we surrender to schemes which seem to be founded upon an unconstructive emotionalism. To be sure, human brotherhood has its individual aspects, but it has a no less important corporate emphasis which it appears now that we cannot ignore without neutralizing the effect of its personal application.

WHEN REAL SUCCESS BEGINS

Every worthwhile achievement has an appropriate beginning. It does not originate in an accidental circumstance, nor is it the result of an exhausting race with defeat. Ten months from now, many pastors and congregations in Louisiana and Mississippi will be in a state of frenzied activity in a last minute effort to make a creditable report at the approaching Annual Conference. At that time many loose ends, interests and responsibilities which have been left for a more convenient season will come trooping to the door of the church and a feeling of helplessness and panic will result. Worse than that, a process of winnowing will begin and some of the important interests of the church will receive a token acknowledgment of obligation, or be dismissed altogether, and others which have a more direct bearing upon the interests of a charge and its pastor will be granted the right of way in the belated sprint for a creditable report and rating at the Conference. Some pastors actually hold up the proceedings of the Conference waiting for a last word about collections which could just as easily have been completed before they left home. The real test of leadership and Methodist devotion is to be found in the unhurried completion of our annual task.

Let us speak particularly of the campaign in support of the Advocate. It is the organ of publicity for every Conference interest and its task is to promote the work of every church, great and small. Its bills come due on the first of every month, but more than half of our pastors begin the year by saying, "a little later on," and in the end approximately one-third of them do absolutely nothing for the support of the promotional organ to which they look for help. We have in our files dozens of letters saying, "The campaign is over, but we are going to do our part in the campaign before the year ends." Some of them do, but nine out of ten of them never get around to it. Every charge and church could succeed in its Advocate campaign if it would begin now. That would mean that the program of work in that congregation would

have the support of the information and inspiration from the Advocate pages week by week throughout the year. It would mean success for every district, and it would mean to stabilize the affairs of the paper.

We are asking every Conference treasurer to furnish us monthly reports for publication. We are asking for the news from every church. Tell us what you are doing and we will publish it. We ask for consistent campaign support until victory is achieved in every charge. Begin now and send a list of subscriptions, promote subscriptions as Christmas gifts—it will make your task easy. No interest of Methodism has a fair chance with an uninformed people and success has a poor chance in an October hurdle race. Date your report today and follow through with the details until the last item shall be completed.

TO YOUR TENTS, O ISRAEL

The caption of this editorial was a revolutionary war-cry of the Hebrew race. It was heard once in the reign of David and a second time when his crumbling empire was approaching dismemberment. In the latter instance the historian accepted the disruption as "of the Lord," but the events of four centuries seemed to deny every implication of that pious assertion. In the end, however, the little southern kingdom "became the heir of all the promises, the nurse of the Messianic hope, the mother of the four greater prophets, and the continuer of all the subsequent history after the glory of Israel had been stamped out by Assyria forever."

The one thing to remember is that this was the war-cry of those who were in the act of surrendering their heritage in Hebrew history. It represented pessimism's intolerance of the slow processes of civilization and it started the revolutionary major fraction of Israel on the journey to its complete dissolution. If one measures the movements of God by the changes in his own horizon, pessimism is the most natural thing in the world. Failures and disappointments breed a cynical defiance of the intangible realities of faith and the future.

Today it can scarcely be denied that pessimism is a major note in the life of the whole world. Nations across the world are shouting "To your tents," which means a pessimistic surrender to the inevitable. Books are pouring from our American presses, commercial and religious, which are steeped in a philosophy of despair. We do not recall having seen in recent months many serious books which have not confessed a feeling of hopelessness on the part of its author. Few of them charge the delinquencies of our day to the church, and practically all of them say frankly that Christianity offers a last rampart for the defence of civilization. One of the latest books from our own press says that a large block of European Christianity has surrendered to a defeatist authoritarian theology and that more and more the western church is turning to ritual for the expression of its faith and life. We have no patience with Pollyanna artists who dispense soothing syrup, but neither do we find anything constructive in the wailings of those who flee before the desperate problems which we face. Whether church or state is blamed, it comes to the same thing in the end for it means that the religious leadership of our time is face to face with a dark and seemingly impossible situation. It is not a time for despair, but a time when the Christianity of the world should rise up and declare: "We have nothing but

sin to surrender, and we should realize that every inch of ground and value of civilization is at stake."

KEEP THE SPIRIT FRESH!

The practical problem for us all is, how can we rise and greet the new day, with our bows renewed in our hands? This is no imaginary problem, as millions can testify. The hardest thing of all in these times is to retain the fresh serene spirit, to avoid sinking into the lethargy, cynicism and despair. This danger lay heavily upon us even in days of peace. We had begun to pay a big price for our boasted developments in economics and industry. How many of our neighbours were condemned to the monotonous performance of the same unvarying duties? It was easy enough to speak about the thrill of living, where was the thrill for slum dwellers, or the thousands on the poverty line, or the workers relegated to the position of mere cogs in a vast machine? Every other man you met was at heart more than a little depressed, and he spent what leisure he had in vain efforts after escape. Now, in a sense, this is altered. The most monotonous tasks acquire a certain romance by virtue of the great enterprise to which they are dedicated. Yet the factors which make for depression and heart-weariness are still with us. Tragedy now stalks our streets. I saw the face of a man who had just seen the work of a lifetime blasted into ruin. I stood by the side of a woman whose three sisters were lowered into the same grave . . . all victims of this senseless tyranny from the skies. To talk about keeping fresh and serene amid such happenings is the most refined form of mockery . . . unless we can substantiate our words.

Yet, difficult though it is, freshness of spirit must at all costs be retained. It is not only the preachers who are saying this; the same message comes to us from the press. I take off my hat, for example, to the leader-writer who recently gave us a noble column in a London evening journal. "This is the hour of simple virtues," he began. "Learn them well. Courage, faith, honour, love, fortitude—these have been enshrined in the literature of England to help us become great and to keep us great. They stand at our sides now as sentinels guarding the fate of our city and island." This eloquent and moving article contained sentences which I wish I could quote in full. But let these speak: "Courage is ours in the supreme moments of danger"; "Faith sits with us in the longer hours of waiting and tragedy"; "Love has come into her own. So often in days of prosperity it is ostracized and expelled, but in these recent hours it has known resurrection"; "Honour has regained her pinnacle"; "Yet greater than all these in such an hour is fortitude. It never flags, it keeps an even temper. It does its work at all times. It is the steady support of all the other virtues."

Even at a time when space in print is valuable, room must be found for words like these, for they speak to the deepest recesses of our nature. Never to flag: always to keep an even temper: to go on with one's work at all times . . . is not this what we all desire? And my justification for mentioning it here is that on this matter religion has something to say. The leader-writer I have just quoted told us what: it remains for someone to tell us how. We exist as Christian churches just because the message in the first place came from One who can occupy the throne in human hearts.—Dr. F. Towne Lord, in *The Christian World*.

WHEN YOUR BOY LEAVES HOME

Rev. William Hamilton Nelson, D. D.

There are hundreds of boys every week leaving Louisiana, Arkansas and Texas, and going to the Naval Training Station in San Diego, California. A few weeks ago I was down there, and was told that there were thousands of boys stationed, and that hundreds were coming weekly, and that most of these were from Louisiana, Arkansas and Texas. I understand that toward the last of October more than seventeen hundred boys a month will be pouring in to this station. Of course the government will have to enlarge its quarters, and they will do so.

It will be interesting to parents, many of whom perhaps readers of this paper, to know something of what happens to the boy after he gets to San Diego. In the first place, as far as his health is concerned, he couldn't be in a better place. San Diego has a health record which is enviable, and boys entering the navy put on flesh, establish regular habits, go to bed and get up regularly; and then there is a staff of doctors and dentists to meet every physical need. I say this not as a Californian, but because it is the truth. San Diego is one of the most beautiful spots on the habitable globe, and the Naval Training Base on San Diego Bay is one of the choicest beauty spots in all that beautiful country. Something else that parents don't want to know: the boy isn't idle, far from it. He is drilling, taking plenty of exercise, living in the open air, and, above all, he has a chance to get an education, and to learn things which will be of untold benefit to him all his life. The boys here are not simply made into sailors, although, in the way, that is an occupation not to be sneezed at, and a sailor is good for a meal at any time. Neither will the boy find his sole duty to keep the vessel shipshape, and learn something about defending his country from the deck of a vessel. He will learn something worth thousands of dollars to him in the future: he can learn navigation under the greatest professionals in the world, or he can acquire a first class business education. Truth is, school work becomes a big part of his life, and the instances are many wherein a boy who had no interest in school while he was at home, is buckled down when he got into the service of the government, and really went to school for the first time in his life. At home he could throw off on his studies, and get by by the skin of his teeth. But in the navy proficiency in studies means advancement, and the prospect of higher pay; and that is something for a boy to shoot at—and he will.

I am fully aware that in this emergency many a tear is being shed about the boy leaving home. I never have been much of a hand to sing songs to a heavy heart. Truth is, I am a pretty bad singer any way you take me. But I am able to sympathize with parents whose boys are leaving home, and are going into the service of their country, although frankly I think it is something of which to be proud, and with many boys it means a great chance in life. I know what it is from first-hand experience to have a boy leave home, and go into his country's service. Nearly three years ago my second son, Jerry, wanted to go into the U. S. Coast Guard. All his life he had wanted to be a sailor, and I don't blame him for that, for he has the blood of the Vikings in his veins, and he comes by his

love of the sea naturally, for his grandfather was a sailor. I had other hopes for Jerry, but man proposes and the child disposes. We ought to try to quit forcing children to do what we want them to do, even when they haven't the slightest inclination for our choice of occupation. Jerry was in high school, and could get by without much study, and he did just that, for he wasn't interested in study. His reading consisted of the comic section and the sporting page. So when he decided he wanted to go in the guards I not only consented to it, but encouraged it. I went with him when he took his enlistment oath, and then went with him to the boat which took him to the Coast Guard Station. He went to Alaska the first summer, and did his part to patrol the coast, and protect American fisheries. Then he went to Honolulu, and has been there since. He has had some promotions, is a yeoman, has buckled down to real study, and spends a lot of time with a good book in his hands, and, frankly, is on the road to getting an education which he never would have acquired had he been forced to continue attending school. So I know what I am talking about, and it is all out of my heart and from experience.

Mothers and fathers are worried as to what will become of the boy after he leaves home, and especially do they worry about his morals. Now I don't mean to intimate

NOTICE EXTRAORDINARY

We have about fifteen of the newest and best religious books—values from one to three dollars each. We are going to give one of these to the first senders of substantial lists of subscribers to the Advocate. The earliest lists will get the preference and the offer ends with our supply.

ACT NOW!

he will turn into a saint after he enlists. You know Kipling said years ago concerning the English soldier, that single men in barracks didn't grow into plaster of paris saints. They do not. Neither do they grow into plaster of paris saints in frat houses, college dormitories, city boarding houses, and the unfortunate ones who can't get a job don't grow into a plaster of paris saint living in a box car or a hobo jungle. But it is safe to say that the boy going into the navy will have a better chance of growing into a saint or becoming religious than he would under some other circumstances I could name. He is in touch immediately with the chaplain, and the chaplain in the army or navy can touch a boy's life as well as the preacher, and as well as some parents.

Now I know more about the Naval Base at San Diego and the chaplains there where these boys are going than I know about any other base. So I am going to tell you about that. For more than twenty years now, twenty-two to be exact, I have been visiting San Diego annually or semi-annually, and on most visits called on the chaplains at the Naval Base. At the present time the chaplain there is Lieutenant Commander Henry Grady Gatlin, a native of Mississippi, and a member of the Southwest Missouri Conference. Chaplain Gatlin has been in the navy twenty-three years, and I have known him for twenty-two years. Before going in the navy he was a pastor in Louisiana, and in Missouri, and while in that latter state married a fine, beautiful and intelligent Methodist girl. Chaplain Gatlin

did his college work at Millsaps, passed the examination at Washington for navy chaplain, and in twenty-three years of work among some of the brightest men in the country he has established a reputation for scholarship, efficiency, zeal and fidelity. Every Protestant boy at San Diego is brought into immediate touch with the chaplain, and I know that Chaplain Gatlin has a genuine affection for these boys, and wants to help them. He is their guide, philosopher and friend. He directs them in their studies, as to the choice they should make, his office is just above the library, and he directs their reading when they desire it, and he talks to them about their family and their own personal lives. He does much a preacher would like to do: he listens to what the boy has to say, and counsels with him. If they are in trouble they come to him. They get his advice as to the problems of daily life; and I know of few men better qualified to direct them. When a boy goes in the navy he can take out insurance up to ten thousand dollars. This is government insurance, given at a low rate, taken out of a boy's pay, and made over to his parents. As to just how much insurance the boy should take is gone into, and if there is any question about it the parents and the chaplain decide. Far be it from me to suggest that a hardworking man like Chaplain Gatlin should have any more work thrust upon him, for he is busy in his office six days a week, like a business man, and he doesn't stint the hours of service either. And most of this time is devoted to giving interviews to the boys, and looking after their immediate needs. On Sunday he is preaching, and concentrating on their spiritual welfare, and lots of boys who never go to church when at home go to church when they join the navy. It may be interesting to your readers to know that Chaplain Gatlin is a nephew of Rev. H. A. Gatlin, District Superintendent of the Vicksburg family. So you see preaching and Christian service run in the Gatlin blood.

Another chaplain at San Diego is Chaplain Harrell S. Dyer, another good Southerner, a Methodist preacher, and a native of Virginia. Chaplain Dyer's father, Dr. W. M. Dyer, was at one time President of Hollins College in Tennessee, and Martha Washington College, Abingdon, Virginia. Chaplain Dyer was educated at Emory and Henry in Virginia, and Emory University, Atlanta. He has been in the navy over twenty years, and, like Chaplain Gatlin, served in the Orient, and was chaplain of the Asiatic Fleet. Some years ago Chaplain Dyer and Miss Louise Rector, daughter of Rev. and Mrs. G. C. Rector, in charge of the Methodist church at Anaheim, California, were married in San Diego.

This is interesting: Chaplain Dyer's work reveals a phase of work in the navy we don't usually think about. It isn't all military. The chaplain has to look after the financial and physical needs of enlisted men and their families. Chaplain Dyer is the District Chaplain, and also head of Navy Relief, which is a combination of Red Cross and Community Chest, for what these two agencies do for the civilian population, Navy Relief does for navy personnel. This Virginia chaplain has a busy office with several assistants, a visiting nurse, a social worker. It isn't only in the case of sickness and financial distress, but as a guide and a friend to advise the family in any sort of an emergency Chaplain Dyer is called on.

Here is a case in point which will illustrate just one phase of the chaplain's ac-

(Continued on page 13)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

"WALKING WORTHILY"

By the Rev. Harold S. Darby, M. A.

(Eph. 4:1)

One day recently when I had suffered two separate reverses in the inner life—one in thought and one in temper, and both devastating to peace and efficient work—I came face to face deliberately with that great opening to Paul's fourth chapter in Ephesians. The whole letter grows upon us with the passing years, for it is not the kind of Christian writing a novice needs or appreciates; it is for folk in the middle, energetic stretch of their pilgrimage when the physical zest of youth diminishes (for, all too often, mere physical exuberance passes among us for spiritual zeal); it is for those who have some mature understanding of the everyday and the eternal value of religion as life's truest meaning. "Walk worthily of the calling wherewith ye were called," pleads the Apostle, prefacing his plea with that sublimely sorrowful picture of himself in one unforgettable phrase, "I, the prisoner of the Lord."

Here is a word that comes across the gulf of the centuries with special poignancy to us. The life of the saints is, we know, constant in all the changing centuries because God Himself is unchanging and saints are folk who in any age are closest to Him. The fellowship between these true people of God bridges all sorts of normal human distinctions. It is we lesser people who get disturbed by differences in worship and architecture or colour and language; the saints pass over them into the only sublime land of freedom which is at the vast fringe of God's Throne. Always in the presence of their Father, a common joy knits them together. Many of us know the bond of union which is established in sharing a common distress; that is amply demonstrated in these days. But this other bond of union is not often to be found—and never outside the Church of Jesus Christ.

One Monday morning a sudden rainstorm drove some strange birds to the same roost on a northern golf course—Catholic priests, a doctor, a Methodist minister and an ardent layman. As they huddled in the shelter the layman turned to the priests with expansive good cheer and said, "Well, gentlemen, did you have a good time yesterday at your services? I hope you did: I tell you, we had; our minister was in grand form." The black-coated priests opened their mouths; but they might have been chilled codfish for all the utterance they made. Here was fanatical subjectivism—the wishy-

wishy emotion of a heretic; they did not understand the language. It must have been laughable; yet was it not tragic? I should say the Methodist layman, for all his brushing aside of convention, was at that moment the truer Catholic; for if Augustine or Catherine of Siena could have been there, they would have leapt all barriers. The people of God recognize their own kind.

* * *

There are three main features which mark the lives of all thoroughly healthy Christian souls without any exception whatsoever. First, there is overwhelming love of God as easily the most conspicuous characteristic of inner activity, and therefrom springs devotion to and love of the Church. The third is consequently the ministry of one's own particular life, whatever one's status, income or job—the theme of life actively expressed.

By the love of God I do not mean only that immense care of watchfulness and redemption which He has for men so much as the evoked response which it brings into the life of His children—love for God. The

REMEMBER THE SUPER-ANNUATE

From year to year we have been able to supply the Advocate to superannuates and the widows of preachers who were not able to pay for it themselves. We have on hand two dollars for this purpose and the continuance of this remembrance will depend upon your remembrance of them by Christmas contributions to this fund. Won't you help to keep the Advocate going to these veterans and widows of preachers?

Send gifts to New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

slightest as well as the greatest affairs of my life should bring me nearer to God. When I look out now from my study window, those reddened apples on the trees, a child's toy on the grass, the factory chimney with its smoke, and the church spire with its pointing fingers and the narrow but treasured vista to the distant hills, all these should quicken and inform my life with enthusiasm and ardent pride. Yes, and that when I woke this morning stiff and cold on a bumpy sofa with the grey light creeping under the cellar door and my youngsters chirruping away as though the stone shelf was built for their bed instead of to hold the spacious joints of peace-time. "Thanks be to God!" should have been the first ejaculation as, indeed, it often was with early Christians even in the dungeon. But the staggering reality of religion is that there are people, houseless, wifeless, stricken, whose garments I am not fit to touch; and when all the multitude of men are aware only of their desolation, they are persistent in their praise of God.

Such folk are always lovers of the Church. It is always easier to criticise than to create, to point to the vulgar than to discern the beautiful; and we must ever lift the thorns of life to find God's choicest flowers. I love a beautiful building, sensitive acts of devotion, good hymns and chants and volunteers—plenty of Bach and none of your

footling little solo-stop warblings—know a wayside chapel where an old woman is caretaker, deaconess, society steward and her life and smile, her expensive sacrifice and ardour have all been for the place as the whole Church of her Lord. My insistence on the other things as necessities is ruled out by this significant fact that here is a lover of God and the Church who tends this bare, poor little place though she were honoured with Mary's name and this were Christ's Body—as indeed it is. Her duster is a Monica's handkerchief.

We shall not swiftly win thousands to the beauty of this—but if a Methodist is not a passionate defender and lover of the Church, all of the Church and not only a particular niche in it (for that may be his little sphere of arrogance as treasurer, or of self-display as captain of the Boys' Brigade), then the less Methodist and Christian is he.

These days will not destroy the Church; they may wreck our buildings and scatter our folk, but the lovers will return and raise triumphant beauty out of the rubble. It is in this process of actual service to the Church in its local, concrete form that we find our ministry—and every member should know within a few years of his mission what is his line of ministry. I remember a wonderful home missionary; in his spare time he was a shipowner and a business man. The directories got it all wrong in putting his shipowning first. I knew a grocer who patted butter unto the Lord. Weeks after he died nameless children brought bunches of wild flowers to his grave and poor women waited in vain for his visits and strong men felt weak without his counsel. I knew an alderman who would read the Psalms aloud in his drawing-room on Sunday nights and shepherd us all in the green pastures of his prayer-life. Men have lives that are the answer to the Apostle's pleading; they justify our Saviour's faith that His works should not die.—Methodist Recorder (London).

ANNUAL MINISTER'S WEEK—EMORY UNIVERSITY

Minister's Week will be observed at the Candler School of Theology, Emory University, January 20 through 24. Principal speakers will be Bishop Paul B. Kern, of Nashville, Tenn., and Dr. Edwin Lewis, professor of theology at Drew Theological Seminary, Madison, N. J.

Object of the week is to serve ministers in the field by providing intellectual and spiritual stimulus during a week of concentrated study and fellowship. Disciplined thinking and corporate worship form the program. Short courses for ministers will be presented by faculty members of the School of Theology, and daily forums on pertinent topics will be held.

Bishop Kern will deliver the Quillian lectureship, which began in 1897, at Emory College, Oxford, Ga. The Rev. W. F. Quillian gave an endowment as the nucleus for a lectureship "within the range of apologetics, doctrinal, exegetical, pastoral, or historical theology." Bishop C. B. Galloway gave the first lecture in March, 1898.

The enemies of society are not those who promote the processes of freedom, but those who try to block them. The danger to civilization, or any living thing whatever, does not lie in progress, but in stagnation; not in growth, but in dry rot; not in change, but in the lack of change. The peril is not under pressure of entrenched and established majorities we shall stone the prophets too often.—Clifford.

CONFERENCE NEWS AND PERSONALS

Rev. L. P. Moreland and family are now located at Simsboro, La., and report that they have been graciously received by the congregation.

Rev. A. D. George reports a very pleasant reception at Plaquemine, and says that everything looks good and that they are happy in their new home.

Rev. J. T. Harris was assigned to Canal Street church, New Orleans, by the Conference at Baton Rouge, and was on hand for Sunday services last week.

Rev. J. E. Roberts, writing from Booneville, his new charge, says that everything is moving along nicely and that they are hoping and praying for a great year among fine people.

Rev. Andrew J. Boyles and family arrived at their new home in Magee, Miss., and found "a wonderful meal and the best coffee, all piping hot," waiting for them. This is what we call a good beginning.

Mrs. H. C. Walsworth, of Jonesboro, La., 86 years old and has to use a rolling chair, but writes that she enjoys reading the Advocate and wishes to renew her subscription for another year.

The church at Lake Cormorant has received the new pastor, Rev. Walter M. Campbell, most cordially. Bro. Campbell feels that they are a splendid people and is looking forward to a happy and fruitful year with them.

Rev. Milam Reeves, pastor at Taylorsville, Miss., was in the city last week attending Moral Re-Armament meeting. We acknowledge with thanks the card of admission which he so kindly sent us.

Rev. R. C. Mayo, who is stationed at Woodland, Miss., this year, is already beginning to dream of a year with a report, "A good year, Bishop." Bro. Mayo says that they have been well received and he has made an excellent beginning by asking for mailing list of subscribers at Woodland.

Bro. J. M. Jones, of Marks, Miss., is one of our most loyal readers. In renewing his subscription recently he said: "I am a subscriber to several periodicals, but would drop them all before I'd give up the Advocate." We appreciate his complimentary words concerning the editor.

Rev. M. N. Hamill has moved to his new work on the Iuka circuit. He has eight churches, and while he has not been able to visit all of them, yet he feels that the ones he has visited are interested in their church and in the work of the kingdom, and that they will have a great year together.

Bishop A. Frank Smith and Dr. John R. Mott were the principal speakers at the annual banquet of the Philadelphia Methodist Social Union, on Tuesday, Nov. 26, in the Bellevue Stratford Hotel. The banquet was a feature of the first annual meeting of the Board of Missions and Church Extension of the Methodist Church.

Mr. Stephen S. Thomas, Missionary Secretary of the Louisiana Conference during the Centenary period, and now living at Lebanon, Ohio, remembers us with a message of good wishes and the assurance that the Advocate is still enjoyed in his home. We appreciate Bro. Thomas' message and hope

that the Advocate may continue to be a source of pleasure and profit to him.

Rev. H. L. Beasley, who was sent to the Red Banks charge at the recent session of the North Mississippi Conference, writes that they have been very graciously received and have already been "showered" in a bountiful way. Bro. Beasley is already making plans for a full year's work which he says will include his best for the cause of the Advocate.

ENGAGEMENT ANNOUNCED

Rev. and Mrs. L. P. Moreland, of Simsboro, La., announce the engagement and approaching marriage of their daughter, Betty Jo, to Walter James Stevenson, of Lake Charles, La.

The wedding will be solemnized Sunday, Jan. 5, at the First Methodist Church in Lake Charles.

JENNINGS METHODISM ADOPTS UNIFIED BUDGET

At a recent meeting the Board of Stewards of the Jennings Methodist church

HONOR TO WHOM HONOR

Mrs. W. E. Moreland, Powhatan, La., leads off in the 1941 Advocate campaign with a list of 7 subscriptions. She never fails us, her loyalty to the Advocate needs no cultivation, and her interest in its circulation recognizes no special season.

adopted a unified budget. All financial needs of the church, including Church School and Benevolences, are being covered with pledges. The minister's salary was set at a minimum of \$1,800. It is expected that when the pledges are all in, an even greater raise in pastor's salary will be possible.

A most enthusiastic welcome was given to Rev. W. R. Wendt upon his return to Jennings for his seventh year. The city as well as the entire membership of the church concur in this welcome.

The Board of Stewards are also launching an intensive visitation evangelism campaign, with a goal of one hundred new members for the year. An interesting men's program, presented by Rev. Mr. Wendt, was adopted. The parsonage is being completely renovated.

MRS. E. K. TUTHILL,
Church Reporter.

PARADISE FOUND

Friday, Nov. 8, at 10 o'clock, morning session of the North Mississippi Conference, at Columbus, Miss., I asked to be superannuated in a short speech, my speech being so optimistic it brought applause and laughter. Many told me that it was a very happy superannuation, or retirement from active work. I have been in active service for fifty years.

Monday morning, Nov. 11, my wife and I left our little parsonage home in Kossuth, Miss., moving to our newly built home, at 112 Pontotoc St., Louisville, Miss., which I have named PARADISE FOUND. In this new home we have every convenience, all we do is to press a button for gas, lights and so forth; the home is well arranged, two bedrooms with bath between the rooms, and on the other side is the living room, dining room and kitchen.

The front and back porches are screened, the foundation was first laid with concrete, then brick on that, the back is one foot from the ground, the front is four feet from the ground, the floors are oak.

We have a concrete walk around the west side, leaving three feet from the wall for roses and other flowers; have two squares in the front reaching the pavement for winter grass and shrubs; have two large oak trees on either side of lot.

Our home is very nicely furnished, everything is convenient; the morning paper and the milk is brought to the front porch, the postman brings the mail.

Wife and I are very happy in our new modern home, one of wife's sons boards with us, and is a great help to us. We are two blocks from the post office and one block from the high school building. We are half way between wife's two son's homes; our block is paved all the way around. The population of our little city is four thousand.

Before eating the first meal in our new home, we dedicated it to God, our Heavenly Father. We had Thanksgiving dinner the 21st, thanking Him for the many blessings that we have received over the years. You can call us by phone if you wish to do so, 258-J.

Come to see us when you can.

REV. E. P. CRADDOCK.

November 23, 1940.

"Pa, what does it mean here by diplomatic phraseology?"

"My son, if you tell a girl that time stands still while you gaze into her eyes, that's diplomacy, but if you tell her that her face would stop a clock, you're in for it."

—Montreal Star.



A CORRECTION

A note from Dr. W. A. Tyson, Tupelo, Miss., calls our attention to our failure to say that the cut which appeared on these pages in the Advocate of Nov. 28, was an architect's drawing and not the Tupelo church as it is. We regret that we failed to make that statement. Dr. Tyson requested it, but on account of being ill we were not at the office when that part of the paper was made up, hence the oversight.

We insist upon publishing all sketches as soon as possible to avoid some experiences which we have had and to prevent embarrassment from a congestion of material. The fault is entirely ours and we apologize to Dr. Tyson and our good friends in Tupelo.

EDITOR.

SUPPLY WANTED

Rev. J. Henry Bowdon, district superintendent, desires a good supply for Pearl River charge. Any one interested should write him at 1003 Government St., Baton Rouge, La.

J. HENRY BOWDON CONVALESCENT

The experience I had at Conference has not slowed me up a great deal. I will soon be able to be at my job again. However, the doctor tells me that I must go slow for a month or more which I plan to do. I will have someone to drive for me for three months. From all reports we had a great Conference and I was sorry to have to miss it.

NOTE—The District Stewards meeting scheduled for Hammond on December 10, has been postponed to December 17, on the order of the doctor.

J. HENRY BOWDON.

ABERDEEN PASTOR'S ASSOCIATION

The pastors of the Aberdeen District met at First Methodist church, Tupelo, Tuesday, November 26, 11 a. m., to elect new officers for the year. Dr. W. A. Tyson, retiring chairman, presiding. G. R. Meaders, A. Y. Brown, W. C. McCay nominated for president, with G. R. Meaders being elected. The Chair was turned over to Bro. Meaders. A. Y. Brown and G. R. Williams nominated for vice-president, with G. R. Williams being elected. W. V. Stokes and J. L. Nabors, Jr., nominated for secretary-treasurer, with J. L. Nabors, Jr., being elected. The Program Committee was composed of W. A. Tyson, W. C. McCay and G. A. Baker. The new men of the district were presented. The conference voted to meet at Pontotoc on Tuesday, after the first Sunday in January.

J. L. NABORS, JR., Secretary.

MISSION BOARD PLANS HUTS, CANTEENS AND RELIGIOUS SERVICES FOR ARMY CAMPS

A commission on military camps to organize religious ministrations to service men of the nation during the "defense emergency" was established Friday by the Methodist Church.

The Board of Missions and Church Extension, in its first annual meeting since consolidation of three branches of the Church, announced the commission will supervise establishment of shelter huts and "dry" canteens, and strengthen churches near the

camps with financial aid and enlarged staffs.

The commission was instructed to arrange for a cash offering in all Methodist churches to raise \$250,000 to effect the plan when government permission is obtained.

A pledge of "increased efforts for civilian relief" in China was conveyed to Madam and Generalissimo Chiang-Kai-Shek, at Chungking, China.

"It is our earnest prayer that democratic China be free and at peace," the Board cabled the Chinese leaders.

The Board also adopted a \$7,281,465 budget for foreign and home missions, Church Extension, Woman's Christian Service and education and cultivation.

GRENADA METHODIST CHURCH HISTORICAL SKETCH

The Methodist church was organized in Grenada about 1836. Rev. John P. Lucas was one of the early Methodist preachers. The



REV. T. B. THROWER, Pastor

first church was a large, one-story frame building on Line Street.

The First Annual Conference held in North Mississippi was held in Grenada in 1838. Bishop Morris presided. Sixty people professed religion and joined the churches.

The present church building was begun in 1853, and completed in 1855. The block on which the church, educational building and parsonage now stand was donated to the Methodist Church by Mr. James Sims, in 1852, as his contribution to the new building. The bell, still in use, was brought by Mr. Levin Lake and his brother, William, from Cincinnati to Greenwood by boat and from Greenwood to Grenada by ox-wagon. The trustees of the church at the time of building were: James Sims, William Lake, G. W. Lake, John A. Wilkins, Levin Lake, E. F. Moody, A. S. Brown, John P. Mitchell and E. F. Gibbs. At this time there were about 200 members of the church.

Some of the pastors who served the Grenada church prior to the Civil War were: Walsh, Brooks, Davis, Moore, Seat, Payne, Markham and Ebbert. Rev. Amos Kendall was pastor from 1861 to 1865, Rev. W. T. Holdman was presiding elder. Rev. Isaac Ebbert, who had been pastor, taught in Bascom Academy during the same period. Rev. R. H. Mahon was stationed at Grenada in 1865.

Rev. J. J. Wheat and Dr. T. W. Dye were pastors during the 1870's. Rev. Gilderoy Porter was pastor during the early 80's.

In 1885, Walter M. Campbell, now an honored member of the North Mississippi Conference, professed religion and joined the Grenada church.

Since 1884 the pastors of the Grenada Methodist church have been as follows: Rev. T. Y. Ramsey, 1884-85; Rev. T. J. Newell, 1886; Dr. W. T. J. Sullivan, 1887; Rev. J. E. Thomas, 1888-91; Rev. J. J. Wheat, 1892; Rev. T. B. Malone, 1893-94; Rev. T. W. Lewis, 1895-98; Dr. T. W. Dye, 1899; Rev. T. Y. Ramsey, 1900-01; Rev. J. Wyatt, 1902; Rev. J. R. Countiss, 1902; Rev. Theo. Copeland, 1903; Rev. Ben P. James, 1904-06; Rev. J. E. Cunningham, 1907; Rev. W. W. Mitchell, 1908-11; Rev. J. A. Hall, 1912-15; Rev. R. A. Tucker, 1916-19; Rev. W. W. Woollard, 1920-22; Rev. Melvin Johnson, 1923-26; Rev. J. H. Holder, 1927-30; Rev. L. M. Lipscomb, 1931-32; Rev. J. Felts, 1933-36; Rev. C. A. Parks, 1937-39; Rev. T. B. Thrower, since March, 1939.

In 1890, during the pastorate of Rev. E. Thomas, the church was remodeled. In 1912, during the pastorate of Rev. W. W. Mitchell, the basement was remodeled. Several Sunday school rooms were added and the pipe organ installed.

The present parsonage was built in 1914 during the pastorate of Rev. J. A. Hall.

In 1929, during the pastorate of Rev. J. H. Holder, the educational building, one of the most modern and complete in the state was erected as the first unit of a new church. The church is in the midst of an effort at this time to retire the balance of the debt on this building, and when this is done the Grenada church will begin to look toward the building of the new auditorium.

The Woman's Society of Christian Service has 110 members on roll. Mrs. Roy A. Grisham is President; Mrs. Sam Stanley

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

Jr., Vice-President; Mrs. C. C. Richardson, Recording Secretary; and Mrs. T. H. King, Corresponding Secretary. Mrs. A. W. Stokes is one of the Conference officers, Superintendent of Supplies.

Misses Katherine Stevens, Josephine Stevens, Daisy Dye and Bessie Phelan Sharp volunteered for missionary work from the Grenada church.

The present trustees are: H. K. Barwick, Sr., S. C. Mims, Sr., B. J. Anderson, James Cuff, T. E. Heath, T. H. Meek, W. M. Mitchell, R. W. Sharp and E. A. Penn.

The present stewards are: R. M. Smith, Chairman; R. W. Burt, Vice-Chairman; E. E. Penn, Secretary-Treasurer; B. J. Anderson, Dr. C. K. Bailey, Jewell Baston, J. C. Bingham, Dr. R. A. Clanton, James Cuff, T. E. Heath, H. L. Honeycutt, H. D. Horn, W. E. Jackson, Arthur Jarvis, John M. Eachin, E. A. McElwath, Joe Moss, James Murray, R. W. Sharp, Ed. Underwood and H. C. Wilson.

H. H. Heath is General Superintendent and W. R. Burt is General Secretary of the Church School.

Fifty-nine have been added to the church this year, bringing present membership report to 707. Benjamin F. Ward has been licensed to preach this fall and plans to take his ministerial training at Candler School of Theology, Emory University.

"O God, search me, and try my heart; Try me and know my thoughts And see if there be any evil way in me And lead me in the way of life everlasting"

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THE CHURCH PEW

WHAT ARE THE ACTIVITIES OF THE CHARGE LAY LEADER?

By Lester S. Ivins

Conference Lay Leader of the Ohio Conference

The new program for Lay Activities in the Methodist Church has been well organized. Our next problem seems to be to get this great organization to work in all our Methodist churches.

The activities of the Conference Lay Leader, the District Lay Leader, and the Associate District Lay Leader have become more or less standardized, especially in what was formerly the southern branch of our Methodist Church, but we find the activities of the Charge Lay Leaders have been quite different in different parts of the country.

There was much discussion at Kansas City in 1939, and still more at Atlantic City in 1940, concerning the activities that could be carried on successfully by the Charge Lay Leader. We have received a number of letters from ministers and lay leaders in our own conference as well as requests from other conferences for information about the duties of the Charge Lay Leader.

When such problems arise in the general field of education we usually begin an investigation, or conduct a survey to find what plans have been followed to solve a particular problem by making a national survey. We find the same procedure helpful in church work. It occurred to me, therefore, that to answer our inquiries in a satisfactory manner we would follow our usual custom of making a national investigation that would help to determine what are the "Successful Activities Carried on by Charge Lay Leaders" in the Methodist Church throughout the country.

We prepared a questionnaire and sent this inquiry sheet to different sections of the country and we are prepared to give our inquiring friends the information received concerning the Successful Activities Carried on by the Charge Lay Leaders. We feel that this group of successful activities which we are listing below will be sufficiently flexible to be helpful in most parts of the country. A very large number of activities were mentioned but we are listing only those activities which were reported the greatest number of times.

The Successful Activities of Charge Lay Leaders

1. To cooperate with the ministers in carrying out the program adopted for the year by the official board.
2. To secure a representative attendance of church officials at all District and Conference meetings.
3. To promote the observance of a special Laymen's Day in the charge and at the Annual Conference.
4. To distribute literature among the laymen of the church which has been issued by the General Board of Lay Activities, the Area Office, and the Conference Board of Lay Activities.
5. To promote a plan which will result in more generous giving to benevolence as well as for ministerial support.
6. To cooperate with the District Lay Leader and the Associate District Lay Leaders, the District superintendent, and other district church officials to the end that the

district program of the church may be successful.

7. To give special attention to the Lay Activities objectives as recommended at the Jurisdictional Conference.

8. To promote a study course for laymen that will make them more familiar with the work of Lay Activities throughout the denomination.

9. To assist the District Board of Lay Activities in holding each year a District Rally in which all ministers and all laymen are invited and urged to attend.

10. To promote the circulation of the Christian Advocate among all church members of the charge.

11. To give special attention to the promotion of sound church finances, and a larger giving to World Service in the church.

12. To map out a reading course for the laymen of the church.

13. To bring to the attention of the laymen of the church the special objectives for the year as determined by the Area Office of the particular area in which you live.

We have no doubt there are many other successful activities carried on by Charge Lay Leaders throughout the country, but as already mentioned this gives a list of those most frequently reported to the writer in answer to his inquiries on the subject.

We are sure all these persons who serve as Charge Lay Leaders will be very helpful individuals in our great church.

—Michigan Christian Advocate.

WELL MEANT BUT IMPOSSIBLE

We have received from the organization known as Embassies of Reconciliation a copy of a statement and appeal with regard to the sending of food to the small countries under the German yoke. It has been drawn up by Belgian, Dutch, Norwegian and Polish relief fund agencies in the United States; and it puts before the American people the case for urging Britain to let through the blockade, under international control, food supplies to be paid for by the small nations themselves. The scheme is well meant but impossible of realization. Even supposing that the Nazi Government would play fair—and it has never played fair yet—what nations would be represented on the international commission? Neutrals? Where are the neutrals? There is no such thing as a free neutral nation in Europe, except Russia; the small nations still nominally free are waiting nervously to see where the next aggression is to take place. And as for America herself, it is simply absurd to call her a neutral in the sense of being an acceptable middleman between Britain and Germany. She is hated by Germany, and at any moment may be a neutral no longer.

—The Christian World.

AN APPEAL FOR REFUGEES

Dear Editor: A tragic message just received by the American office of the World Council of Churches (in process of formation) from Switzerland, makes dreadfully clear the effects of the most recent German action with regard to refugees. This cable, which follows, comes direct from Christian leaders of prominence in Europe.

"WORLD COUNCIL, NEW YORK.

"DESPERATE MISERY NONARYN REF-

UGEES FROM BELGIUM, BADEN, LATINATE, ETC. DEPORTED TO CAN DE GURS, PYRENEES. IMPERIOUS CALLS OUR COMMON HELP STOP NANCIAL HELP MEANS GREAT REL STOP OUR EFFORTS INSUFFICIENT STOP PLEASE APPEAL STRONGLY CHURCHES AND CHRISTIANS FOR IMMEDIATE SUPPORT.

"PROFESSOR KARL BARTH, Basle, PROFESSOR EMIL BRUNNER, Zurich, DR. ALHONS KOECHLIN, Basle."

I can do no less than send this to you the plea that you publish it, in the hope stimulating the Christian public to action. Gifts for this purpose should be sent to Committee on Foreign Relief Appeal, Fourth Avenue, New York City, designated for European refugee relief.

Yours faithfully,

HENRY SMITH LEIPER, Associate Secretary

"GOD IS RULER YET"

God was ruling and managing His great world long ages before we came into it, and it is certain that He will continue to rule and govern it long after we have left it. When we look back with imperfection and realize the steps that man has ascended, and all the wonders of achievement and attainment that frail human hands have accomplished, we stand amazed, we gladly trust the guidance that brought the race thus far toward its goal. For who are we, whose life is but a breath to doubt or question the wisdom or goodness of the Great Architect of the universe.

I have learned a lesson or two from the weaver. During the long slow process of weaving the weaver nor the observer sees the complete pattern. What is seen is only an uninitiated only a confused mass of ends and broken and mended threads. The whole pattern is in the weaver's mind and it is gradually taking shape, due to the wisdom and skill of the patient weaver. Well might the Great Weaver say to us who wonder and often doubt, as the Master said to the bewildered Peter, "What do thou knowest not now; but thou shalt know hereafter."

"A river seldom flows straight from source to mouth; yet after devious windings and delaying pauses in pools and shallows it does at last arrive. The world seems to be progressing in much the same way.

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world!
O let me ne'er forget
That tho' the wrong seems e'er so
God is the ruler yet."

—Robert Scott Calder, in
Army and Navy Chaplain

LOOK UP

In one of the galleries of the Old World is a painting of a woman weeping; her head is bowed with sorrow, and just above her head are three angels, and you feel her saying, "Oh, do look up!" She would have seen the angels then. So I say to you, the painful discipline of your lives is to look up! Not only are there angels overhead, but a loving Father, a kind sympathizing Spirit.

—Mrs. Margaret Bottom

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following is a continuation of an article which appeared in this column last week. It pertains to the work of the Department of Christian Social Relations and Local Church Activities:

May we suggest that the Committee on Christian Social Relations and Local Church Activities cooperate with the Chairman of Spiritual Life in promoting Bible Study groups. The book that has been recommended for immediate use is "Jesus and Social Religion," by John W. Shackford, price, 25 cents. Order from Literature Headquarters, 400 Church St., Nashville, Tenn. This little book is basic in its interpretation of the purpose of the Department of Christian Social Relations and Local Church Activities—namely, to interpret Jesus' teachings in human relationships.

Some suggestions for immediate work:

The Area of International Relations and World Peace.

The present world conditions make this one of major concern. The following activities are suggested for the use of the local committee in this area.

(a) Work with the pastor in setting up a church-wide Peace Committee for planning groups, forums, discussions, peace programs, sermons, Armistice Day Peace programs, Christmas Peace Plays, etc.

(b) Keep the local church group informed of legislation and national affairs, attempting to mold a public opinion that will keep America from becoming nationalistic and military-minded. The church bulletin and local newspapers, church bulletins, are valuable publicity agencies.

(c) Seek to discover conscientious objectors to participation in war, and uphold the rights of these individuals in accord with the action of our General Conference on this matter.

(d) Urge your pastor to read the Social Creed of The Methodist Church, as found in the Discipline of 1940, to his congregation, and from time to time to use certain portions of this creed as texts for sermons!

The Area of Minority Groups and Interracial Cooperation.

The present unrest and turmoil in the world affects the minority groups within the United States. The Church has a grave responsibility. The following may be suggested for immediate action.

(a) The local committee should acquaint itself with minority groups in their community, attempting to discover their major problems and needs, and plan with the majority the best type of social action. The minority groups will vary in sections of the country, but Negroes, Jews, Orientals, Latins, American Indians, etc., are the most prevalent groups.

(b) Study programs relating to the minorities in their midst, should be planned by the committee for church groups. Such a study program might relate to educational opportunities, economic need, citizenship responsibilities, political status or religious and the life of the group. Ample materials are available.

(c) Representatives from minority groups should be asked to serve as associate members of the local committee while plans and

studies in this area are promoted.

(d) Health and hospital needs of minorities may be studied.

(e) Housing, schools and employment opportunity for minorities may be a major need for your committee to be concerned about and to investigate.

3. The Local Church and Community Cooperation.

This field covers a multitude of varied activities that have been common to local church women in every section of the country. The following activities are suggestive of what may be done in this line of work:

(a) Cooperate with the pastor in developing wider avenues of fellowship and service for the entire Church.

(b) Share the responsibility of the whole Church in meeting local church or parsonage needs, and promote such other lines of work as the members of the society may agree upon. The funds for financing such programs may be raised and expended in line with the total budget of the society.

(c) Seek to co-ordinate the Church's welfare program with local agencies established for the purpose of administering aid to needy groups.

(d) Aid the pastor in friendly visiting.

(e) Assume the responsibility for church fellowship suppers and luncheons.

(f) Render volunteer service in supervising church recreation rooms and groups.

(g) Seek to enlist and train church women for volunteer work in community agencies. Special institutes for leaders may be promoted independently or in cooperation with local agencies. Suggestions for same will be made available by the Department at Division Headquarters as early as possible.

(h) Seek to become informed about the program and needs of the local agencies that church groups should be concerned about. Lend every possible support. Such local agencies may be the Juvenile Court, Public Welfare Agencies, Red Cross, Y. W. C. A., Y. M. C. A., Boy Scouts, Girl Scouts, Settlements, Community Centers, Recreation Associations, Conference Institutions, etc.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Society Chairmen of Spiritual Life will please note the change of the address of the conference chairman: Mrs. E. E. McKeithen, Utica, Miss. Mrs. McKeithen's address was formerly Meadville, Miss.

* * *

The Betty Hughes Zone, of the Meridian District, held its fourth quarter's meeting with the Society of Christian Service, of the Wesley church, in Meridian, Mrs. J. C. Porter presiding. Eight of the thirteen societies were represented, and the program as outlined by the conference corresponding secretary was followed. Among the speakers on the program was Mrs. H. E. Hamrick, newly elected Conference Secretary of Literature and Publications, also Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds.

Mr. Fred McDonald, Superintendent of the Methodist Home, in Jackson, spoke of the work of our institution for children. He stated that the Home is happy over the gift

of \$50,000 from the Montgomery estate, however this money will not be available until the estate is settled. The boys' building is needing a new roof and the \$13,000.00 for rebuilding the Home has not been paid. We are asked to rush in all of our Octagon coupons, since there is a double value on them until December 31st—they must be sent to the company before January 1st. Last year \$1,850 came to the Home from this source.

* * *

The charter meeting of the Woman's Society of Christian Service, of the Southeastern Jurisdiction, will be held in Richmond, Virginia, on December 5th and 6th. The meeting will begin at 10 o'clock on Thursday morning, and an hour of worship and meditation will be followed by a period of study of the constitution and by-laws. At 1:30, Bishop W. W. Peele will formally convene the conference and preside while the election of officers proceeds.

Thursday evening there will be a Fellowship Dinner at the Jefferson Hotel, and the program will be featured by an address by our president of the Woman's Division, Mrs. J. D. Bragg.

Friday's session will continue the business of the organization.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

It makes me proud to relate that the Crenshaw-Sledge Missionary Society met together for the third consecutive year for their Mission Study Class. Well planned programs were capably presented, two by Crenshaw and two by Sledge. Mrs. W. P. Bailey is the secretary of Missionary Education. Each time appropriate music, maps and colors were carried out. The last day culminated in an all-day retreat held in Crenshaw, with both societies participating. Lunch was served at the parsonage, which was decorated in lovely flowers. In the afternoon the regular monthly missionary program was given by lecture and map by Mrs. W. S. Taylor and Mrs. B. W. Wadlington. Quiet music and poems made a lovely climax to a spirited feast.

A close bond of friendship has been formed between these two societies which are witnesses for Christ at home and abroad.

A box was sent to a migrant center from each society.

MRS. DAMON PAGE.

Sledge, Miss.

* * *

The Week of Prayer for Sledge Society of Christian Service met in the beautiful home of Mrs. W. S. Taylor, with twelve present. Mrs. Wadlington was the leader. The whole prepared program was given, using the hymns and litanies in the worship and meditation. Mrs. Damon Page gave "Scarritt Built for the Future," and Mrs. Bailey gave "Scarritt's New Day."

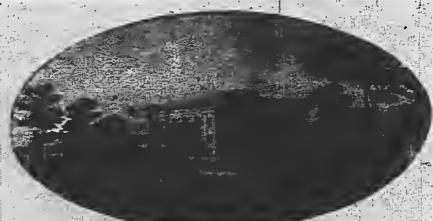
Quiet music and prayer ended the morning retreat.

The luncheon hour was observed quietly. Each person carried a prepared dish. The Sledge teachers were luncheon guests.

The afternoon meeting opened with quiet music. Mrs. Taylor was in charge. A short business session was held so that the program committee might give its report for 1941. The hymn, "Jesus Calls Us," was sung. Silent meditation and spoken prayer for new life, messengers for Christ, our workers and ourselves were offered.

The theme was "Investing Our Heritage

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 8, 1940

By Rev. W. C. Newman

A GOOD NEIGHBOR

Lesson Text: Luke 10:25-37

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. —Luke 10:27.

"Uncle John" Trice, an aged, kindly man of our little town, passed quietly and suddenly away this morning. We had grown accustomed to seeing him walking about our streets with the use of a cane, his familiar figure slightly stooped, his face alight with that friendly curiosity of old people, who, having no work or business of their own, maintain their eager zeal for living by a wholesome interest in all that happens around them. He had a cheerful word for everyone, especially the children, who seemed to sense with that unerring instinct of childhood that he was a friend to be fully trusted.

I have often thought that such people are undramatic Good Samaritans. They will never have the opportunity to rescue some unfortunate victim of robbers, but they can, and do, offer encouragement and affection to people who are daily beset by "the cares of this world." Not many of us can live in constant excitement and adventure with daily chances to be heroes. But every one of us can do this less spectacular but tremendously valuable thing of being a Good Neighbor even if we live uneventfully in a very small town.

Things That Move Us

Who has not watched the unrestrained enthusiasm of the people who fill our football stadiums each Saturday at this time of year, many growing almost delirious with excitement? What preacher has not looked upon those thousands of people with envy, longing to see them all in church? Some have even tried to explain why people prefer going to a ball game or a picture show to going to church by reflecting upon the church and its services. But the fault is not that of the church, at least not altogether. The trouble lies in the fact that people are attracted too often by things that are trivial, too seldom by things that matter.

I have no doubt the priest and the Levite were good men, perhaps on some good mission. But they, like so many of us, seem to have been so absorbed in the lesser good as to be indifferent to the more important good. But the Samaritan was moved with compassion. And that, says Jesus, is the mark of a Christian and a good neighbor.

Sentiment In Action

As a story this Parable of the Good Samaritan is unexcelled. For its sustained interest, its unexpected climax, its dramatic quality, and its sheer beauty it deserves and has been accorded an immortal place in literature. But beautiful as it is, it is not easy to accept as a principle of living. Every one of us quite heartily endorses its sentiment, but few of us ever give hands and feet to that sentiment. We pity the

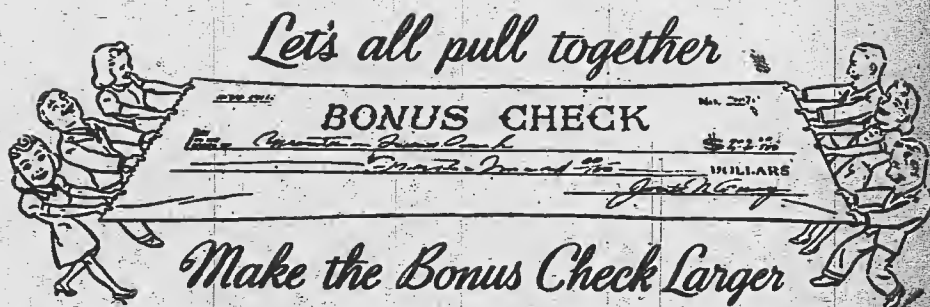
poor heathen, but do nothing real for their rescue from ignorance, superstition and sin. We show much sympathy for our lovely friends when they have sorrow, but find no practical way to help the unattractive, the "lower classes," the sinner, and the outcast. But no matter how eloquently the Samaritan had spoken his regrets to the wounded man, he would never have become the Good Samaritan had he not found a practical way to minister to that man's need.

Preaching Christ is not enough; orthodox theology is not enough; deep church loyalty is not enough; beautiful sentimentality is not enough. All of these things must go to work in order to constitute what Jesus meant by a Good Neighbor.

Widening Our Horizons

Whenever you feel the particular need stretch your soul to greater proportions is well to read the Parable of the Good Samaritan. It is the story of how Christ's mercy over-reached barriers of great height that usually separate men from one another. Physical danger, racial prejudice, religious differences, and natural resentment stood between the Samaritan and the wounded Jew. Any ordinary man would have felt perfectly justified in saying that it was good enough for his enemy to meet such a fate, and in not risking his life and spending his money to save such a fellow creature. But the Samaritan was not an ordinary man.

(Continued on page 13)



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New Orleans, La.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

UNMASKED

As a boy I heard war praised on many lips, its glories sung, its grinning death garlanded with the fairest of flowers. As late as 1904 a successful candidate for the presidency was nominated in a speech in which war was glorified in graphic, eloquent passages.

Not a decade ago a gracious, charming woman came to the rector of a fashionable New York church, following a sermon in praise of peace, and said, "Do you really think war is such a dreadful thing after all? Isn't an occasional blood-letting Nature's way of getting relief from this dreadful overcrowding? Just look at that mass of human rubbish trading in the streets; it has to be kept down in some way, or the rest of us will be smothered."

The most charitable thing that one can say of this is that the speaker knew not what she said. Actually, war does not exterminate human "rubbish," if even the best specimens of humanity deserve so harsh a term. War strikes down the physically fit, the mentally alert, and the morally strong. It slays the finest of our young men, our fathers, poets, artists, statesmen, business leaders.

There was a Greek poet two thousand years or more who said that in the way of war sons bury their fathers; but in war, fathers bury their sons. One could wish that a solemn sentiment, and so terribly true, might be graven on monuments and shrines of war.

The thought of God as expressed in Jesus that "nothing should be lost"; that a single human being is precious in his sight; that not even "a sparrow falls to the ground without His knowledge."

What a short distance we have come along the road that Jesus pointed out and for which He goes before! In the light of His teaching and His example, what heathen are and how pagan our practices!

(c) 1940 by Religious News Service.

Mrs. Newlywed—Guess what I've cooked for your dinner?

Mr. Newlywed—I'll try. Let me see it.
—Indianapolis News.



Mr. Jones

BEING LIKED

By Rev. Vivian T. Pomeroy, D. D.

Venetia and Ann are nine and eleven, and until the war they lived in London.

One day a letter came to their father from America, inviting the children to come and stay until the war was over. The children said: "Oh no! We'd much rather stay with you." But Mother explained how much more she and Daddy could do for England if they knew the children were safe in good kind America. "We shall hate to let you go," she said, "but we must all be awfully brave and know we're doing it for England."

So the children said "Righto!" which is English for O. K.

Now the friend who had written was a Justice of the Supreme Court of the United States. Justices are very important persons indeed, and the children were a little scared when their mother explained to them, and especially when she showed them a magazine picture of all the Justices in their black robes.

"They look frightfully fierce," Venetia said.

Ann asked: "Are they like that all the time, Mummy?"

"Oh no," said Mother. "Even Judges have their off-times."

"Like Uncle James?" asked Ann.

Mother laughed and said: "Yes, like Uncle James."

Uncle James is a Bishop.

Venetia peered at all the Justices, and then she said: "Which one is ours?"

"Which one would you choose?" asked Mother.

Venetia put her finger out. "This one," she said, "because he looks kind."

"Why!" cried Mother. "That's magic. That's the very one who has written. It's to him you are going."

Then Venetia, who worries and always thinks of the worst things, said: "I like him, but, oh! Mummy, suppose he doesn't like me."

Mother said: "Why darling, that isn't important at all. The most important thing is not being liked, but liking."

"But it's simply appalling—not being liked," said Venetia.

"And it's simply appalling—waiting to be liked," said Mother. "It's much better to forget everything except how very many people and things there are to be liked."

Daddy, who had been reading, looked up. "Come here, monkeys," he said; and they went and climbed on his chair.

"When I was in America," Daddy said, "I learned lots of lovely things and quite a new language, too. And, about being liked, there's an American saying: 'It's up to you.' See?"

Venetia and Ann nodded.

"Now," said Daddy. "Let's play a game. What shall it be?"

And Venetia looked very wise. "Daddy," she said. "It's up to you."—Reprinted by special permission of the author and The Christian Leader.

WHEN YOUR BOY LEAVES HOME

(Continued from page 5)

tivities. Recently an enlisted man died in Honolulu, and the navy was sending his body to San Diego for burial; and his wife

and children in Long Beach were coming down for the funeral. A preacher under these circumstances would confine himself to preaching the funeral sermon, but Chaplain Dyer had to get in touch with the undertaker, make arrangements for the family, who were coming to San Diego for the funeral, and to make it their home after that, and a nurse was sent to the stricken family as soon as the news came in. I know that even financial difficulties have to be straightened out, and the chaplain has to advise people as to their family budget, and help them stick to it, besides pouring oil on the troubled waters every now and then.

Out at the edge of beautiful Balboa Park, in San Diego, away from the city, and in the pleasantest surroundings imaginable, the navy has a large hospital. There are hundreds of beds, the very finest equipment, both as to bodily comfort, healing, and scientific aid in mastering disease, and also the very finest doctors and trained nurses. When it is necessary to send a boy to the hospital he goes to this institution, which is well prepared to take care of him. Chaplain Dyer was for years the chaplain of this hospital. It is worth something to know that if anything happens to your boy he will not only be looked after for his bodily needs, but there will be some one to go to his room and pray with him, and confide in him, and notify the parents, and some one will go to the operating room and give him mental and spiritual comfort. We all need moral support at times, and especially in the hour of trial and sickness. It is fine to know that some one is in touch with our loved one in this hour. Rendering spiritual and mental comfort to those in need is a part of the chaplain's work, as little as we may think about it.

San Francisco, Calif.

CHURCH SCHOOL LESSON

(Continued from page 12)

man, and Jesus expects us not to be contented with the ordinary man's attitudes. At any cost we must enlarge our vision, our interests, our humanitarian impulses, our very souls. Christians must be men of great horizons, whose love and mercy know no limits. Narrowness and selfishness are no part of a Good Neighbor. Our love for all men is to be exceeded only by our love to God.

WHEN IN NEW ORLEANS
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BOASTING

In order to make myself feel more comfortable I shall admit to the desire to do a little bragging and proceed to do it.

In the first place, according to my observation, by comparison, we have the best editor and church paper that the Methodist Church affords—and I have a comparative degree.

Ah! that gentle, genial, judicious soul standing like a giant of wisdom and goodness, dispensing Conference business with the tenderness of a madonna and yet with the precision of a supreme judge. His presence gives me the urgency of a bowed head. I feel sure you are saying already, Bishop Hoyt M. Dobbs.

Fortune has dealt with a kindly hand in giving us the best Bishop to be found in our great Methodist Church.

And although boasting, I am at the same time counting some of our blessings on this glad Thanksgiving Day. I am so grateful

that I find in my heart love for duty, fellowman and God.

I am boasting also on account of having an obedient and efficient district superintendent. I told him to send me to the best charge in the Conference, and straightway he did it without returning a word—the best is not always to be found in the biggest brackets.

Efficient, exceedingly so, at the point of appointments. Can't you see gentle reader that the best preachers are in our district?

We are so grateful to be returned to Inverness-Isola for the third year and our hearts are yearning to be able to merit some of the blessing of the best charge in the Conference.

A good parsonage, good churches and good people should impel the best service that a preacher and his family can render. I have boasted of only a few of the many things I have felt.

R. T. HOLLINGSWORTH.

S. M. U. RELIGIOUS EMPHASIS WEEK

Attending daily convocation exercises, seminars and class room discussions conducted by five visiting speakers, students of Southern Methodist University concentrated on religious questions during the week of November 10-15.

Dr. Charles W. Gilkey, University of Chicago dean, who appeared on the campus in a similar role five years ago, headed the lecture team for S. M. U.'s annual Religious Emphasis Week.

Assisting Dr. Gilkey were Dean John Keith Benton, of Vanderbilt University's School of Religion; Dr. Olive John Card, University of Denver; Dr. H. D. Bollinger, of the Department of Educational Institutions of the Methodist Church; and Mrs. Grace Sloan Overton.

"As I gather reaction from students and from the speakers themselves, I believe this year's religious program dug deeper into the student consciousness. They came nearer facing the religious realities," Dr. L. F. Sensabaugh, director of religious activities on the University campus, remarked at the conclusion of the week.

The attendance, he said, was more sustained than in any previous year.

Comparing the 1940 week with their previous visits, Dr. Gilkey and Mrs. Overton believed they saw evidence of a finer and deeper interest in and concern for religion among the students.

"Religion is more definitely coming into the center of student activities," Dr. Gilkey pointed out.

Dr. Gilkey delivered his platform talks in McFarlin Memorial Auditorium each morning at 11 o'clock, and held forums each evening in Fondren Library Auditorium. Afternoon seminars and classroom lectures were conducted by the other speakers.

MOBILIZATION DAY IN RUSTON DISTRICT

Tuesday, December 3, has been set apart as "District Mobilization Day." Our government is mobilizing its material and man power for the defense of our country. Can the Church afford to do less for the Kingdom of God? Therefore let us mobilize with definite plan and program for the new conference year.

Where shall we meet? Guy M. Hicks, pastor, with his people of Trinity church, Ruston, say, "Come to Ruston." And they underscore the invitation with the assurance that they will provide coffee and tea.

Parsonettes? Yes. Each preacher's is to bake a cake—big, little, middle—or striped—and bring it along. A prize for the best cake will be awarded.

Delegates are asked to bring sandwiches enough to tide over till supper. It is to be an "eating" meeting. But we are to have the lunch together.

It is to be a planning meeting. Come with your mind on this.

Who is to come? All preachers and their wives. District Staff: District Lay Leader with his associates, District Director of Woman's Work, Director of Golden Rule, Directors of Children's Work, Young People's Work, Director of Adult Work, District Stewards: Church School Superintendents and Divisional Superintendents, men of boards of stewards, charge church lay leaders, and any member interested in the work of the church will be come.

What's it for? It is a conference for planning our work for the new conference year. Each group will meet to itself in the morning to make its plans, in the afternoon will meet together at which time the plans will be presented for discussion and action. The consolidated reports and recommendations become the program for the year.

We are asking you for this one day plan for your church. We must not miss this meeting.

D. B. RAULINS, D. S.

REV. THOMAS J. NORSWORTHY

Rev. Thomas J. Norsworthy, son of R. D. Norsworthy, passed from this world to his eternal home November 18, 1941, 2 p. m.

Rev. Mr. Norsworthy joined the Methodist Conference in his young manhood, served as a pastor and an evangelist a number of years.

About a year ago Mr. Norsworthy's health gave way and for the past months he was confined to his hospital room.

His funeral was conducted in the church of the Wright and Ferguson Funeral Home in Jackson, Miss., Nov. 17, 1941, at 1:30 p. m., by the Rev. W. F. Baggett. The body was laid to rest in the cemetery at Jackson, City, Miss.

Surviving him are his wife; two daughters, Mrs. M. L. White, of Raymond, and Mrs. M. L. Davidson, of Greenville; two sisters, Mrs. W. B. Johnson, of Monroe, and Mrs. Elizabeth Durbin, of Meridian; grandchildren, Margaret White and Mary L. White, of Raymond; and a host of friends to mourn his departure.

His pastor,
REV. W. F. BAGGETT.

WORLD SERVICE SUNDAY

The Disciplinary provision for World Service Sunday is as follows: (Par. 144)

"(1) The fourth Sunday in each year shall be observed as WORLD SERVICE SUNDAY in the church school. An offering shall be taken for the causes represented by the General and Annual Conference Benevolences and shall be forwarded to the General Conference Treasurer for distribution to the General and Conference Benevolences."

"(2) In all youth meetings in the church the fourth Sunday shall be observed as World Service Sunday, and the offering taken shall be forwarded to the General Conference Treasurer for distribution to the General and Conference Benevolences."



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The General Conference recommends on the fourth Sunday in each month World Service causes be recognized in congregational worship services of the churches, by occasional sermons, devotional addresses, and the distribution of literature, and that program and cultivation material be provided for this day by the Inter-Board Committee on Missionary Education.

A brief interpretation of the three items of legislation is as follows:

the fourth Sunday in each month be observed in the church school and related youth meetings in the local churches (items 1 and 2), and the offerings shall apply on the Conference and Benevolences.

and, pastors are encouraged to give attention in the congregational worship on the fourth Sunday to the causes mentioned in the Conference and General Resolutions (item 3).

Special program materials will be found practically all of the current church materials.

Questions for special ways of promoting World Service Sunday as well as special materials are being prepared by the Joint Committee on Missionary Education.

May you will cooperate with those of your own local church in seeing that your church will be one of the four hundred churches of our great Louisiana Methodist Conference observing the World Service Sunday, I am

Sincerely yours,

PAUL M. BROWN,

Conference Treasurer.

December 20, 1940.

Make your check payable to Paul M. Brown, Treasurer, and mail in care of Mary College, Shreveport, La.

METHODIST CONFERENCE ON CHRISTIAN EDUCATION

What do we need to do and how shall we do it?" is the question delegates to the Methodist Conference on Christian Education will seek to answer in their annual meeting December 4-9, Nashville, Tenn. Conference executive secretaries, college students of religion, directors of Christian education in the local church and workers with children, youth and adults will think over on how the Methodist Church can help persons to find a religion they can live by. The conference is the first to be held since the unification of three former denominations into the Methodist Church.

Supper and Blackout Service

Youth workers will be concerned with helping young people to keep alive friendship with peoples of other races and nations world torn by hatreds. At their supper service on Wednesday evening they will discuss what a refugee might be served and contribute the balance of the cost of supper to the Methodist Committee for Foreign Relief. Dr. A. J. Walton, of the Board of Missions and Church Extension, New York, New York, will address the conference on the theme of world peace and Christian brotherhood in a warring world. The commission meeting on Thursday morning on the theme will be continued as the group faces the question of how to aid finance Methodist youth work around the world through the World Comradeship League. Dr. Charles A. Boss, of the World Christian Commission, Chicago, will direct the sessions with older youth in a discussion of Methodist Youth and the War Situation.

Children Workers to Subdivide

Children's workers will subdivide into four or more small groups to consider thoroughly how they can help children to develop Christian character. One group may consider how to help children to grow in friendliness towards peoples of other nations; another, how to help parents to guide children in religious growth. At the Fellowship Dinner at Scarritt College on Friday evening children's workers will be served foods from various parts of the country from which delegates have come. What's new in books for workers and what to give children to read will be considered in the session on "Enriching Our Work With Children."

Adult Workers to Determine Plans

Adult workers will be asked in their sessions to share in determining plans and policies of the Department of Adult Work of the Board of Education. Results of a questionnaire returned by adult workers throughout the country will be considered and ways discovered to help adults find a seven-day religion. Young adults especially are asking for help in discovering a faith that changes persons and works in everyday relationships. The Rev. J. Russell Throckmorton, pastor of St. Paul's Methodist Church, Wichita, Kansas, and recently of the Board of Education of the former Methodist Episcopal Church, will direct the discussions in the Commission of Adult Workers.

Directors Study Counseling

Directors of Christian Education in the Local Church will think of their task in relation to what persons need, what the community offers, and what the church should contribute. Attention will be given to counseling with the individual. The Rev. Rollo R. May, author of *The Art of Counseling* and *The Springs of Creative Living*, will direct the group in a study of personal counseling. Mr. May is a graduate of Oberlin College, Oberlin, Ohio, and Union Theological Seminary, New York, New York. During a period of study abroad he worked with Dr. Alfred Adler, of Vienna.

Emphases for Coming Year

Emphases in Christian education for the coming year in the conference program will be determined by the executive secretaries of the more than 100 conferences of the Methodist Church. A tabulated report compiled from answers to a questionnaire sent out by the Commission, will be studied as the executive secretaries discover what the conference program should seek to accomplish. Dr. Ira A. Morton, Denver, Colorado, and Rev. R. Ira Barnett, Lakeland, Florida, will present statements. Discussion will be led by J. C. Millian, of the Baltimore Conference. Particular attention will be given to the needs of newly elected executive secretaries in the 8 or 10 conferences which have employed secretaries for the first time.

Worship Illustrates Resources

A helpful feature of the general sessions will be the worship services planned to illustrate the use of various resources in worship. Dr. John K. Benton, of Vanderbilt University, Nashville, will lead the services. The use of ritualism, music, story, pictures and lantern slides will be demonstrated. One service will be conducted as a Quaker meditation.

LOUISIANA CONFERENCE

New Orleans District—First Round

St. Marks, Nov. 27, 7:30 p.m.
Houma Heights, Dec. 1, 11 a.m.

Aldersgate, Dec. 4, 7 p.m.
District Stewards, District Parsonage, Dec. 5, 7:30 p.m.
Rayne Memorial, Dec. 8, 11 a.m., preaching; Q. C. Feb. 3.
Chalmette, Dec. 8, 7:30 p.m.
Canal Street, Dec. 11, 7:30 p.m.
Napoleon Ave., Dec. 12, 7:30 p.m.
Morgan City, Dec. 15, 11 a.m.
Houma, First Church, Dec. 15, 4 p.m.
Church of the Redeemer, Q. C. Dec. 29, 4 p.m.; preaching, Jan. 26, 7:30 p.m.
Napoleon Ave., Dec. 29, 7:30 p.m., preaching.
Munholland Memorial, Jan. 5, 11 a.m.
McDonoughville, Jan. 5, 7:30 p.m.
First Church, Jan. 8, 7:30 p.m.
Gentilly, Jan. 9, 7:30 p.m.
Golden Meadow, Jan. 12, 11 a.m.
Lockport, Jan. 12, 4 and 7:30 p.m.
Eighth Street, Jan. 15, 7:30 p.m.
Felicity, Jan. 16, 7:30 p.m.
Donaldsonville, Jan. 19, 11 a.m.
Parker Memorial, Jan. 19, 7:30 p.m., preaching.
Lutcher-Reserve, Jan. 26, 10 a.m.
Algiers, Feb. 2, 11 a.m.
Second Church, Feb. 2, 8:30 a.m., preaching; Q. C. Feb. 5, 7:30 p.m.
Pointe-a-la-Hache, Feb. 9, 11 a.m.
Lakeview—Open.
LaPlace—Open.
Franklin, Feb. 12, 7:30 p.m.; preaching March 2, 11 a.m.
Slidell, Feb. 16, 11 a.m.
Carrollton Ave., Feb. 23, 11 a.m., preaching.
District Missionary Institute—First Church, Feb. 17, 10 a.m.; St. Marks, Feb. 17, 7:30 p.m.; Houma, First Church, Feb. 18, 10 a.m.
All dates subject to adjustment when necessary. Let's note and observe all special days and offerings as they come.
Please distribute the "District Objectives" in all congregations.

Baton Rouge District—First Round

Baker, at Baker, Dec. 8, a.m.; Q. C. 2 p.m.
Denham Springs, Dec. 8, p.m.; Q. C. following service.
Clinton, at Clinton, Dec. 15, a.m.; Q. C. 2 p.m.
Blackwater, at Live Oak, Dec. 15, p.m.; Q. C. following service.
Greensburg, at Greensburg, Dec. 22, a.m.; Q. C. 2 p.m.
Zachary, at Slaughter, Dec. 22, p.m.; Q. C. following service.
Walker, at Walker, Dec. 29, a.m.; Q. C. 1:15 p.m.
Jackson, at Jackson, Dec. 29, p.m.; Q. C. following service.
Springfield, at Springfield, Jan. 5, a.m.; Q. C. 2 p.m.
Ponchatoula, Jan. 5, p.m.; Q. C. following service.
Baton Rouge, First Church, Jan. 8, p.m.; Q. C. following service.
Pine Grove, at Montpelier, Jan. 12, a.m.; Q. C. 1:15 p.m.
Amite, Jan. 12, p.m.; Q. C. following service.
Istrouma, Jan. 15, p.m.; Q. C. following service.
Pearl River, at Pearl River, Jan. 19, a.m.; Q. C. 2 p.m.
Covington, at Covington, Jan. 19, p.m.; Q. C. following service.
Lottie, at New Roads, Jan. 26, a.m.; Q. C. following service.
Plaquemine, Jan. 26, p.m.; Q. C. following service.
St. Francisville, at St. Francisville, Feb. 2, a.m.; Q. C. 2 p.m.
Kentwood, Feb. 2, p.m.; Q. C. following service.
Gonzales, at New River, Feb. 9, a.m.; Q. C. 1:15 p.m.
Tickfaw, at Tangipahoa, Feb. 9, p.m.; Q. C. following service.
Hammond, Feb. 12, p.m.; Q. C. following service.
Bogalusa, Feb. 16, a.m.; Q. C. following service.
Bogalusa Circuit, at Bush, Feb. 16, p.m.; Q. C. following service.
Angle, at Mt. Hermon, Feb. 23, a.m.; Q. C. 1:15 p.m.
Franklin, Feb. 23, p.m.; Q. C. following service.
The District Board of Stewards and preachers will meet at the Hammond Methodist church on Dec. 10, 1940, at 10 a. m. This is an important meeting so try to be there if you belong in this group.
J. HENRY BOWDON, D. S.

NORTH MISSISSIPPI CONFERENCE

Corinth District—First Round

Bonneville, Nov. 27, night.
Saltville and Guntown, at Saltville, Dec. 1.
Fulton, Dec. 1, night.
Mantachie, Dec. 4.
Baldwyn, Dec. 4, night.
Booneville Circuit, at Carolina, Dec. 5.
New Albany, Dec. 8, night.
Ashland, Dec. 11.
Ripley, Dec. 11, night.
New Albany Circuit, at Union Hill, Dec. 12.
Hickory Flat, Dec. 13.
Potts Camp, Dec. 15.
Sherman, Dec. 15, night.
Blue Mountain Circuit, at Jacobs Chapel, Dec. 18.
Holly Springs, Dec. 18, night.
Chalybeate-Walnut Circuit, at Chalybeate, Dec. 19.
Belmont Circuit, at Golden, Dec. 20.
Kosuth, Dec. 21.
Rienzi, Dec. 22, night.
Corinth, South Side, Dec. 29.
Corinth, First Church, Dec. 29, night.
Myrtle Circuit, at Bethlehem, Jan. 5.
Burnsville, Jan. 12.
Iuka Circuit, at Snowdown, Jan. 15.
Abbeville, Jan. 17.
Waterford, Jan. 18.
Oxford, Jan. 19.
Golden Hill, Jan. 22.
Hopewell-Rocky Springs Cir., at Hopewell, Jan. 23.
Iuka, Jan. 26.
Tishomingo, Jan. 26, night.
Corinth Circuit, at Mt. Carmel, Jan. 29.
Dumas, Jan. 30.
Lowery Circuit, at New Harmony, Jan. 31.
Marietta, Feb. 2.

W. R. LOFT, D. S.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

In Personal Ways." Mrs. Parnell and Mrs. Bush gave reviews on Japan and China. Mrs. Page told of India work. Mrs. Sowell, Mrs. Sledge and Mrs. Bailey told of Africa, Brazil

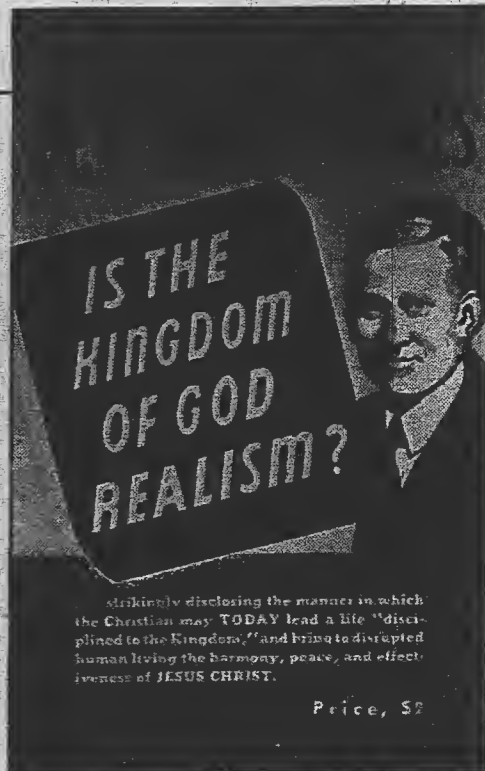
and Korea. Mrs. Brown talked on work at home and abroad.

A spirited challenge was made to each of us to become better witnesses of Jesus. Mrs. Wadlington dismissed us with prayer. Our offering was \$6.70.

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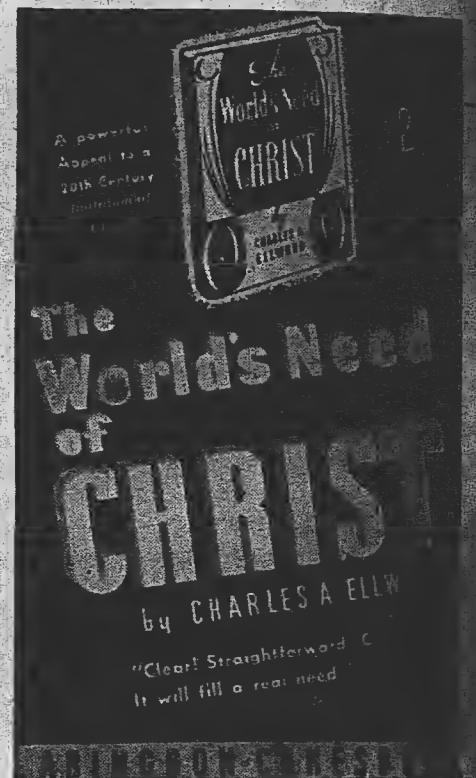
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The Religious Book Club selection for November, 1940. \$2

The Road to Certainty

Clovis G. Chappell

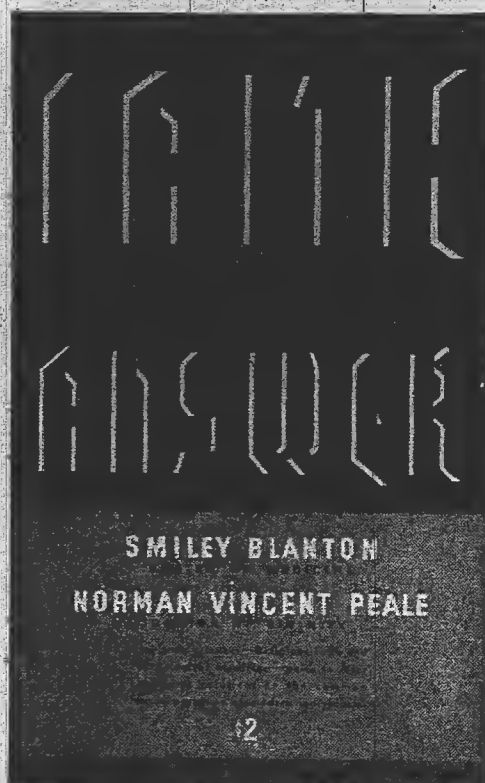
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Heavenly Father, may we now be ask of Thee that which we most Do Thou keep from our lips the of selfish desires. Give us at this a real sense of Thy presence in hearts. We seek to serve Thee. our willingness and in our weakness power be made manifest. Fill our with joys that earthly things cannot take away. May we have courage to meet the moral issues that test our devotion to Thee. Teach us to walk with one another as comrades of Christ. May Thy grace soften word we speak. May kindness warm hearts toward all men. Keep us by Spirit from sin. Let us serve Thee and may our love grow more steadfast as the years go by. All these things in Christ's name. Amen.

—Wm. Chalmers Covert.

The Hope of Tomorrow

By Joy Elmer Morgan

Somewhere in a schoolroom today under the care of an unknown teacher is a child who in his own time, grown to maturity, will lead the world away from war and toward peace. The affection planted in that child's life by wise guidance; the sense of right values with which he is constantly surrounded; the integrity and initiative that are fostered in his unfolding life will come to fruition in a mighty service to the human race. It is a wise providence that no one can tell which of the two million babies born in our country each year is to be this savior of tomorrow. We are done with king-children and their pampered training to maintain a class system. We want the children of the people, of all the people—rich and poor of every race and creed—to have their chance. And when through honest growth, proved merit, and wise leadership the pilots of tomorrow take their places at the helm, we want them to be surrounded and supported by their fellows likewise schooled in the simple and abiding principles of democracy. With this purpose and in this faith, the teachers of America carry on. This faith was good enough for the founding fathers who launched this ship of state in even more troubled seas than we now face. This faith has been good enough for the teachers and prophets of all ages who have understood the power of human aspiration and growth. It is the faith of Jesus—the Golden Rule and the brotherhood of man. It is the faith that for 1900 years has held aloft through good times and bad the torch of eternal truth. As we come this year to the Christmas season, let us renew our faith in this destiny of the individual human soul lifted by true teaching through the leavening power of God's grace to nobility and wisdom. This faith of the teacher—your faith and mine as we look into the eager faces of youth—is the hope of tomorrow, a hope that cannot fail. It is bigger than all the fears and partisanships of our time. Let us renew and deepen our faith as we celebrate Christmas in 1940.



WALLET OF THE WEEK



EUROPEAN DEMOCRACIES FELL, says Sir Norman Angell, British economist and author, because they would not unite to defend themselves. In the address delivered at the City College of New York, he declared that Europe's condition today is the result of a selfish, cocksure attitude on the part of non-German Europe. He paid tribute to the churches by saying that those countries perished because they rejected the doctrine of human brotherhood, a truth so long and faithfully proclaimed by the churches.

* * *

THE CHURCH OF ENGLAND, it is announced, will be forced to curtail its missionary expenditures in 1941 unless financial assistance may be had from Christians not now at war. This rather discouraging word comes from a representative of the Archbishop of Canterbury and the Society for the Propagation of the Gospel. It was not an appeal for help, but was said in response to the recent offer of "assistance" on the part of the Protestant Episcopal Church, and the invitation to visit the United States for the purpose of interpreting the current needs of Anglican missions.

* * *

THE OLD TESTAMENT PROPHET, Isaiah, says Dr. J. D. Jones, of England, would have been classed as a political preacher if he had lived in our day. His prophecies concern themselves with the great political issues of his time and cannot be properly understood apart from a knowledge of the political controversies of his day. The twenty-eighth chapter of Isaiah is instanced as a fierce and scathing chapter in which he pronounces judgment upon the foreign politics of Judah. Where is the race and where the state which Judah sought so jealously to preserve?

* * *

A NIGHT PHOTOGRAPHY TECHNIQUE is said to have been developed by the United States Army which may have far-reaching results should the country become involved in war. The research chief of the Army says that tests show that airplane photographers are enabled to photograph enemy positions almost as well at night as in the day time, and tests snapped from a mile high show remarkable clearness of detail. The films may be developed in the air and the details radioed to bombers immediately. A new airplane is being constructed which is expected to outclass any plane now in service.

* * *

THE MASARWA PEOPLE are said to be a collection of the remnants of Bushman tribes who used to inhabit the whole of Africa south of the Zambezi River. Some believe that they are descended from a very low order of human beings, perhaps of the "Masarwa Hill Skull" type, but others think that they originated in the north and may have spread south from pre-historic Europe. Their language, consisting of "clicks and grunts," is said to be the most difficult on earth. In modern times they have made progress toward becoming civilized and under the tutelage of the missionary, Tshekedi, they are being taught the Scriptures.

RELIGIOUS FREEDOM in Italy, but for a brief period under Garibaldi, never had a chance of being realized. There had been a faint hope that it might come through the Fascist movement which began as an anti-Catholic uprising. Mussolini's cynical concordat with the Vatican ended abruptly that dream. It is alleged that Roman Catholicism is tolerant of irreligion, but is adamant toward reform. It is said, too, that Rome has pushed the worship of Christ into the background, and that "there is no conception of salvation by faith, nor of a Saviour."

* * *

WAR REFUGEE ORCHIDS is a term applied to a thousand orchids of the world-famous collection of the Duke of Westminster. The orchids were carefully packed in moss and excelsior and sent to Mr. James Donn, of Miami, Florida, "for the duration of the war." Mr. Donn estimates that it would take several generations to produce the rare strains developed by the Duke of Westminster and included in the shipment. The shipment reached Miami on Armistice Day and was turned over to Mr. Donn as custodian for the owner.

* * *

THE STATE OF AFGHANISTAN, a buffer between the Soviet Republic of Russia, India and Iran, is a very poor country. Dams are built by hand labor, the country owns little road machinery, and its potentially rich oil deposits remain undeveloped because of prohibitive export costs. The backwardness of the country may prove to be a real asset under the conditions now prevailing throughout that part of the world, for it removes the temptation to exploit its natural resources by nations now at war.

* * *

THE EXCAVATION OF THE RUINS OF EZION-GEBER, on the eastern arm of the Red Sea, has been completed and with the completion of the task the history of that ancient seaport and shipyard of King Solomon will now be made available to the reading world. Many finds reveal the sports, the commercial interests and activities and the burial habits of that ancient city. Great copper spikes were found in the ruins, some of them were eight inches in length, and nails like these are thought to have been used in the construction of Solomon's ships of "Tarshish."

* * *

THE DERELICT EMPIRE is a name used to designate the vast possessions of the French reaching from Indo-China to Syria and from West Africa to the South Seas. In its present state of isolation and political abandonment it is surrounded by hordes of vulture-like peoples who are eager to devour its vast resources. Japan wants Indo-China as a base for operations against China, Siam desires to recover the part ceded in 1907, and many other nations would like to possess Dutch East India on account of its important tin deposits, oil and rubber resources. Propagandists of several nations are said to be assiduously trying to win over the allegiance of this part of the dismembered empire of France.

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EDITORIAL

DEFEND OUR DEFENDERS

Elsewhere we carry a statement issued by the W. C. T. U. on "The Relation of Beverage Alcohol to the Defense Program of the Nation." In our opinion this important matter should have serious consideration by every right-thinking citizen of the country. No little space is being given by the secular press to the suppression of vice and the control of venereal disease, but practically nothing is being said about the suppression of the liquor traffic, whose undermining influence upon the lives of the young men in camp lays the foundation of every form of moral breakdown which afflicts camp life.

Unless the Federal Government steps in and outlaws the drink traffic in the proximity of training camps, the efforts of the churches cannot amount to more than a futile competitive gesture. The same authority which holds that it is justified in upsetting the whole life of a nation by the defense program should feel an equal responsibility for protecting our young men from drink and its attendant evils. Unless this shall be done, we may expect the aftermath of this period of military service, whether war comes or not, to be a disastrous experience. If war should come, then France, emasculated and destroyed, is what we may expect to follow from allowing training camps to be exploited by the liquor traffic. If some inebriate officer should dispatch our American soldiers on a mission which should result in their slaughter, no Congressional investigation can undo the tragedy. Now is the time for this liquor issue to be settled, and every citizen in the land should demand that Washington take steps to throw a cordon of protection about training camps which the liquor business would not dare to challenge.

MEET MR. MICAWBER

One of the cleverest interpretations in the writings of Charles Dickens is Mr. Micawber, who was always "ready for anything turning up," but whose achievements were in inverse proportion to his readiness. His contending "against the pressure of pecuniary difficulties" showed more boastfulness than fight, his personal affairs remained "in statu quo," and the "subsistence of his family trembled in the balance." Dickens understood our human tendency to wishful thinking and passive waiting for the coming of unearned fame or fortune. The overwhelming testimony of history lends no encouragement to such an attitude, but Mr. Micawber is still a living reality in every land and on every highway of life. Even the most casual study of the course of human events is sufficient to show that worthy heroes are not produced by chance happenings, and that the path of

fame and fortune is marked with bloodstains of sacrificial toil. Difficulties have to be overcome and enemy forces which contest the march of progress must be conquered. This has been no more true of men who shine in the role of military conquest, or as masters of material fortune, than of those who conquered for themselves and others a heritage of spiritual values. They, too, travel lonely paths of sacrifice. Through the conquest of their own emotions they drive steadily toward translating their nobler visions into reality.

An occasional Micawber may be swept to an eminence by some trick of circumstance and he may hold grimly to his unearned fortune, but more often than not the very smallness of his unadventurous soul is revealed by what appeared to be a favorable happening. In general it may be said that a fortune without genealogy is equally a fortune without the hope of posterity. In most instances the very wind which sweeps it through the door carries it out the window without leaving even a trace of its passing. On the other hand, the man who writes the story of his success in the sweat of toil and records his devotion in sacrificial oblations, knows the cost of honor and he understands also how to value and transmit that which he has gained. The occupants of our halls of fame were made sinewy and strong by toil, their brows were furrowed by the thought with which they beat down opposing obstacles, their faces became radiant with the light of victory, and their story lingers as an epic of priceless inspiration. The ever-present Mr. Micawber occupies no pedestal in public esteem and the true hero, as the ancient Greek represented him to be, is a warrior-spirit who holds his title to distinction in his own name.

CONSCRIPTION—ITS OPPORTUNITIES

Public attitude toward a policy of peace-time conscription has arrayed our people in two irreconcilable camps. One camp sees it as the logic of a situation and, regardless of political ideals and institutions, grimly accepts it. The other looks upon it as being utterly subversive of freedom and as the upsetting of the very foundations of our social, political and religious life. It is needless to say that such radically opposed groups cannot be reconciled by argument. Conscription is a fact, however, and every right-minded person will seek to adjust himself to it.

The British people went through the very same period of argument and adjustment as that which now faces us. As the result of serious study of the problem and the possible uses of time by those who have been called for service, they have devised a system of adult education which is to supplement the entertainment program of camp life. A great deal of the program has to do with entirely secular matters, but British statesmen have also

made liberal provision for the religious instruction of the men in camp. The document which was prepared specifically for camp life is, we understand, available for ministers and their congregations who are not in the service. It is expected that the syllabus will be widely used for the instruction of those congregations which have been broken up by war, and the ministers of the Free Churches are turning to laymen, men and women, for help in this great task.

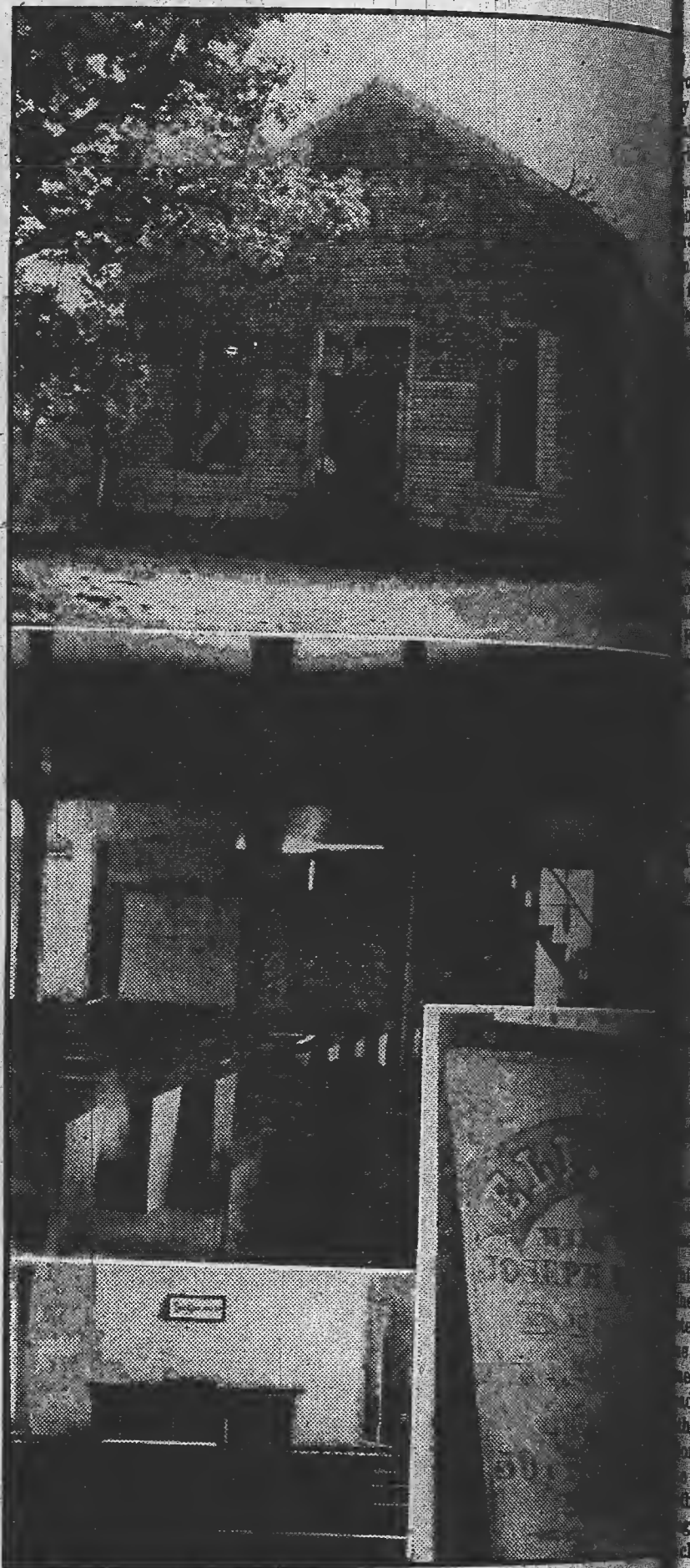
It is clearly the mind of Britain to make the most constructive use possible of their desperate situation. They plan to turn back into civic life when the war shall be over, not disorganized men with wasted resources, but citizens whose level of thinking has been raised by a definitely planned program of education and religious instruction. They are bravely accepting the challenge of an unwelcome situation and they seek to put into the mind and heart of their citizen soldiery something of the culture and the idealism for which England has always stood. Our government and our churches should profit by the experience and the planning of the leaders of the British Empire. Let us make every effort to turn back to civil life a manhood chastened by discipline but with a higher level of capacity and initiative—a type of manhood in every way worthy of the country and its flag. We must do it or fail in the opportunity and responsibility of a desperate hour in our history.

THE SPIRIT OF ADVENTURE

A religious writer recently said that the institutions of a particular faith were lacking in the spirit of adventure. That state of things is probably something in which no religious order holds a monopoly. If the world in which we live were static and its problems fixed, such a state might rob life of variety, but it need not be the cause of disaster. But ours is a world of commotion and its problem is as variable as the surface of a restless sea. Any policy or procedure which fails to anticipate this panorama cannot be more than a temporizing expedient. It cannot offer anything in the nature of a permanent solution of our problem.

That religion, whose policy seeks only to stop leaks and conserve accumulated resources, smothers imagination and undertakes no conquest, surrenders everything to processes of repair. Its institutions tend to become ministries to the helpless and the hopeless and its philanthropy degenerates into a form of condescending benevolence. It may function as an agency for temporary relief, but never as a means for the constructive rehabilitation of life. The consciousness of pain lessened and stress relieved is its only reward, and it entertains no dream of aspirations kindled, or of powers released. Its sense of responsibility is limited to a personal backyard, and it misses the lure of the blazing horizon of life's eternal prospect. A living religion must keep the regenerative urge of the spirit of adventure, it dare not become satisfied with the world as it is, and it must carry in its heart a vivid apprehension of the crusading Christ. Try as it may to keep abreast of the issues of life, when religion loses the spirit of adventure it becomes an ecclesiastical fossil and nothing more.

HISTORIC CHINA GROVE CHURCH



Photos above taken at ancient China Grove Church near the Walthall-Marion County line in Walthall County, Texas. The top photo shows (top) a view of the structure. Built in 1858, it is a huge wooden building, and is solid in construction to this day. Man standing in doorway is dwarfed by great height. Note high windows, and in interior view below, the high ceilings. Ancient pews line the church, and in rear can be seen old-time slave balcony, where these servitors attended services. Part of old organ can be seen in lower right photo. Note stairway leading up, and in top view can be seen steps to separate entrance on side of church by which slaves entered. Lower right hand photo shows one of the oldest stones in the graveyard. Note style of carving. Lower left view of church altar reveals motto on stone: "Thou God Seest Me."

BOOKS

Modern New Testament, Translated from Original Aramaic (Syriac) Sources, by George M. Lamsa. A. J. Holman Company, Philadelphia, Publishers. Cloth, price \$3.

Lamsa has accomplished a task which is both unique and important. He has made a translation of the New Testament, not a comparative study of Greek texts, from the original Aramaic manuscripts of the Church of the East, the faith of the descendants of the earliest Christians. Aramaic is the native tongue of the Transjordan, it was the tongue used by Jesus and His disciples, and it has remained practically unchanged to this day. These descendants of the people to whom the disciples belonged were cut off from the rest of the world for thirteen centuries by Arabian incursions and they were discovered in 1918 by the British conquest of Mesopotamia.

This translation preserves the grandeur of the King James version, gives a faithful translation of the customs, idioms and metaphors of the East, and gives some rather different revisions of the text to which we have been accustomed. For instance, "If thine hand offend thee, cut it off," is changed to, "If you have a habit of stealing, cut it off." This is an example of what will be found in scores of other places. The author's version has written extensively out of the studies in Bible and other religious matters, he was born in Kurdistan, lived in Persia and Turkey, became an American citizen in 1923, and has been Field Secretary of the Archbishop of Canterbury's Mission in America since 1931. Whatever may be one's reaction to any particular change, this little volume will certainly offer stimulating reading for one who wishes to know all the facts regarding our New Testament.

In the Wilderness, by Roy L. Smith. Abingdon-Cokesbury Press, New York and Nashville, pp. 233, price \$2.

This book is a fascinating reconstruction of the biographical story of that weird and mysterious figure whom we know by the name of John the Baptist and as the forerunner of Christ. Dr. Smith, the author, has made a place for himself in the world as the brilliant editor-elect of the new *New Orleans Christian Advocate*, which will make its initial appearance early next year.

Beginning with the testimony of Jesus to the character of John the Baptist, the author follows the course of the wilderness wanderings from Zacarias and Elizabeth, of whom he was the child of their old age, through the stages of his upbringing, his sojourn in the desert, as the chosen of the Father, and the ripening of his thought until he came to the Fords of the Jordan, where he baptized those who responded to his call of repentance, and his meeting of Jesus, who was also baptized by him. He then follows his course as a disappointed political worker, the victim of a treacherous woman, his wrath and cunning, but like Abel of old, as still speaking.

Dr. Smith causes this stern and fearless leader of the first century to move across the stage of our modern life with a dramatic vividness and power in every way comparable to the great wilderness preacher of Palestine. One who reads this striking book will surely come to the end of it with the feeling that a new hero has emerged from the mist and obscurity of the cryptic records

in which we have seen but meteor flashes of the great soul of this long forgotten leader.

The Springs of Creative Living, A Study of Human Nature and God, by Rollo May. Abingdon-Cokesbury Press, New York and Nashville, pp. 257, price \$2.

The author is pastor of the First Congregational Church of Verona, N. J., and he achieved considerable prominence as a student counselor and worker with young people. He is the author of a study in the psychology of personality, "The Art of Counseling," to which he adds this his latest volume as a guidance in the achievement of "creative personality."

Out of his wide and varied experience of travel and in student counseling, Dr. May enriches the pages of this volume with a rich fund of case material brought forward from his own knowledge of personality problems as they are related to religion. The book treats of life as a thirst for meaning expressed in personality; the uses and limitations of freedom; religion and creativity; happiness; a theology of life; and grace as a means of personality perfection. It is a study in psychotherapy as a reinforcement of religion for bringing human personality up to the best of which it is

REMEMBER THE SUPER-ANNUATE

From year to year we have been able to supply the Advocate to superannuates and the widows of preachers who were not able to pay for it themselves. We have on hand two dollars for this purpose and the continuance of this remembrance will depend upon your remembrance of them by Christmas contributions to this fund. Won't you help to keep the Advocate going to these veterans and widows of preachers?

Send gifts to New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

capable. For one not altogether familiar with the fields traversed, it may be a little difficult, but its approach and its rich fund of practical illustration will prove a rewarding find for those interested in this line of work.

The World's Need of Christ, by Charles A. Elwood. Abingdon-Cokesbury Press, New York and Nashville, pp. 232, price \$2.

In this his latest book, Dr. Elwood, who occupies the chair of sociology at Duke University, gives us a very searching analysis of social conditions today as a background for his appeal in behalf of Christ and His teachings. He admits that his studies have forced upon him conclusions which he could have wished otherwise, and his book is written in something of a minor key regarding the outlook for civilization and the church. There is an unconcealed pessimism in his view of the failure to achieve social recovery and peace upon the basis of the objective nostrums which have been offered in recent years. He believes that the world today is ruled by "a whole host of philosophies of social relations" rather than by the mind and spirit of Christ. This has led to conflict and confusion and not to constructive or even hopeful solutions. The world at the present moment is threatened with the most brutal, cynical and depraved paganism that it has ever known. "History has become again synonymous with homicide, and force and fraud

are boldly proclaimed to be the only foundations of social order." His analysis of the situation suggests that a Machiavellian culture saturated with Nietzschean animalism and Freudian psychology have combined to fill the world "with young barbarians," while our psychiatric emphasis upon frustration capped by a hedonistic philosophy of comfort, personal pleasure and social security has destroyed the incentive for conquest and produced a "body-minded" and a "thing-minded" age which fluctuates between "playboys and soldiers."

On the side of the church, Dr. Elwood thinks that, notwithstanding the fact that it is now faced with the threat of "disorganization and disintegration, it is still the hope of the world. He makes a rather unusual distinction between theistic loyalty and commitment to Christ and His teachings. He apparently regards the Barthian emphasis upon reconciliation to the will of God as almost a counsel of despair, since it ignores Christ as the means of implementing that will. He believes that the church has reverted to a legalistic instead of a dynamic view of life and religion, and in so doing is disloyal to its Master. In so far as it is developed, Dr. Elwood's view of evangelism seems to be sound and sane. His interest is not in theology as such, but in a church freed from compromises with pagan cultures and from whose heart the smoke screen of theological and philosophical discussion shall be lifted. With Quakerism as the only confessed nucleus which is seeking the uncompromising enthronement of Christ's teachings, the outlook is not rosy. Dr. Elwood's conclusions are not disconsolate, and this is a book which will repay any Christian many times over for its cost and the time required for its reading and consideration.

BULLETIN OF INFORMATION

To Ministers of Religion in Louisiana

In these critical times it is important that the morale of the citizens at large be maintained. Many families and individuals in Louisiana are dependent on Federal and State programs for the material necessities of life. It was felt by the Louisiana Department of Public Welfare that it should call upon the institutions in the State that primarily meet the spiritual and moral needs of the citizen to assist in providing for the total needs of its clients.

In pursuing this idea an invitation was sent to the church authorities of the principal organized religions in Louisiana to name official representatives to a meeting called to discuss practical steps in coordinating church and welfare services to persons of the State in need.

At the first meeting of this group of religious leaders the following resolution was unanimously passed as outlining the purposes which an advisory committee of religions might serve in connection with the program of the Department of Public Welfare in Louisiana:

"Under the inspiration of the religious tradition, Christian and Jewish, Catholic and Protestant, the children of men have conceived their duty, under God, to reach out to the ideal of righteousness.

"That righteousness both exalts the nation and consecrates the individual.

"Under its guidance, the state and nation live under an obligation to see that no man shall lack the material goods without which he cannot preserve the dignity of the person and the decency of home and family life.

"But the dignity of individual life and the

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THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

**SERMON BY BISHOP A. FRANK
SMITH, BATON ROUGE, LA.,
NOVEMBER 17, 1940**

(Stenographically Reported by Mrs.
R. H. Wynn)

The first three verses of the eleventh chapter of II Cor., were read, and the third verse used as the text.

The church at Corinth was the most vigorous of all the Pauline churches and upon it Paul lavished his greatest care and probably bestowed his greatest affection. There came a time in the life of that church when the people were confused. The authority under which Paul preached was questioned; questions as to the priority of gifts arose; questions having to do with whether Christians should be married to pagans, whether they might eat meat which had been sacrificed to idols and thereafter for sale at much lower prices than in the markets of the city; questions as to whether prophet or preacher or layman should have precedence in the church; and questions as to the application of their newly-espoused faith to the current economic and social and political issues of the day. And Paul wrote them this letter dealing with many matters but having as its theme throughout, the insistence that that simplicity of mind, that singleness of purpose which led them once to consecrate themselves wholly to the Lord Jesus Christ should remain their portion and, declares Paul elsewhere, these other questions will naturally solve themselves, if so be that the mind that was in Christ Jesus becomes your mind.

I suppose there was never a day when there were more pressing questions knocking at the door of the church for an answer than there is today, certainly not in this generation, as we are assembled here this morning, not simply a congregation of devoted men and women but a congregation assembled from all parts of this great commonwealth; ministers and laity alike are here from every Methodist charge in the State of Louisiana, with very few exceptions. This group this morning is in a peculiar sense, the voice in pulpit and pew of a great church and a great State, and it is a matter of great moment as to what this group is saying and will be saying in the days ahead, to the people who look to them for guidance.

The people are confused today. The church needs to speak with conviction and with clarity. The church needs to rise above the provincialisms and petty trivialities, to be able to have the long look and to say with assurance, "Thus saith the Lord." The

people say, "What is the matter with God?" More than once have I seen articles in publications of recent date with captions some what after this-wise: "Where is your God now?" "Is God dead?" and in genuine perplexity Christian men and women are saying, "How can we pray? If God be omnipotent, why does He not stop this fratricidal conflict and this bloody carnage?"

There need be no confusion in the mind of a Christian; there certainly should emanate no uncertain note from a Christian pulpit in respect to this question. When God made man in His own image, He thereby de-limited Himself; God gave to man the prerogatives that belong only to God and man—the right of saying, "Yea" and "Nay," and insofar He clothed man with divinity and with the possibility of sainthood. Were man made to be good, there could be no character in this world. Man achieves character by his choices. No man ever stumbled into the kingdom of God; no man ever wandered into nobility of character. Man achieves that estate through having paid the price and having earned the right, and the seer tells us in Revelation that only those shall enter into the gates of the city who have earned the right by overcoming, for privilege carries with it a commensurate responsibility and the privilege of earning the right to fellowship with God carries with it the responsibility of measuring up to that right or falling to the level of the beast if one does not measure up to that right, for if God stepped in arbitrarily today, without the consent of man's free agency, He would be robbing man of that which gives him his divinity of soul, the right of choice. What the Christian needs to proclaim is that it is the faithlessness of man and his inability to exercise the trust God has imposed within him that has brought about this state of affairs. That is why we say it is time to repent.

There is another question that troubles the church today and that is the question of the application of force. Can a Christian bear arms? There are many who are honestly perplexed at this point. They say, "How can you reconcile the use of force in taking any man's life under any circumstances?" We have come to a day, the first day in the history of humanity, when the right of the conscientious objector is respected and recognized. That is a far step toward the ultimate ideal. But I should not be fair to you nor to myself unless I stated I am no absolutist; I am not a conscientious objector, but I do respect those who hold these convictions, those brave, intrepid souls who, in the midst of a world of confusion, are willing to pay any price, if need be, rather than compromise their convictions. The world may say they are foolish, impractical dreamers. Perhaps so, but I wonder if God's seers have not all been impractical and foolish in their day, and one thanks God that he lives in a day that recognizes these intrepid souls who march ahead and say, "Some day the world must come to this and we pay the price to point the way." But that must not lead him to thinking his position is the only Christian position. He can't say that any man who differs with him is not a Christian for it must be remembered that we live in a relative world. All of life is relativity and the only way you can interpret the Old Testament is relatively. The only way you can make sense out of the

statement whereby God declared that David was a man after His own heart is through relativism. If David were living today and lived then, God could not have said it. Taking the position that David did the best he could under those circumstances, it could have been said. Who could dare not to say that we have but hardly begun to become Christian in our economic applications, accept the circumstances as they are, adjust ourselves as best we may and press onward toward the ideal. Always the church must be in mind that we live in a relative world which we must adjust ourselves, but at the same time the Christian is not of this world. The church has but one ideal and that is the kingdom of God and that goal is before us, refusing utterly to become part of the imperfect world, adjusting ourselves to the best of our ability, that always our will may be more completely done in today and in the tomorrows.

There are certain things in such a world and with such an eternal point of view that the Christian in the pulpit and in the pew must needs stress today. In the first place we must insist that God lives, that His creative work is not ended, that the world is yet in the process of being builded and that there are reasons for believing that even now, humanity is not necessarily in the death throes but in the birth throes of a new and better day. The Christian must emphasize the need always of recognizing the sacredness of personality. Man is made in God's image and the only basis for morality is the effect of any one thing upon personality; that which degrades personality is sin and not good common sense, that which elevates personality is moral and true and good common sense, and the Christian needs to emphasize the fact that it is possible in the midst of a world of confusion and hatred, to rise above the fog, to be able to see the issues as they are, to be able to say, "I am a brother to all men and I refuse to be submerged in the poisonous fumes of hatred and passion." From this standpoint there are some questions which we need to clarify our own thinking especially as messengers of God in the pulpit and pew during these days. We must needs realize that the struggle that is going on now is a struggle between ideologies. It is not simply a struggle between nations but a revival of the age-old struggle between ideologies. If you are even a casual student of history you will be aware of the fact that it has come to the surface periodically as humanity has pressed on, the doctrine of force on the one hand, the doctrine of the clan, of the tribe of the nation, the saying "my blood is better than your blood, I was born superior to you," the insistence that might makes right, that there is no absolute standard of honesty, that whatever is expedient at the moment is the thing to do. Then, upon the other hand, that reality that came to its highest point of expression in Jesus of Nazareth, an insistence upon the reality of God, the insistence upon the great family of humanity that all men are brothers, that insistence upon tenderness and forgiveness and peace as essential to the development of the highest qualities of the race.

Well, this struggle today has assumed greater proportions than it ever assumed in the history of the world before this, because materialism has come to flower, because the machine age is astride the world today and humanity faces the fact that it has created a machine which will destroy the creator unless humanity rises to the spiritual heights which will enable it to

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

Mrs. N. E. Cunningham, our representative in Gibson Memorial church, Vicksburg, is among our "firsts" for the new year. Her splendid loyalty makes one of the bright spots on our subscription ledger.

Rev. W. F. Roberts reports a very gracious reception upon his arrival at Jena, La., which is his new appointment. He feels that every indication points to a move forward in his work.

Rev. W. J. Ferguson, who has never known what it is to be licked on any proposition, is happy in his return to Flora and Benton, where he is working and praying for the very best year he has experienced in his ministerial labors.

Rev. C. L. Rogers, the new pastor at Ripley, Miss., is on his field and reports reaching this office indicate that both he and his people are highly pleased. It is useless to observe that such a combination of interest and satisfaction will be hard to defeat.

Rev. Travis Filgo, who begins his third year at Dumas, is planning for a forward movement of the work of his circuit. He expects to unify the work of the young people in the charge, and in all his purposes he has the full support of his people.

The people of Fulton charge have given expression of their gratification at the return of Rev. Marlin McCormack by a complete renovation of the parsonage. Naturally he faces his task with a smile of appreciation and hope.

Rev. M. S. Robertson, who is doing work for his Bachelor of Divinity degree atandler School of Theology, has been assigned to Salem circuit for the coming year. He expects to come back to Louisiana a year hence. His new address is, R. F. D. 2, Livingston, Ga.

Dr. A. M. Serex reports that every pastor of the Shreveport District seems with a mind to work. He thinks that there are no lingering disappointments to spoil the harmony and the effectiveness of work in his field of labor, and that is something important always.

Mrs. Thos. Richardson, Mt. View, California, keeps contact with her friends in this section through the news carried in the New Orleans Christian Advocate. She is one of many who find its columns a weekly message concerning her friends back home.

The Monroe District Stewards Meeting was held in Monroe, La., on Dec. 4. The preachers met for planning the work of the District at the same time. Dr. Doss is planning to press his program of work from the very start, and this is always the part of wisdom.

The good people of Blue Mountain charge have received Rev. J. Noel Hinson for his second year with a demonstration of loyalty which greatly heartens him. He takes up the organization which he set up last year and expects to achieve good success in the year now beginning.

Mrs. C. M. Martin, Advocate representative for East End church, Meridian, has registered her unflinching fidelity by a list of subscriptions which have just reached the office. If the Advocate had like representatives in all the charges, we could easily set

the pace for the National Organ. Why not make it unanimous this year?

Rev. J. H. Felts, Fulton, Ky., writes that he was thoroughly tired out following his five weeks sojourn in Mississippi and other added activities. We are glad to know that he and Mrs. Felts are again up to normal physically and are thoroughly happy as they face the dawning of 1941.

Rev. A. J. Boyles reports an enthusiastic reception at Magee, Miss., his new charge. Beginning with a magnificent Thanksgiving dinner on his arrival, a wholehearted Methodist welcome, the demonstration was made unanimous by a welcoming service in which the Baptist and Presbyterian congregations participated.

Rev. W. T. Phillips has arrived at his new appointment, Tchula, and is much pleased with the reception which he has received and with the prospects for the year ahead. Everything possible is being done to make the parsonage comfortable, the church is well organized, and Church school attendance is very gratifying.

Mrs. J. G. Knight, of Jackson, Miss., says that her appreciation of the Advocate is such that she cannot think of destroying a copy. She passes them on to a hospital with the prayer that some convalescent may benefit by them. It is a spirit like that which gives an editor heart and courage to carry on.

Rev. Lastie N. Hoffpauir, in a personal note to the editor, says that he is much delighted with his new charge, DeQuincy, La., where the people are doing everything possible to make the new pastor and his family comfortable and happy. He has made a good start and regards his field as a splendid opportunity for a great work.

Already pastors are sending subscriptions to the Advocate and we, like the new pastors, are expecting the best year yet. On the list already, we find the names of the following pastors: W. S. Selman, A. W. Bailey, E. G. Mohler, W. F. Baggett, W. J. Ferguson, Dr. Dana Dawson, W. L. Blackwell, S. E. Ashmore, H. J. Boltz, J. Noel Hinson, R. T. Pynes and A. M. Brown.

Rev. W. H. Wallace, Jr. now pastor at Corpus Christi, Tex., is very happy in his new task. He sends his love to the brethren of the Louisiana Conference, among whom he labored for seven years. His first month in Corpus Christi was marked by the reception of thirty-two members into his church, several of them by vows and two young men by baptism.

Rev. J. L. Neill carried an interesting

summary of his work for 1940 in his calendar for the second Sunday in November. The report shows more than fifteen thousand miles traveled, ten thousand of it on the streets and roads about Natchez; twelve hundred and sixty-five recorded pastoral calls; sixteen marriage ceremonies; seventeen babies baptized; and one hundred and six members received into the membership of the church, thirty-three of them on profession of faith.

SHOP NOW AND MAIL EARLY FOR DELIVERY BEFORE CHRISTMAS

Postmaster Ferguson suggests that mail for the various States be deposited as follows:

December 16th—Washington State, Oregon, Nevada, Utah, California, Montana, Wyoming, Idaho, Arizona, North Dakota, South Dakota, Colorado, New Mexico, New Hampshire.

December 17th—Minnesota, Wisconsin, Iowa, Nebraska, Vermont, Delaware, District of Columbia, Pennsylvania, Michigan, New York, Massachusetts, Connecticut, Rhode Island, New Jersey.

December 18th—Ohio, Indiana, Illinois, Oklahoma, Kansas, Maryland, Florida, Kentucky, Virginia, West Virginia, Texas, Missouri, Tennessee, South Carolina, North Carolina, Alabama, Arkansas, Georgia.

December 19th—Louisiana, Mississippi.

Mail intended for delivery in the City should be in the Post Office not later than December 21st.

There will be no mail delivery Christmas Day, Wednesday, December 25th, therefore, mail early for delivery before Christmas Day.

Wrap all parcels securely. Use strong paper and heavy twine.

Address all mail completely with house number and name of street, post office box, or rural route number, typed or plainly written in ink. A return card should be placed in the upper left corner of every piece of mail.

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SMITHVILLE, MISSISSIPPI, MAN ACHIEVES DISTINCTION

Mr. J. Alton Burdine, of Smithville, Monroe County, Miss., has been chosen vice-president of the University of Texas. He is thirty-five years of age, began as a tutor and worked up to where he was professor of Government, and he now becomes second in command of what is ranked as probably the greatest educational institution in the South. Mississippi as well as Smithville and Monroe County have just reason to be proud of the eminent son contributed to the educational forces of the Lone Star State.

HISTORICAL SKETCHES, FOX- WORTH CHARGE

Foxworth Church

During the pastorate of Rev. J. L. Smith on the Buford charge in 1909, a number of interested ones gathered under the oak trees in front of Mr. and Mrs. O. J. Foxworth's home in the afternoon, where preaching services were held and later an organization completed with a charter membership of approximately twenty-five. It has shown continued interest and growth. The present membership is 116, with a Church School enrollment of 40.

The first parsonage of the present Foxworth charge was built west of the church while Rev. W. B. Waldrop was pastor.

Rev. C. W. Wesley, present pastor of Canton Methodist church, was licensed to preach from the Foxworth church.

The church building was constructed in 1914, when Rev. C. E. Downer was pastor during his second year.

Mr. and Mrs. Green P. McDonald are the present oldest members.

The attractive and substantial new parsonage appearing in picture with church in this issue was promoted this year through the faithful and aggressive efforts of the present pastor, Rev. F. M. Casey.

With Foxworth, the following churches embrace the charge, Sandy Hook, Hopewell, Kokomo and Darbon.

Darbon Church

The Darbon church was organized on March 5, 1939. There are forty charter members. There is no church building as yet. We hold services in the new Darbon school

building twice a month. We have a union Sunday School which is doing well.

Sandy Hook Church

In the year 1909, Rev. Jasper L. Smith organized a Methodist church at Sandy Hook, Miss., with the following members: Mr. C. R. Pope and his wife, Lola Pope; Mrs. Eliza Warren, Mrs. R. E. Pope, Mr. J. W. Ball and his wife, Mrs. Linnie Ball; Mr. John I. Warren, Sr., and his wife, Mrs. Sue Warren; Miss Mary Pope, Mr. S. E. Rankin, Mr. James W. Hart and his wife, Mrs. Elizabeth Hart. The following are the only ones living: C. R. Pope, Mr. and Mrs. J. W. Ball, and Mr. and Mrs. James W. Hart. James W. Hart, J. W. Ball and C. R. Pope were elected stewards. James W. Hart was elected superintendent, and he has held the office ever since except one year.

In the year 1908, the citizens built a building in which the Baptists and Methodists worshipped, and was used for school purposes. Later on the larger school house was built and was used for the same purpose.

In 1928, the building which we now occupy was built at a cost of \$6,828.58. Interest and insurance on the building until it was paid amounted to \$687.59, making a total cost of \$6,970.18, which was all paid in 1935. This included the building, equipment, light plant, etc. We had a donation from the Board of Church Extension of \$850. The church was opened for service in January, 1929. Rev. J. L. Decell, who was presiding elder at this time, delivered the morning sermon, and Rev. C. E. Downer delivered the evening sermon. Rev. W. C. M. Baggett was the preacher in charge.

The following are the stewards at this time: E. A. Kauffman, W. E. Rankin and James W. Hart. James W. Hart is superintendent of the Sunday School. We have now a membership of sixty-four. The trustees are James W. Hart, W. E. Rankin and J. W. Ball.

The church was dedicated October 25, 1940, and the following have served as pastors; 1909-10, J. L. Smith; 1911-12, W. B. Waldrop; 1913-14, C. E. Downer; 1915-16, W. H. Lane; 1917, H. R. McKee; 1918-19, R. H. Barr; 1920-21, W. W. Nelson; 1922, W. W. Murray; 1923-24, J. W. Price; 1925, Fred Sarten; 1926-28, W. C. M. Baggett; 1929-30, B. W. Lewis; 1931, E. D. Simpson; 1932-33, S. N. Young; 1934-35, J. H. Price; 1936-38, D. W. Ulmer; 1939, F. M. Casey.

Hopewell Church

The date of Hopewell church organization was during the year of 1871 or 1872, according to best information obtainable. Some of the charter members were: Daniel W. Ball



F. M. CASEY, Pastor

and family, J. M. Foxworth family, Solomon Owens family, Mrs. Lott, Mrs. Everett Pope, Henry Regan, Bill Regan, Rufus Regan, and their families. The church has no indebtedness. During 1939, sponsored by the ladies, church school rooms were added, also church painted.

Through the leadership of Mr. E. A. Ball, one of the faithful officials, and with cooperation of a number of interested members, the church was repaired and re-roofed a few years ago and now presents an attractive appearance and is a credit to the community. The cemetery nearby receives thoughtful and systematic care with the church, from funds contributed regularly for this purpose.

The Church School enrollment is about 70, with average attendance of 50 or more. The church membership numbers approximately 125, with a creditable average of attendance and supporters, who have paid the local annual budget together with purchasing a

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

piano, also a circulating heater.

The following pastors have served Hopewell church: McLaurin, Cooper, Phillips, Downer, Henry Lewis, Givens, Moore, Simmons, Howard, Galloway, McKeown, Trent, W. M. Williams, Miller, Varner, Waldrop, Herrin, Lane, Applewhite, Nelson, Downer, Simpson, Murry, Barr, Sartin, Young, Price, Grice, Young, Baggett, J. E. Williams, Lewis, Smith and F. M. Casey.

Some of the oldest members are Miss Cora Regan, E. A. Ball and Mrs. E. E. Pritchard.

Prospects for the new Conference year are encouraging.

When a superintendent of the Anti-Saloon League appeared one Sunday morning to deliver an address on "Prohibition," he was astonished to find that the choir director had chosen as the anthem, "Ho, Everyone that Thirsteth."—Exchange.



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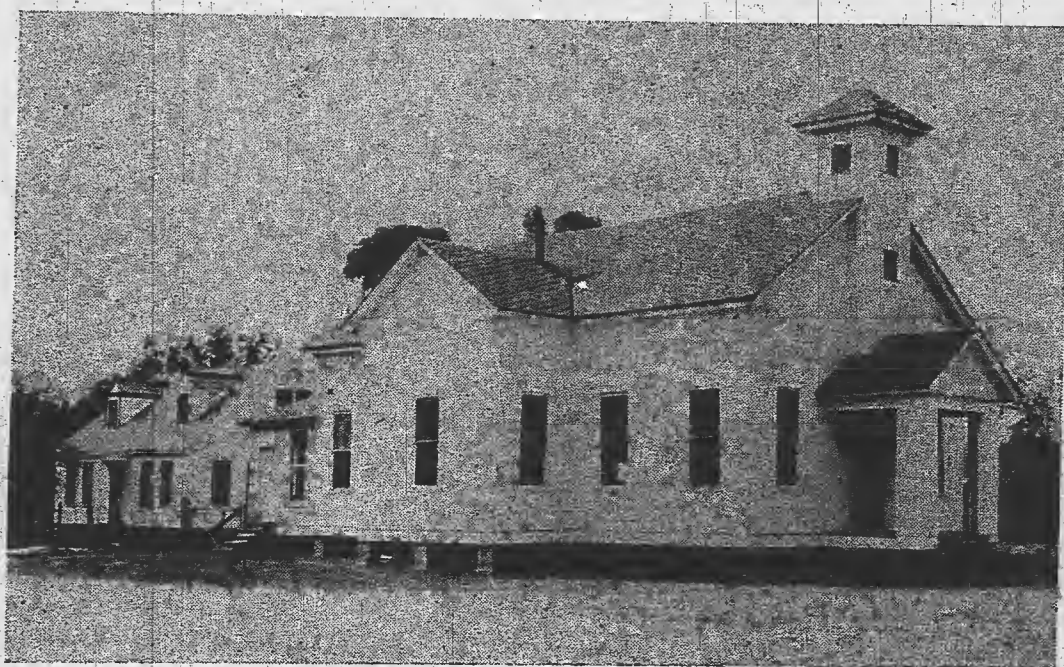
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THE CHURCH PEW

KINGDOM OF ANIMAL vs. KINGDOM OF GOD

By E. Stanley Jones

People throughout the world are seeking something which they can ultimately obey. This is the secret behind the rise of Fascism, Communism and Nazism. They are essentially religious movements, with the desire to get something to which they can give their all.

Religion in the countries where these systems arose was not demanding the all from people. It demanded the inner spiritual life and left the economic and social, the political and the international, outside of its command. Into that vacuum stepped these systems and took over where religion abdicated. This has come to us as a shock, and has made us go back again and see if we have any absolute which will command the all of life, bring it under a single dominance, and give it unity, cohesion and direction.

We can thank the totalitarianism powers for this that they are making us rediscover our absolute. That absolute is the Kingdom of God. It is God's final order which confronts all relativisms, with the peremptory demand—"repent, submit." Before this final order every order of lesser life must bend the knee and obey.

Instead of that, people have set up half gods and demanded that we obey them. The Kingdoms of Race, of Class, of Ecclesiasticism, of Mammon, of Family and of Self. Each one of these kingdoms in order to find itself must lose itself in something higher than Self. The verse that Jesus used most was "He that saveth his life shall lose it." Center yourself on yourself and the self disintegrates. The self can only be found when it is lost in something beyond itself. This is not only true of the individual self, but every single one of the corporate selves.

Man stands between the kingdom of animal and Kingdom of God. The kingdom of the animal stands for self against the rest. The Kingdom of God for self for the sake of the rest. The kingdom of the animal stands for the survival of the fittest, and the Kingdom of God stands for the survival of all. The kingdom of the animal is life organized around the hunger motive with the love motive subservient, and the Kingdom of God is organized around the love motive with the hunger motive subservient. The kingdom of the animal stands for mutual slaughter and the Kingdom of God for mutual aid. The kingdom of the animal stands for reckless competition, and the Kingdom of God stands for righteous cooperation. The kingdom of the animal is a feud, the Kingdom of God is a family.

Life can be born from below, or it can be born from above. We have looked down to the kingdom of the animal and we have come down to that kingdom. We must now look up to the Kingdom of God, and we will go up. We can visit the Kingdom of God and all these things will be added unto us. We have been seeking first the kingdom of Mammon and all these things have been subtracted from us. That is the reason of wars and depressions.

No, sir, riches don't always bring 'appiness, but they do 'elp you to enjoy your misery in comfort.—Punch.

THE MEANING OF PEACE

We must clarify in our own thinking the positive meaning of peace on earth. To most people peace means little more than absence of war. Such thinking is too negative, and becomes easily confused when war breaks out on three continents. May I illustrate the positive meaning of peace on earth by using the three characters which form the Chinese words for peace. They are "Ho," "An," and "Ping."

Chinese characters are not spelled with an alphabet. They are made with signs and ideas. The first word for peace—"Ho"—is made up of two signs. The sign on the left means "rice." The sign on the right means "mouth." When there is rice in the mouth, there is peace. Today we would say "the economic basis of peace." But, in the days when this word was coined, the Chinese people had not acquired such high-sounding phrases, and so, the simple imagery of "rice in the mouth" makes one of the words for peace.

When one group within a nation is abnormally rich, and the masses have no rice in their mouths, the economic basis of national peace is lacking. When some nations are starved for raw materials, and others have a monopoly of them, the economic basis of international peace is absent. Even though war should cease immediately between China and Japan, there will be no peace between them until they are willing to share with each other the natural resources of the two countries in an equitable and cooperative spirit.

The second word for peace—"An"—is also composed of two signs: the sign on the top means a "roof"; the sign underneath means a "woman." Some facetious wag has said that, when there is only one woman under the roof, there is peace. But "a woman under a roof" really means a person who has a home, a place, and a function in society. These are symbols of security. When a person has them, there is peace. So "woman under a roof" stands for the social conditions of peace. When conditions within a nation produce unemployment, poverty, class inequalities, that nation lacks the social conditions for peace. When a nation like Germany demands "a place in the sun," she is demanding for a roof over her national head. Until nations, big and little, feel that they each have a place and future in the family of nations, there will be no peace between them, although there may not be actual war.

The third word for peace is—"Ping." This word is also formed of two signs. The two horizontal lines are the sign for the numeral "two." The other sign means a "heart." The idea underlying this word is that, when two hearts are level with each other, you have another condition for peace. When one heart is holding a grudge or nurturing a grievance against another heart, they are not level with each other. There is no peace between them. When one nation harbors ill will against another nation, or feels endangered by it, their hearts are not level with each other. They are not at peace, although they may not be at war.

This word "Ping," for peace, comes nearest to the peace referred to by Jesus when He said to His disciples, "Peace I leave with you, My peace I give unto you," the peace of the inner heart founded upon trust in God

and love to fellow men.—T. Z. Koo, in Universal Bible Sunday Message.

Note: We are unable to print the Chinese characters.—Ed.

STATEMENT REGARDING THE RELATION OF BEVERAGE ALCOHOL TO THE DEFENSE PROGRAM OF THE NATION

The National Woman's Christian Temperance Union, organized for "the protection of the home, and the abolition of the liquor traffic," calls upon the citizens of our country to defend the young men now called the defense of the nation from alcohol—the enemy which will undermine their physical strength, their mental faculties, their efficiency, and then unfit them for the task to which they are called and which they gladly assume.

These young men, many scarcely more than boys, come in large numbers from homes where high moral and religious standards are held; where safeguards for clean living are maintained. Alcohol in smallest quantities affects the brain and hence, skill and mental acumen are impaired. These qualities are more highly important today in defense program than ever before. The man who pilots the plane, the man who operates the anti-aircraft gun, the man who gives orders must be mentally alert, with a brain not dulled by alcohol.

One of the first effects of even small quantities of alcoholic liquors is to loosen the tongue, and now at a time when our columnists and spies from other countries are seeking to gain military information which would harm our country, it is highly important that no alcohol be allowed to be served to our men.

The fall of the French Republic is a present warning to us. The official report of the Council of Ministers of the Vichy government ascribes its fall to the use of liquor by men in the army during the last months of the past winter. The Council reported that in one hospital alone during the month of January, 1940, there were 1,000 cases of delirium tremens. On the other hand Germany declares that to conquer the world their army must abstain from alcohol. If this is true, fine legislation which protected the American army in 1917-18 has been repealed. The distillers, the brewers and vintners now have free field in France.

For the protection of our country, the defense of our institutions and the preservation of the lives of our people, one of the most important measures to be taken is to protect the men in uniform from the use of alcoholic liquors.

We call upon all patriots, all who earnestly wish to see the United States preserve its citizenry, to unite in an effort to secure legislation and the issuance of regulations now possible to secure the accomplishment of the purpose for which our men have been called to service—the defense of this country from foreign aggression.

The chairman rose to propose the toast: "Gentlemen, let us drink to the health of our colleague, William Brown, who is leaving the town. He was born here; he was married here; and we all hoped that he would die here. But it was not to be." —Stray Stories

The problem of friendship is the problem of life itself. He who has learned to live—and only he—has learned to live. —Henry Churchill King

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Mrs. Guy Hicks, Spiritual Life Leader of the Conference, sends the following Spiritual Life news items:

"Mrs. W. M. Alexander, of Nashville, recently chosen chairman of the Spiritual Life and Message Department, has written a timely article on 'Let Us Deepen Our Own Lives' (In The Methodist Woman, November issue). Her theme was expressed in two vital sentences:

'Let us deepen our own lives through earnest prayer.'

'May we be wise in the service we would render Thee.'

* * *

"Read the Article!"

"Definite helps and suggestions for Bible study will be sent out to the Spiritual Life leaders as soon as Mrs. Alexander has them. Those who want immediate suggestions for Bible study are urged to use as a study 'Jesus and Social Redemption,' by Lockford. This book is being recommended as a study for the Christian Social Relations department; it may be fittingly used in the entire group as a regular Bible study. The books suggested in last year's list may be used until the new list is sent."

* * *

"Has the name of your Spiritual Life leader been sent in with the names of other officers? See that it is done as soon as possible."

* * *

"The reports have been sent in concerning the many officers' retreats held in the local societies and attended only by officers and committee chairmen of the new Woman's Society of Christian Service. These reports of the local units need power and devotion and dedication if this new organization is to be greater than the old. If a group has not had such a retreat—it is yet too late!"

* * *

"Are you tired of sending the same kind of greeting cards to your friends every Christmas? Why not send The Upper Room as your greeting this year? You may get it at 5 cents a copy, from Box 1150, Nashville, Tenn., and may get attractive envelopes at one cent each in quantities of ten or more; or you may send it of a year's subscription (four quarterlies) for 30 cents. What gift could be better?"

* * *

"How many of you are having a circulating library of good devotional books? One society devotes one of its Spiritual Life meetings each month to the receiving, distributing and discussing the merits of these books. Where did it get the books? Borrowed some from the preacher, bought one or two, asked kind friends to donate some, set up a regular love offering to be used for the purchase of new ones. It's worth a try!"

* * *

"Why not give fine religious books or periodicals as Christmas gifts this year? Write The Methodist Publishing House at Dallas, Nashville for suggestions."

* * *

"Are you asking your minister and your

church school teachers to help emphasize Bible reading and study? The pulpit and the church school are two already-open channels through which your Spiritual Life group may do some of its best work."

* * *

"Won't you see that a deeply spiritual significance is given to the Christmas season in your home and in your church this year? Extra praying, extra giving to suffering persons in your town and in the whole world, extra concern for the humanity which Jesus was born to save, extra following in His way. Can we do less this Christmas!"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Miss Ruby Van Hooser, a teacher at Ward-Belmont College, Nashville, Tenn., has been elected Secretary of Children's Work for the Woman's Section of the new Board of Missions. She will take up her work February 1st, succeeding Miss Noreen Dunn, who will teach at Scarritt College. In the group-graded lesson materials for the church schools for January, there will appear materials for use for a special study of China. The regular church school teachers of Primary and Junior children will be responsible for Sunday morning and extra sessions during the use of this unit. It is suggested that teachers in larger churches, using closely graded lessons, secure copies of the group-graded lessons for enrichment material and for extra sessions. The secretary of Children's Work for the Woman's Society will have a fine opportunity to help in this work, and to let the women of the church know what the children and children's workers are doing. We hope that every church school group in our conference will have a finer knowledge and understanding of China because of this study together.

Committees are at work on plans for children's work in the new church, and missionary education is receiving special study. What sort of plan will be developed we do not know, but we feel sure that the Woman's Society and the church school groups—both interested in children and in missionary education—will evolve some worthwhile plans. As rapidly as these plans are formulated they will be made known to us. Meanwhile, former groups of the Methodist Episcopal Church, South, will continue to follow the cooperative plan which has been in use for the past eight years, by which the teachers of the church school are responsible for the Christian education, including missionary emphasis, for boys and girls. The secretary of Children's Work of the Woman's Society, should be a member of the Children's Division Council, and wherever practicable should be a worker with children in either the Primary or Junior group of the church school.

* * *

Mrs. Paul Arrington, Mrs. D. L. St. John, Mrs. W. F. Mahaffey and Mrs. Stanley Wilson are in Richmond, Virginia, attending the charter meeting of the Jurisdictional Woman's Society of Christian Service. Mrs. E. V. Perry and Mrs. T. H. Fore, who were also elected to attend from the Mississippi Conference, were unable to go because of illness in their families.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Louisville Auxiliary Observes Day of Prayer

On Tuesday, November 5th, the Society of Christian Service held an all-day prayer service. Through the efforts of Mrs. S. M. Jordan, we were able to have Miss Julia Wasson as guest speaker for the day.

Miss Wasson has served as a missionary to China for twenty-eight years and is thoroughly conversant with facts and conditions existing in that country today.

Mrs. Frank Reich had charge of the music, with Mrs. S. M. Jordan, of the program committee, presiding. The program was as follows:

Prelude: The Lord Is In His Holy Temple.
Poem: "Faith," and Responsive Reading led by Mrs. S. M. Jordan.

Scripture Reading: Mrs. M. Mitchell.

Meditation: Mrs. J. M. Pearson.

Talk on China by Miss Wasson.

We then adjourned to the Epworth Hall where a bountiful lunch was served and a delightful social hour was enjoyed.

At one o'clock the program was resumed by music at the piano. Mrs. Jordan read a beautiful prayer, followed by an article on "Scarritt Yesterday and Today," by Mrs. E. L. Woodruff.

Miss Wasson concluded the program with a splendid talk on "Conditions in China Since the Japanese Invasion," saying that she believes the Chinese spirit will ultimately lead them to victory, but that they still need our help and our prayers.

The meeting closed with prayer by Bro. Crouch. The offering this year will go for the endowment of a chair of Spiritual Life and Thought at Scarritt College. This chair is named in honor of Mrs. Clara Tucker Perry, who has served the council so long and faithfully.

The endowment of this chair will fill a great and long-time need for Christian training at Scarritt College.

ABERDEEN ZONE MEETING

The fourth quarterly zone meeting of the Woman's Society of Christian Service convened at the Methodist church in Aberdeen, Tuesday, Nov. 26, at 2 o'clock.

There were thirty-five women in attendance from Aberdeen, Tranquil, Hamilton, Prairie and Egypt. Mrs. Wiley Howell, Mrs. Johnson Caine, Mrs. Ryan Noah, Mrs. Word and Mrs. R. M. Boyd gave gratifying reports of the year's work in their respective auxiliaries.

Mrs. Sam Word, of Tranquil church, gave a most inspiring devotional.

This was Officers' Training Day, and instructive discussion on the duties of officers were led by Mrs. L. A. Stewart, of Hamilton; Mrs. John Gilmore, of Prairie; Mrs. Ledbetter, of Egypt; Mesdames R. A. Pullen, R. M. Boyd, R. A. Tucker and E. R. Smoot of Aberdeen.

Mrs. John Gilmore, of Prairie, was elected zone chairman, and Mrs. Albert King, of Egypt, secretary for 1941.

The meeting was closed with prayer led by Mrs. S. Hemphill, of Prairie, after which Circle Three and Four, of the hostess society, served delicious pie and coffee.

Mrs. Horace Howell, Chairman;
Mrs. Albert King, Secretary.

There are junctures in the affairs of men when what is wanted is a man—not treasures, not fleets, not legions, but a Man—the man of the moment.—Lord Roseberry.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 15, 1940

Rev. By W. C. Newman

JESUS TEACHES HIS DISCIPLES TO PRAY

Lesson Text: Luke 11:1-13

Golden Text: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

What food is to the body, prayer is to the soul. Nor can one's soul live without prayer any more than one's body can live without food. I hold these to be self-evident truths, accounting for the fact that so many of us are spiritually anemic. Our bodies are well fed and fat; our souls are starved. Delicious feasts are prepared for our bodies at great care and cost. Our souls are fed upon husks. What Carlyle said about the England of the 18th century may well be said about many individuals of our own day and church: Soul extinct; body well alive.

A Worthy Ambition: To Learn to Pray

It does not seem strange to us that it requires years of arduous and persistent study to master the technique of surgery, nor that one must practice assiduously if he wishes to become a good golfer. We would be amazed if a man with no previous knowledge of medicine should try to prescribe for us in a deadly illness. Yet we ourselves are guilty of this unintelligent procedure in that we wait until some great need or some pressing emergency arises before we try to pray, and then being unskilled, we find we cannot pray.

The disciples were not prayer-less men. Having been taught from their youth in the religion of their fathers, they were exceedingly conscientious about keeping all the feast days and the fast days, and all the other ritualistic observances of the Temple. But as they watched the prayer habits of Jesus they saw that they had missed the whole meaning of prayer, and they set about to learn to pray. It is a good thing to which a man can profitably give a life-time—to learn how to pray.

The Perfect Pattern of Prayer

The Lord's Prayer? Why no, it isn't the Lord's prayer. His prayer is contained in the 17th chapter of St. John. The prayer given in our lesson for today is our prayer, given to us by the Great Prayerer, that we

might have before us always an example of Christian attitudes of prayer.

This Perfect Prayer has been analyzed too many times by others wiser than myself to need further exegesis. It is enough to point out that it is a prayer of praise as well as of petition; that there is a minimum of begging for things for one's own self, and a maximum of desire for the coming of the Kingdom; that the only material thing asked for is bread—not cake, clothes, money, or automobiles; and that there is no multiplication of words as sometimes marks the prayers we pray in church.

But mark you, this is not a prayer to be repeated, like a child repeating the multiplication table in school without knowing the significance of the equations. It is no unintelligible rote. It is no substitute for prayer, to be used when one is in a hurry or too indolent to make his own prayer. It is a spirit and an example to help us to achieve that worthy ambition of learning how, rightly, to pray.

"He Prayeth Best Who Loveth Best"

It is remarkable that the only single qualification which Jesus included in the prayer with which He taught the disciples to pray was in the request for the forgiveness of sins. All the other things for which He asked were unconditionally requested, but this one thing—**forgiveness**—was, by implication, acknowledged to be obtainable only when the prayerer had forgiven all who had offended him.

This is by no means the least important truth about Christian prayer. Prayer is a futile gesture on the part of any person who harbors ill-will, anger, hatred, malice, or any other feeling except that of love and forgiveness in his heart toward any other person in all the world.

Therefore when you pray, before you pray it is needful that you honestly examine your own heart to see if it will do any good to pray. And if you are not willing to forgive, even your enemies, and to love even those who have offended you, you might as well spend the time at something else. Such praying is useless. He only can pray with expectation who prays with perfect love and forgiveness.

A Check that Will Not Be Turned Down

The passage used as our Golden Text for today has given me a great deal of difficulty in other days. It is so breath-taking in its guarantee that you can have what you ask for, that you will surely find what you seek. It is as if God were saying to you that you need not ever be niggardly in your desires and requests, for the Bank of God will cash any check you draw, no matter how big.

But to make this passage a blanket promise to grant any selfish desire of the heart is to lift it completely out of its context and twist its meaning completely around. Jesus had been telling of a man who rushed out in the night to his neighbor to borrow bread with which to feed a friend who had unexpectedly arrived. His request was for bread, not for luxury and comfort: the bread was for another, not for himself.

And it is this kind of asking which Jesus

says will never be denied. It is prayer in the spirit of the Perfect Prayer which will always be answered. It is when we seek God's Holy Spirit that we will always find it. It is when we knock upon the door of the Kingdom of God that we will always receive a welcome.

Lord, teach us thus to pray!

NEW ORLEANS DISTRICT OBJECTIVES

Evangelism

Personal evangelism stressed in all churches. A survey and visitation program to be carried out in each church. One new member for every five present members in all the churches in the New Orleans District. Lenten services in all churches.

Finances

All ministerial support in full monthly. A minimum of 10% increase in Benevolent acceptances in addition to fourth Sunday offerings. At least 50% of Benevolences to be in the hands of the Conference Treasurer by April 15th. All church debts in the district to be paid or adjusted.

Kingdom Extension Plans

District Institute—In New Orleans, Feb. 17, 1941, 10 a. m., First Church—7:30 p. m., St. Mark's; In Houma, Feb. 18, 1941, 10 a. m., First Church. Establish churches at Lakeview and Belle Chasse. Location of one or more missionary projects in and around the city.

Spiritual Cultivation

Eight hundred subscribers to the New Orleans Christian Advocate. A Bible Reading and Family Worship Crusade based on the distribution of the "Upper Room." Training classes in all churches, and city-wide Training School for city of New Orleans. Observance of all special days, with emphasis on Orphanage Days, Easter Sunday and Harvest Day, and Memorial Home-Hospital Day, second Sunday in February.

Budget Items, Budget Offerings and Special Days

Ministerial Support.—Pastor's salary, District Superintendent's salary. Bishop's salary—2½% of current salary of pastor. Conference Claimants—6% of current salary of pastor. Administration Fund—(for General and Jurisdictional Conferences). Minimum requirements in accord with minimum salary legislation.

All Benevolent Causes.—World Service Benevolences. District Work. City Board of Missions (for city churches only). Hospitalization and Golden Cross. (It is suggested that this amount be raised by the Conference.)

(Continued on page 13)

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

HOW MANY LOAVES?

The only miracle found in all four Gospels is that of Jesus feeding the multitude with the five loaves and two small fishes. Touched by the hungry masses, Jesus said to His disciples, "Give ye them to eat." Bereaved by the request, one thought there was no obligation to feed the people, and suggested that they be sent away. Another fancied it might be better if they had enough money to buy food; but they were without funds. A third discovered a boy who had brought along his lunch, consisting of five loaves and two small fishes, and said, "But what are these among so many?"

And Jesus took the five loaves and two small fishes and in His hands they were multiplied many times over. The spiritual law here at work is paramount—bring what you have to the altar of God, yield it gladly, and He will increase it.

How many loaves have you, Dwight L. Moody? "Not many, a strong body, a resolute purpose, but not a highly trained mind or university education; but what I have I give I thee!"

How many loaves have you, William Pitt? "Very few. Not a royal lineage, not a modest fortune, but I have courage, ability, faith, and a love for the poorest and lowest criminal of all London."

What have you, Kagawa of Japan, how many loaves? "Only the crust of a weak body, eyes that trouble me, impaired vision, but a passion for humanity; this I give unto thee and the perishing world!"

How many loaves have you, Albert Schweitzer? "An even half dozen: a highly trained mind, an artist's love for music, deft hands, a scientific bent, a gift for language, a passion for humanity's redemption; and these I put upon the high altar for thee. Lord of lords, and King of kings!"

How many loaves have we? This is the pertinent question. Not what we would do if we had this or that or the other, but what



Mr. Jones

we are willing to do with what we have?
(c) 1940 by Religious News Service.

THE BANG

By Rev. Vivian T. Pomeroy, D. D.

It was a very exciting party. Not one of those dull affairs where everybody is of the same age. The youngest person was two years old, and he had dark red hair the color of oak trees in the fall of the year. He also had the smallest navy blue suit and a white collar and a fat little paunch, which made him look now and then like a clergyman.

The oldest person was Grandpa, who was a doctor to look after people when they are sick. And in between were all the rest of them.

But this story is really about the very little ones and Grandpa.

Dora was six; Peggy was four and a half; Frances was six, too; Marian was three and three-quarters; and Georgie, with the paunch, was two.

Frances had on a blue dress, with smocking. Marian a white one. Peggy wore pink. And Dora blue. George, as you know, wore navy blue and white collar.

Soon it was dinner time.

On the great table were the most exciting things. In the middle was a large flat bowl, full of water. This was a pond. In it were swans, large ducks and little ducklings, a bright green frog, and a canoe with a lady and gentleman in it. These were all bought at the Five and Ten Cent Store.

All over the table stood animals—a lion, a camel, a sheep, a deer, and other animals of a wild kind never met before and therefore having no names. These also came from the Five and Ten Cent Store.

By the side of each plate was a large orange-colored cracker.

It was such fun squeezing into the proper places.

It was more fun when the great brown turkey came in. (Frances later said a poem about how Thanksgiving was no fun at all for the turkey.) And the turkey was a good turkey.

When the turkey was eaten, the crackers were picked up.

Dora said softly: "Please don't make the crackers bang."

Peggy said: "Please make the crackers bang."

Dora said: "I don't like the noise."

Peggy said: "I do like the noise."

Dora's father said: "Why, Dora, you aren't afraid of crackers, are you?"

"Yes, I don't like the noise," Dora said; and her pretty mouth looked as if it might cry.

Dora's father wanted her not to be frightened, so he said: "This is a very little cracker. It won't make a great noise."

Dora screwed up her eyes and tried to look brave. Peggy and Frances and Marian were very thrilled.

Grandpa looked at Dora. He knew that frightened children often are the gentlest and lovingest and have the best pretending-games all by themselves.

Dora's father held the cracker. His fingers were on the little strip of paper, ready to pull. Dora screwed up her face more tightly and her hand stole into the large hand of somebody who sat next.

BANG!

Oh! Oh! everybody cried and looked at Dora.

Dora's face undid itself from the screw. She smiled. She laughed. She said: "That wasn't at all a bad bang."

And the next was better. And the next better still.

But nobody knew how brave Dora really was.

For it is easy to be brave when you are not afraid.

The more afraid you are, the braver you are when you are brave.

Grandpa said: "I have lived a very long time, and I have seen many, many afraid people; but I have never seen one afraid person who was brave and who did not say: The Bang, when it did come, was not nearly so bad as I thought it would be."—Reprinted by special permission of the author and The Christian Leader.

NEW ORLEANS DISTRICT OBJECTIVES

(Continued from page 12)

munion offerings on the first Sundays of each month and be remitted monthly).

Special Offerings and Days.—Louisiana Methodist Orphanage—Easter Sunday and Harvest Sunday, second Sunday in October. Memorial Mercy Home, second Sunday in February. World Service Sunday, each fourth Sunday. Layman's Day, fourth Sunday in February. Race Relations Sunday, second Sunday in March. Methodist Student Day, second Sunday in June. Church School Rally Day, first Sunday in October. Annual Conference Entertainment (\$400 for entire Conference). Southern Methodist University Scholarship.

Local Budget.—Sundry items to be determined by each charge.

By full cooperation, deep consecration, and great effort, we can make this the greatest Conference year in New Orleans Methodism. Let us go forward to greater things.

METHODISM IS ON THE MARCH!
LET'S GET IN THE PROCESSION!

SHARING WITH HUMANITY

By Mrs. Irvin Rowland

If you want to enjoy life, share it with some one else—your experiences, not only the happy moments, but the lessons you learn from sorrow, from heartbreak and suffering. Share God's love with hungering humanity; share the milk of human kindness with those who thirst for it. Share your bread with those who hunger. Share the fruits of your talents whenever needed. Share your friendship with those who long for a kindred spirit. Share your ideals with those who seek the best from life. Share your gifts with those who are needy. As long as you share your best, there's always an open road in your heart where God can share His innumerable blessings with you. And as you share, you shall know why "It is more blessed to give than to receive."

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SERMON BY BISHOP A. FRANK SMITH, BATON ROUGE, LA., NOVEMBER 17, 1940

(Continued from page 6)

manity to use it for the preservation and blessing of the race. That is being illustrated on the pages of your paper every morning. These instruments of destruction might be messengers of peace and harbingers of goodwill and it remains to be seen whether this age is capable of mastering these machines which it has created—created with its mind but unable to master with its soul.

There is another issue that presses in upon us in this land of ours, very definitely today, and that is the issue that grows out of rearmament (and I believe in rearmament). All power to those who would give impregnability of defense, but that raises a question that any man of common sense will pause to consider. Pass over the question of the gigantic increase in taxes that will follow; pass over the question of the economic deflation that must inevitably come when this great industrial pace slackens down and come to a more pertinent question, the fact that the greatest peril that lies in this necessity for rearmament which is upon us now is in the fact that this very machine may master us and make slaves of us. You put a gun in the hand of the average child and he wants to shoot at something. Surround this nation with walls of steel and the tendency will be for them to begin to say, "we are stronger than anybody or everybody else in the world," and this is only a step to saying, before you know it, something that indicates we have developed here the very philosophy we are now arming ourselves to be defended from. There is no greater peril facing the American people today than the peril of becoming the disciples of "might makes right," "we are able to do it and we will make you do it"—that is the very thing we are guarding ourselves against this day. There is but one ultimate deliverance from that peril and that is that America will re-arm herself and say to the world, "this thing must end and we will make it end. There shall be no more of this reliance on physical force."

The thing that must break the heart of the child of God is that which must be breaking the heart of God today, that we have created a world in which safety is only possible if we point a gun at our brother. An awful thought that the only way in which we can live in safety and security is by being able to rest behind armed might! An awful state of affairs, evil world in which to live and enough to break the heart of every Christian as it must break the heart of God! It makes me positively ill, mentally and physically, just to think of the destruction that is going on in the world now. They say they are not killing so many people, but the destruction of morale that comes from what is going on in the world today makes me literally ill.

But looking down to the day when this thing must come to an end, what of the future? Suppose the totalitarian powers win and the gospel of might be enthroned, you know and I know that humanity has progressed too far to allow any one people to enslave another. Suppose they don't win, you know and I know that the old maps can't be reformed as they were; we have come to the end of an era, a day, an age. We look out into an uncharted future. The world has become a neighborhood and it takes more of tolerance and patience and forgiveness and the grace of God for people to live together as neighbors than it does for them to live

across town from each other, and the nations of the world are neighbors whether they will have it so or not. The only thing that can prevent the recurring of epidemics of force and hatred is for the world to learn to live together as neighbors must live together, on the basis of brotherhood. Only on a spiritual basis of character, an attitude of cooperation, can it be done, and thus the task comes home to the church. No one can deny that America must bear the load when the nations are bled white and come to the end of this period of conflict. How can it be otherwise when three-fourths of the world's gold, the only sensible medium of exchange, are in our possession, with riches greater than any combination of nations can have in natural resources and man-power? How are we going to maintain our economic standards of living when the rest of the world is starving? We cannot do it. Even though we could economically, we have gone too far to turn a deaf ear to the cries of humanity. Some think there must come a general levelling, a breaking down of barriers. Are we going to come down to the economic level of a prostrate world or are we going to lift them up to meet us half way? Anyway, we are in for days of self-denial and suffering and sacrifice of manhood and womanhood. Who is to supply that to America? Unless the righteous men and women of this land supply it, it will not be supplied. Unless you and I believe that the gospel we proclaim is practical and effective, who does have a gospel to proclaim that can be effective? Was there ever a time when the church needed to be sure of her mission and the Christian of his belief than today as we look out into these days that are ahead of us; stern days they will be with no place for softness or for isolation, either individually or collectively, but there is no occasion for despair. This is not the first time the world has come under the domination of the apostles of force. You will read Lamentations about five hundred years before Christ; the totalitarians rose to supremacy in the then-civilized world under the leadership of the Persians and that inspired writer of Lamentations declared there was something in the soul of man that would bring him through and cause him to become superior to the forces about him and so it was. Following that age came the great period of the supremacy of art and literature and mental achievement of the Grecian people and the establishing of the great Roman Empire and the coming of Jesus Christ on earth. There was Alexander the Great, Julius Caesar, Napoleon Bonaparte, and always the story has been, the more dictators have come and gone, leaving suffering in their wake, humanity has come into a better day, and so surely as history repeats itself, so surely are we justified in believing that such may lie before us. I refuse to believe we can go into another period of the Dark Ages. Humanity has made too much progress for that, but when broken and bleeding, the world is at the end of its resources, what is to come? Red revolution, disorganized mobs? Who is to provide the program? Let it not be the church, uncertain and faltering, the blind leading the blind, who will have nothing to say, but let the church, through its pulpit, through its pew, through its consecrated pulpit agents and elected representatives of civil government, be prepared with a program that is more utterly Christian than we have ever known, economically, socially and politically, a program that shall re-enlist the devotion and challenge the failing hopes of a devoted people.

I take great courage from an article I

read not long ago by the Archbishop of York, looking down ahead to what he believed would be the ultimate triumph of the cause of his people, saying, "What are we going to do when the end comes, when the old economic systems that created the 'haves' and the 'have-nots' cannot continue? The world must recognize today that the only justification for profits is the welfare of humanity, the saving of the souls of men and the building of character." That is the practical application of Christianity with a vengeance and literally we stand at the parting of the ways, literally it is Christ or chaos. Literally we take Jesus seriously these days or we die, and believing that His Gospel is effective, that the Christian philosophy will work, the church marches on today, not seeking escape, not to hunt for outs, drawing the covers in after them, but victoriously, with heads up as the ancient martyrs marched, glad to witness and if need be, to die for the faith that was theirs.

There is a song they used to sing when I was a child in Sunday school:

"Work for the night is coming
Under the sunset skies."

There is another version which I like better:

"Work, for the day is coming
Out from the throne divine,
When Christ the Star of morning
Upon His own shall shine.
Work, for the Light eternal
Soon will be bathing thy brow;
Then by the side of Jesus
We shall know the meaning of 'now.'"

About three years ago occurred an incident which caught the attention and fired the imagination of the entire American nation. One of the giant clippers bound from New York to the Bermudas went down in mid-Atlantic. The passengers and crew were tossed in the waves. Each had been provided with a life-preserver, and there they rode upon the restless waves with scarcely a hope for rescue, invisible dots upon an expanseless sea. There were those among them who, at once, gave up and resigned themselves to despair and death, but there were other brave souls who refused to give up. They said, "let us put our arms about one another for encouragement and protection and let us sing as we await rescue," and those brave souls sang through the hours as the sun went down and darkness came upon the deep. On and on they sang for their own encouragement and to buoy the hopes of their despairing companions. The hours passed, midnight came and the early hours of the morning. Then came a gleam of light and a boat hove to and salvation came. An oil tanker from a Texas port had rescued them. When they reached New York a newspaper man asked the captain, "How did you ever, in the darkness of the midnight hours, find those people?" He said, "I found them because I heard them singing; otherwise, I should never have known they were there." They were saved because they refused to give up and because they were singing in the darkness around them. The church is encompassed with great darkness. It is the midnight hour, but if we draw near for protection and encouragement and keep our arms about one another and if salvation will come and directly a light will play upon us and we shall be restored, this mind which was in Christ Jesus, be you also as you face the realities of the world, but with a vision that knows of time and is guided only by a desire to do the will of God.

NORTH MISSISSIPPI CONFERENCE RALLY

My dear Doctor Duren: Please do me the very great kindness to announce in the columns of the Advocate that a Conference-wide Rally of the North Mississippi Conference will be held at Grenada, Miss., on Thursday, January 9, 1941, at the First Methodist Church of that city. Bishop J. Lloyd Decell and Doctor Roy L. Smith have accepted places on the program, and a number of other outstanding speakers will be announced at an early date.

Every district superintendent and every pastor and every charge lay leader of the North Mississippi Conference is cordially invited and earnestly expected to be present, with as many others as possible.

Thanking you for the noble service which you are rendering to American Methodism,

Yours faithfully,
HOYT M. DOBBS.

MISSISSIPPI CONFERENCE RALLY

My dear Doctor Duren: Please do me the very great kindness to announce through the Advocate that a Conference-wide Rally of the Mississippi Conference will be held at the Galloway Memorial Church, in Jackson, Miss., on Friday, January 10, 1940. Bishop J. Lloyd Decell and Doctor Roy L. Smith have already accepted places on the program, and a number of other outstanding speakers will be announced at an early date.

Every district superintendent and every pastor and every charge lay leader of the Mississippi Conference is cordially invited and earnestly expected to be present, with as many others as is possible.

Thanking you for your valued and constructive services to American Methodism,

Yours faithfully,
HOYT M. DOBBS.

CORINTH DISTRICT

The Corinth District Ministerial Association and Board of District Stewards had a meeting in Ripley, Nov. 26. There was unusually good attendance of both ministers and stewards.

The stewards set the district budget for the year. The question of the district superintendent's salary was the occasion for considerable study. After it was viewed from every angle the district stewards voted unanimously to set it at an amount equivalent to eleven per cent of each pastor's salary.

Following the setting of the district superintendent's salary, Bro. Spain, a district steward, made a very touching talk, saying that Bro. Lott really earned his salary last year. Bro. Spain asked those stewards who agreed with him to stand. Again it was unanimous.

The ladies of Ripley served a delicious luncheon, following which the Ministerial Association reorganized for the year. Rev. A. George was elected president; Rev. Simon Rhea, vice-president; and Rev. J. Noel Hinson, secretary and reporter for the district. The program committee consists of Rev. R. R. Scott, C. A. Parks, W. L. Robinson and W. R. Lott.

The next meeting will be held in New Orleans, Dec. 10.

Following the meeting of the Ministerial Association, the District Staff held its annual meeting, Rev. Roy A. Grisham, Confer-

ence Executive Secretary, being present. The District Staff consists of Rev. W. R. Lott, district superintendent; Rev. W. L. Robinson, Director of Adult Work; Rev. W. R. Hammontree, Director of Youth Work; Mrs. C. A. Parks, Director of Children's Work; Mrs. L. K. Carlton, District Secretary of the Woman's Society of Christian Service; W. R. McCormack, District Lay Leader; Rev. J. A. George, Secretary of Evangelism; Rev. J. T. Gullet, District Evangelist; Rev. R. R. Scott, Advocate representative; and Rev. J. Noel Hinson, District Missionary Secretary.

Some goals for the year were set up in this meeting. January 28 was set for the date of the District-Wide Educational Institute instead of four sub-District Institutes as we have had heretofore. Booneville was selected as the place for the meeting.

REPORTER.

THE MISSISSIPPI CONFERENCE TO HONOR ITS GOLDEN JUBILEE MEMBERS

In keeping with a custom begun last year the Mississippi Conference will hold a special service this year in honor of those who were admitted on trial fifty years ago. The Annual Conference of 1890 was held at Canton, December 17-22, Bishop Galloway presiding. Of the thirteen young men admitted on trial only two survive, Rev. W. J. Dawson, pastor at Brooksville, in the North Mississippi Conference, and Rev. W. J. Ferguson, pastor at Flora, in the Mississippi Conference.

The service in their honor, sponsored by the Historical Society of the Mississippi Conference, will be held in the Canton Methodist church, on Tuesday afternoon, Dec. 17, beginning at 1:30. All friends of Brothers Ferguson and Dawson in both Conferences, preachers, laymen and lay women are cordially invited to attend the service, which will last approximately two hours. The opening hymn and the Scripture lesson will be that read in 1890, the roll of members of the Conference fifty years ago will be called, and everything possible will be done to recapture the spirit of that session.

J. B. CAIN.

WISE OR OTHERWISE

By Rev. James H. Felts

This "Wise Or Otherwise" column is like the old woman's remedy, if it does you no good it will do you no harm.

When a preacher "looks like a lot more salary than he is getting," it is at least better than looking like a lot less salary than he is getting.

A doctor mark after a preacher's name is not nearly so fatal as a dollar mark before his name.

So long as you can face each day with a smile, and be ready when the evening shadows fall, you are rich.

A systematic, easy-moving service, free from incongruous elements, leaves a congregation rested and refreshed.

It has been wisely said: "There are no hopeless situations; there are only men who have grown hopeless about them."

When a preacher's sermons have pellagra his congregations may be expected to cast absentee ballots.

"The forgotten man" is being remembered more generously by the North Mississippi

Conference. It is as worthwhile to the Conference as to the superannuates.

Cows do not fatten on racy prose and choice poetry. No more do men become spiritual stalwarts when they "make broad their phylacteries, and enlarge the borders of their garments."

Scattergood Bains makes "English as she is spoke" sound like the bark of old dog Tray, but mighty good sense is constantly in evidence.

True or false? When a man quits dreaming he is dead and don't know it?

ANTI-SALOON LEAGUE—LOUISIANA

Dear Brother Editor: I have just returned from Washington, D. C., where I attended the 31st Biennial Convention of the Anti-Saloon League of America.

The meetings were held in the Calvary Baptist church, where 45 years ago the League was launched upon its successful career of putting the brand of the criminal upon the liquor traffic.

Thirty-five states were represented and everywhere the spirit of progress and optimism was manifested against the "spirits" of "John Barleycorn."

Plans and programs were spiritedly discussed and policies outlined. The Executive Committee was empowered to launch a five-year program to raise at least \$1,500,000, to rehabilitate the National League and to strengthen the several state Leagues.

"The Anti-Saloon League is the only national organization that deals exclusively and continuously with the liquor problem."

Being a nation-wide organization, the Anti-Saloon League of America is able to promote the temperance cause most effectively in the District of Columbia, whose affairs are controlled by the Senators and Representatives from all sections of the nation.

On Sunday, November 24th, many pulpits in the District of Columbia were opened to representatives of the League, reminiscent of the former days when churches everywhere were on "tip-toes" to help make this a saloonless nation.

It was my privilege to represent the League in the Tacoma Park Baptist Church at the 8 o'clock hour. I was graciously received and greatly enjoyed the service.

I was made Secretary of a Sub-Committee of the Nominating Committee, to nominate the principle national officers.

The President of our Louisiana League, Elder J. L. Neil, was present, and together we drove from Washington across the North Central states to Iowa and down through Illinois, Kentucky, Tennessee and Mississippi. We encountered snow and ice as far down as Cairo.

Resolution requesting President Roosevelt and the Army and Navy Departments to prohibit liquor in or near to soldiers and sailors quarters was adopted.

National officers elected were: President, Bishop Ralph S. Cushman, St. Paul, Minn.; General Secretary, George W. Crabbe, Washington, D. C.; Vice-President, Andrew Wilson, Washington, D. C.; Attorney, Edward B. Dunnford, Washington, D. C.; Founder, Rev. Howard Hyde Russell, Westerville, Ohio; Treasurer, Charles E. Coleman, Chicago, Ill.; Field Speaker, Rev. Sam Norris, Del Rio, Texas; Research Secretary, Laura Lindley, Washington, D. C.; Doctor M. E. Dodd, of Shreveport, La., was elected one of the Honorary Vice-Presidents.

Altogether the meeting was a wonderful success, and a "new high" set for the repeal of "Repeal."

LEON W. SLOAN.

BULLETIN OF INFORMATION

(Continued from page 5)

consecration of home and family cannot come from material good alone.

"Neither condition can be attained in the fullest measure unless they are conceived as coming, not only from the justice and mercy of man, but from a higher Divine Guidance, which may be found at the altars of religion.

"Church and synagogue must, therefore, cooperate with the state and nation in realizing the ideal of righteousness.

"To this end, we, the representatives of the great religions, unite to offer to the agencies of our great Federal Government and to those of our sovereign State, all the resources at our command to bring to the

VETERAN'S DAY

The Sunday, before Christmas is being generally observed as Veteran's Day. At that time every congregation in our territory should be told the whole story concerning the poverty and humiliation of those retired soldiers of the Methodist Church. A collection should be taken which may be applied on the assessment for the support of superannuates. No matter what the prospects for a collection may be, the story should be told to every congregation.

State, to its officials, and to its citizens, high and low, rich and poor, great and lowly, the blessings of spiritual help which rise from the altars to which we have dedicated ourselves"

To make it possible to take action, the group on November 25, 1940, was formally organized into a "mutual, religious, advisory committee to cooperate with the State Welfare Department and other State agencies for the benefit of the people with whom the churches and the State are concerned."

The membership of this committee is: Father H. Joseph Jacobi, New Orleans, Catholic; Rev. J. A. Christian, Baton Rouge, Presbyterian; Rev. J. Richard Spann, Baton Rouge, Methodist; Rev. Philip P. Werlein, Baton Rouge, Episcopal; Rev. J. Norris Palmer, Baton Rouge, Baptist; Rabbi Emil W. Leipziger, New Orleans, Jewish; Dr. Felton G. Clark, Scotlandville, Negro Protestant; Rev. Glenn Hutton (invited), Baton Rouge, Christian.

Light up for
CHRISTMAS

THE *Light*
THAT MUST NOT FAIL!



Place the ADVOCATE

as a Christmas Suggestion

OPPOSITE THE NAMES OF YOUR BEST FRIENDS

Did you ever think what it would mean if every subscriber should use the Advocate as a Christmas remembrance?

1. It would emphasize your faith in the church and in Christian literature.
2. It would bring a weekly message concerning your church and your Saviour to the home of your friend for a whole year.
3. It would be the most consistent Christmas suggestion you could possibly adopt.
4. It would place the Advocate in a position to render a better service to our people.

Try it this Christmas. We will send a Christmas card in your name to the friends whom you desire to remember.

Dear Advocate:

Please send the following gift subscriptions for one year at \$1.50.

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Your signature.....

1. Send Gift to....., Post Office.....
2. Send Gift to....., Post Office.....
3. Send Gift to....., Post Office.....
4. Send Gift to....., Post Office.....
5. Send Gift to....., Post Office.....

Send Christmas card in name of.....

The following officers were elected: Rev. J. Richard Spann, Chairman; Father H. Joseph Jacobi, Secretary.

This memorandum is for the purpose of acquainting you with the immediate practical proposals of this committee:

(1). All ministers of religion are to be reached through this Advisory Committee of Ministers of Religion.

(2). The State Department in its contact with applicants will obtain the religious affiliation or preference of each person.

(3). With the consent of the applicant, the local minister of his faith or preference will be notified by the case worker. Upon receipt of this notification the minister is expected to call and render all possible spiritual and moral assistance.

(4). Local ministers of religion are re-

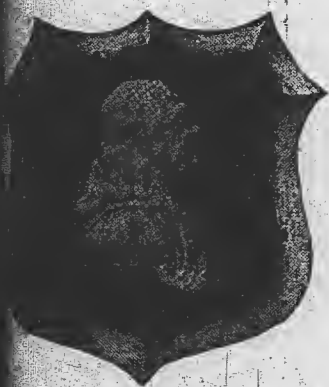
quested to refer to the Advisory Committee general problems which they feel need clarification or clearance with the State Department. In turn the Advisory Committee will keep the local ministers of religion advised of suggestions of general interest.

(5). The local ministers of religion may find it helpful to form a voluntary fellowship between ministers of all denominations and field workers in their municipalities and parishes, and through such group, present constructive criticism back to the State Department; as well as to work out problems that they will be meeting in their respective areas.

The Advisory Committee feels that these are steps in a long-range enterprise for enriching the moral and spiritual life of the people of our State.

New Orleans

CHRISTIAN ADVOCATE



lose no opportunity of declar-
to all men that the Methodists
one people in all the world,
that it is their full determina-
so to continue."—John Wes-
letter to Ezekiel Cooper, Feb.
1811.

THE LIVING CHURCH

ternal stuff of history and of life
found in the thunder-clouds of
worlding circumstances, but always
light that pierces the clouds. It is
the material, but always the spirit-
is deathless, and abides.

—Amy Carmichael.

THE PRAYER-ROOM TODAY

ve me, my Lord, that I have so
ought elsewhere for the peace and
that alone I can find in Thee.
so rich and happy in Thy love
shall ask nothing of Thee but a
experience of that love. Forgive
that even when I have recognized
od thing as Thy gift I have clung
gift itself and feared to let it go.
so responsive to Thee that I
Thy bounty in every earthly gift,
my loveliness in every beautiful
and feel Thy tenderness in every
human affection. Yet make me
Thee that I shall hold loosely even
which Thou dost give, knowing
whatever I lose I cannot lose Thee.

Good Will Toward Men



one anniversary and one alone belongs to all
the world. Each nation has holidays which
celebrate its heroes and important events
in its history.

But these are of human origin and are
transcended by one event that is celebrated
by all nations. Only once a year the whole
earth echoes with tidings of joy sung by
all peoples.

Ever since the Virgin Mother laid her baby in its
manger bed in Bethlehem, Christmas has been God's
gift to every home, the equal possession of all mankind.

The day comes this year to a confused world which
will receive the greeting of a Merry Christmas with
eager hearts. It is at this season that we renew the hope
for "peace on earth, good will toward men."

Christmas brings within the reach of men and wo-
men everywhere the blessings which no change of time
or circumstances can take away. It lifts the eyes of men
from worldly trials to the vision of a Living Christ, new-
born at this time; it lifts man's mind to the knowledge of
God's love. It brings us to that neighborly love which
the small town and rural community best typifies today.

This newspaper, which has served this community
with neighborly tidings, extends to you all the sincere
wishes for a very Merry Christmas.



WALLET OF THE WEEK



A NEW MEN AND MISSIONS MOVEMENT was launched by the Presbyterian Church of the United States in a meeting of laymen held at Montreal, North Carolina, recently. In addition to the plan to raise a million dollars for foreign missions, the movement will undertake a re-emphasis of missions in the educational program of the church, and the refounding of missionary devotion in a deepening of the spiritual life of the whole denomination.

* * *

MAGAZINE CASUALTIES, as shown by trade price lists, indicate that twenty-two magazines and periodicals have discontinued publication and fifty-five others have merged, been taken over, or reorganized and renamed. Of the seventy-seven listed, two of them were missionary publications. The others were divided between professional, scientific, technological, story, literary, trade, fashion and recreational. As will be seen, the ratio of failures reflects favorably upon the religious press.

* * *

THE NEW CATHOLIC REVISION of the New Testament, the first in two hundred years, is to go on sale April 1, of next year. The new version is the work of twenty-six scholars, rectors, regents and professors of Catholic institutions of learning in the United States. It seems from reports given out that the changes will have to do with modernizing the speech rather than a retranslation of the original. It appears, too, that its use is to be optional with the bishops of the various dioceses in the United States. The price set is fifty cents per copy.

* * *

THE CONSCIENTIOUS OBJECTOR is the subject of a pamphlet recently issued by the Federal Council of Churches, giving the substance of declarations on that subject by sixteen denominations in the last six years. Thirteen of the denominations are affiliated with the Federal Council and three are non-affiliates. The declarations quoted are in support of the "right of conscience," which is recognized in the selective service act, and for the most part they provide for a registration of conscientious objectors with the denominational authorities as a preliminary step toward supporting the views of such before the proper authorities of the Government.

* * *

COMMERCIAL NEWSPAPER PROMOTION is one of the most expensive and uncertain ventures of modern business. It is said that the establishment of the New Yorker cost its promoters three quarters of a million dollars. Time is given as authority for the statement that PM, the latest outstanding promotional venture, has spent a million and a half dollars and that Marshall Field III is putting up an additional half million with success still in doubt. The church press has never been profitable commercially, but its devoted friends have been a sufficient asset to sustain it through all the trials and triumphs of the past.

METHODIST OVERSEAS MISSIONS have been hard hit by aerial bombardments and by the long range dueling across the Channel. Eight circuits are adjacent to "Hell Corner," and have been practically evacuated. Other mission centers are under almost daily bombardment. But despite the terrific and deadly assaults they are carrying on. Afternoon meetings are held even during air-raids. Truly they are cast down but not destroyed, and from the ashes of these war-torn areas a new and greater church will ultimately emerge.

* * *

THE FRENCH CABINET is reported to have repealed the law passed in 1904, which had for its aim the repression of all religious schools. It appears that the statute came as the culmination of the anti-clerical campaign and was intended to give the state a monopoly of all education on a non-religious basis. After the conclusion of the World War in 1918, schools conducted by religious orders, although proscribed by law, were tolerated and the repeal appears to have been a legalizing of what has been winked at until now.

* * *

THE AMERICAN RED CROSS reports having distributed more than twelve million dollars for war relief up to October 31. The assistance went to ten nations including countries not at war. More than seven millions went to Great Britain; one million eight hundred thousand to Finland; one million seven hundred thousand to France; one million to Poland; China, three hundred thousand; Canada, sixty-eight thousand; Belgium, fifty-seven thousand; Norway, forty-five thousand; Netherlands, twenty-five thousand; and Switzerland, five thousand.

* * *

GENERALISSIMO CHIANG KAI-SHEK'S peace views touching Japan are said to be that no peace can be entered into except as a part of the settlement of the whole world struggle now going on. His stand is reported to have the unqualified approval of his general and other advisers. It is said, therefore, that any peace overture on the part of Japan will be rejected by the Chungking government, and that China will fight on until an "honorable peace" can be secured for it along with the other nations which are enlisted in a common cause.

* * *

THE PARIS EVANGELICAL MISSIONARY SOCIETY has been cut off from all connection with its missions by the military occupation and the division of the country. The missions are, therefore, deprived of leaders and support. Its one hundred and ninety-nine missions are located in Senegal, Togo, Cameroun, Basutoland, Northern Rhodesia, Madagascar, Tahiti, the Society Islands and New Caledonia. Approximately the pastors and missionaries have been forced to the army, according to a release of the International Missionary Council.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL



WHAT IS CHRISTMAS?

One of the most touching and beautiful editorials ever written is Francis P. Church's answer to a little girl's question: "Is there a Santa Claus?" That classic defence seeks to justify faith in a legendary and mythical figure by the atmosphere of the season. It is a message to the restless and yearning heart of childhood and it is in no sense an effort to interpret the divine event with which it came to be associated. Santa Claus is a symbol of human goodness and good cheer; Christmas is an expression of universal love and good will.

What is Christmas? The name was derived from a service of commemoration of the birth of Christ, a Christmas. In that sense it is an ecclesiastical designation of a calendared event in church life. A mere ceremony of commemoration could scarcely be considered a sufficient explanation of such a commanding event in the religious life of mankind. The true explanation lies in the fact of undated reaches of human history paralleled by the undervalued infinitude of God's love and mercy. For the Christian, Christmas is the point in time at which the wastes of human life form redemptive contact with divine truth and love, and from which flows our whole theology of divine-human relations. It was that moment and event when the spiritual values of God's love became a reality in a newborn babe. That point of origin, though a mere cattle stall, became the center of the most romantic circle of events in all of human history. From that circle representing the thirty-three years of Christ's life, Christian faith is dated and authenticated, and the holy hour of His birth was made the beginning of a new calendar of the world's history.

What is Christmas? It is not sufficient to say that it is the shining center of a mystic circle which gave to history a new date line. What is it? It is the fact that it was an event which set a new destiny for human history. It is not a mere festive as

a season or an event; it is a conviction, a faith, an experience, an emotion of the redeemed heart. Its carols and its hosannahs belong to the literature of personal redemption. Its gladness is no lingering echo of the shepherd song, but the ever new improvisations of the redeemed heart.

What is Christmas? It came as God's message of hope and help to a world in despair. Bethlehem Ephrata is today, as it was on that Holy Night two thousand years ago, a jewel upon the bosom of a humanity helpless and undone. Its fame is not due to some festal event for which it was gorgeously arrayed, but to the persistence of a truth in human experience for which it was wholly unprepared, a visitation of which it was wholly ignorant. The very hills of Judea slept in the quietness of spiritual death, the temple and the masters in Israel missed the angel song which was committed to the keen and trusting ears of shepherd lads. Those who had long scanned the horizon for signs of the coming Messiah were off the course that night when the blazing star bore to scattered and unrelated seers the news of his birth. Christmas is the heritage and the experience of watcher hearts. It does not depend upon the noise and the shoutings of the multitudes, nor the jolly good nature of Santa Claus, but upon the devotion of hearts committed to His redeeming way.

THE CONFERENCE ORGAN—AN ESTIMATE

The value of the Conference organ is too often measured by dollars and cents. This means a judgment by the narrowest and the most prejudiced standard possible. It is no use to talk to one who insists upon such measurement about its cultural and religious values for the home, nor about its presentation of the program of work for the church. Some kind of answer, reasonable or unreasonable, is always forthcoming. We are not writing of that phase of the question at all.

We have in mind certain experiences in the office which show that the Conference organ has a place no other paper can supply. For this statement there are two exactly opposed reasons. First, the field of the Conference organ being smaller, it gives a more intensive cultivation. The details of church activity and the doings of persons are reported in a manner to give a detailed picture of the field. Second, it carries the message of the church more extensively because within its field it reaches from six to ten times as many people as a general publication. This is no fault of the general periodical, it is simply a fact as to circulation.

Many times in the course of a year we have inquiries concerning very important information in which the files of the Advocate seem to offer the last ray of hope. Here

are some recent examples. A woman wrote us asking for information concerning the report of her marriage, information needed in connection with a requirement of some Federal agency. From Chicago another wrote for information about a Virginia preacher who died in Louisiana many years ago. A gentleman made search of our files for material touching the genealogy of a Mississippi family. About the same time another gentleman made a photostat of a school advertisement, an important link in the professional career of his grandfather. Our files furnished the chief material for a recent history of Centenary College. Lastly, the historical publications of Mississippi Methodism owe a great debt to the files of this Advocate. It contains the most exact and detailed chronicle to be found of Methodist church life for the last ninety years in Louisiana and Mississippi. The Conference minutes give appointments and record statistics; but the files of the Advocate clothe the skeleton with flesh and personality and cause those "dry bones to live."

The little personal entry made today is a mere commonplace, it may be a circumstance which everybody knows, but time will make that little notice a treasure. When all of this generation are gone our children's children will find here a running commentary from which to piece together the romantic story of their ancestors. On account of its detailed coverage, the Conference organ sheds a flood of light which no other publication can duplicate. Any section without a Conference paper is poorer in source material for its history than it ought to be.

THE WEATHER MAN WAS RIGHT

Under ordinary circumstances the weather, good, bad, or indifferent, is not news. It is rather the common refuge of exhausted and uninventive minds. To those who were traveling in this section last Sunday, however, the weather was unquestionably the most impressive news item of the day. The weather man said in that conventional way of his "More rain today," and for once, believe it or not, he was right.

This editor and his wife and daughter left West, Mississippi, for New Orleans about ten o'clock in the morning, and before we had gone ten miles "the rain descended, and the floods came." It was no passing shower, but it rained furiously and unceasingly to the journey's end. We passed dozens of cars out of commission and helpless on account of wet ignition. Considerable stretches of the highway were covered with water, and even on the hills a stream of water rushed down the roadway. Fortunately we had no trouble except once when a passing car splashed a sheet of water through the front of our radiator, but after about five minutes we were able to go on. We reached home without mishap of any kind, but surely it was in spite of the weather at its worst and it required approximately eight hours driving time to cover the two hundred and fifty-mile distance.

Others Say...

THE RETURN OF THE ANGELS

The angels have been having a hard time of it in modern times. They appear as often in the humor column as anywhere else. The old hymn, "I want to be an angel and with the angels stand," is no longer sung. Nobody wants

to be an angel. We hard-bitten skeptics condescend to angels. We allow that they were the creation of a naive age when all sorts of superstition flourished. But we can't be fooled. There are no angels. Around Christmas time we do not object to singing about them. They add a decorative touch. They even help business in the holiday rush. But in a few days they fly away.

What is the religious truth about angels? If someone answers that we do not know, it must be replied that we believe a great deal which we do not "know." However, we impoverish ourselves when we believe as little as we can, rather than as much as we can. We also miss much truth that way. Any one who believes in a spiritual universe should be careful not to draw sharp lines and say it extends only so far. Knowledge and experience have great value in defining truth, but they also have limitations. The greatest religious literature, the Bible, is full of angels. What do we find them doing in the Bible? They worship God. They rejoice in the wisdom and power of God. They help protect believers. They are messengers of God, bringing good tidings. One need not revert to a crude literalism to appreciate the religious value of angels. They bear witness to the unguessed greatness of God's resources; they strengthen our neglected faith in providence; they wing our imagination concerning immortal life; they bespeak the reality of a non-material spiritual world.

Christmas marks the return of the angels. Long ago they soared from the gates of Heaven and sang, "Peace on earth, good will to men." Welcome them into your heart! Yield yourself to the angels of your own better nature! Let the wonder of the Advent return to bless your soul!—Presbyterian Tribune.

"AND SO FULFILL THE LAW OF CHRIST"

Like a clear star against velvet night shines the story of a deed just done in Shanghai. When the University of Shanghai was occupied by the Japanese in 1937, the homes of the faculty, Chinese and American, were despoiled and the school buildings were sacked with systematic thoroughness. After long negotiations, the mission boards succeeded in persuading the military authorities to return the university buildings to their rightful owners and to agree to the principle of an indemnity for the destruction. During the discussions of the amount of the indemnity, which was finally settled at about one-fifth of the damage done, the missionaries unsuccessfully held out for reimbursement to their Chinese colleagues for the heavy losses which they also had suffered. When the settlement was recently made by the Japanese authorities, \$3,600 was paid to the missionaries toward the total loss of \$17,500 worth of personal effects suffered by the several families affected. But not a cent was given to the Chinese professors. Now the missionaries have unanimously proposed to their home boards that the entire \$3,600 shall be turned over to their Chinese associates, and this will, of course, be done. Only one who has visited in the homes of those affected can know in detail how generous is this open-hearted gift out of the meagerness of a missionary stipend, and how much it means to the hard-pressed Chinese educators. But we can thank God and take courage when Christian brotherhood can transcend so unmistakably the limitations of self-interest and become thus truly the sharing of

—The Christian Century

COUNCIL OF BISHOPS

By Ralph Stoody, Director of Publicity

Thirty-four Bishops of united Methodism under the presidency of Bishop A. Frank Smith, met December 3, in Hotel Dennis, Atlantic City, N. J., for seven strenuous sessions of the Council of Bishops. All but two of the effective Bishops with episcopal areas in this country were present. Bishop G. Bromley Oxnham is the secretary of the Council.

One Million Dollars

The big business of the Council was the launching off of a campaign to raise among Methodists a million dollars on the first Sunday in Lent, March 2. This movement is a kind of consolidated answer to a number of appeals and interests which will supplement the Over-Seas Relief project initiated at the last General Conference. It will furnish an answer to the pleas of British Methodists for aid for their bombed churches, distressed ministerial families and orphaned English missionary centers. It will, further, provide American Methodism with a means to minister to soldiers and sailors in training camps in such ways as may prove to be wisest in the light of subsequent developments.

Bishop Edwin Holt Hughes has been given the heavy responsibility of heading this campaign that will result on a single Sunday in simultaneous offerings in the fifty-five thousand churches of Methodism. Supporting Bishop Hughes will be a commission of bishops, ministers and laymen representing the entire church. Initial members of the Commission from the Council of Bishops are: Bishops Waldorf, Arthur J. Moore, Herbert Welch, Charles W. Flint, Anna W. Leonard and G. Bromley Oxnham. Others will be announced when the General Commission is named. Upon this Commission which will meet the last of December in Chicago, will fall the duty of determining the objectives of the campaign, the administrative responsibilities and the distribution of the total among the recipients.

The appeal, led by the Council of Bishops, will coordinate all agencies seeking to render relief service. Care will be given to avoid any interference with the normal flow of benevolent giving.

The consent of the World Service Council, necessary to authorizing such a campaign, has been given through its executive committee.

Far East

Uncertain conditions in the Orient drew the sympathetic attention of the Bishops. A letter to the Council from Bishop Gowdy stated that a load of rice ordinarily selling from eight to twelve dollars had that day cost him \$102.50. With other commodities in proportion one can see what these conditions must do to a missionary budget. China needs two new bishops. They should be elected at the coming China Central Conference. But according to present information travel between "free China" and "occupied China" is extremely difficult, making problematical the holding of a Central Conference. Plans, however, are looking in faith to April 2nd as its date, and Bishop Arthur Moore was assigned to represent the Council of Bishops at this Central Conference.

Affairs in Japan are in a more tense state, as recent news has revealed. The Bishops are aware of that relating to the Japanese government and property.

foreign-controlled missions, and the movement that would merge all denominational enterprises into one Japanese Christian Church. Methodism has less to lose by new laws and trends in Japan than some communions, since for many years Japanese have administered their own church, schools and church property. Only a few homes of American missionaries are yet held by other than Japanese. In continuance of long-standing fraternal and helpful relationships of American Methodism to Japanese and Korean Methodism, Bishop James C. Baker and Dr. Ralph E. Diffendorfer plan, if State Department approval is forthcoming, to sail December 18th to counsel with missionaries and church leaders in Japan.

Chaplains

A unified church requires a unified method of accrediting chaplains to be commissioned for service in the Army and Navy. Each of the merged Methodisms had a slightly different procedure. The new Church, through the Council of Bishops, constituted a committee of five to set standards and pronounce Methodism's official O. K. on such applicants as meet them. Bishop Leonard, in Washington, will act as Chairman, aided by Bishop W. W. Peele, of



Richmond, and Bishop G. Bromley Oxnham, of Boston. Two members are to be selected by these three Bishops. They will set the standard-high for chaplains—so that Methodism's contribution to the religious and social well-being of youth in training camps will be through men of contagious spirit, sympathetic nature and quick minds.

Youth

Youth interests were a number of times sympathetically before the Bishops. Not only was there consideration for the religious needs of soldiers in training, but concern was expressed for those whose religious objection stands in the way of military training. The Bishops to a man were ready to back the official assurance of the Church that those who from conscience "seek exemption from military training or service have the authority and support of their Church." They approved the efforts being carried on by the Methodist Peace Commission and other committees to arrange for forms of service of national importance under civil authority.

Another movement among certain earnest young people looking toward the possible establishment of a lay-missionary order to which they might give themselves in a year of Christian service in evangelistic or social service ministrations was discussed, and episcopal counselors, Bishops Oxnham, Kern and Wade, were designated to assist in the thinking-through process relating to this type.

They Seifert, the new executive

secretary of the National Council of Methodist Youth, explained the principles of this movement to the Bishops, indicating that the organization was democratic and that its combined adventurous social passion with deep personal commitment and that its operative ideal is the principle of youth autonomy with adult counsel.

Calendar

If the calendar reform plan which the Bishops approved is finally made operative, Easter will no longer erratically wander all over early spring, dependent upon the vagaries of the moon, but will be fixed once and for all. It will always fall on April 8th, in the proposed new calendar. In some quarters there have been religious objections. The Methodist Bishops denied any such scruples and are ready for progress in overturning the clumsy, antiquated method by which the "days of our years" are numbered.

Observances

Two significant services of a personal character were held in connection with the Council meeting. One was in recognition of the two new Bishops who have come into the fellowship of the Council; the other a memorial service to honor the two who have gone out since General Conference.

Bishop Bruce R. Baxter, elected last July by the Western Jurisdiction and assigned to Portland, Oregon, and Bishop Lorenzo H. King, elected in June by the Central Jurisdiction and assigned to the Atlantic Coast area, were both, of course, regularly consecrated in accordance with the ritual of the church at their respective Jurisdictional Conferences, and have been actively fulfilling the duties of their office since that time. However, since this is the first gathering officially representative of the entire Church since their election and the first time that they have been seated in the Council of Bishops, a ceremonial hour was given to a suitable recognition. Bishops Leonard, Darlington and Kern were the committee which provided for the liturgical service. They were assisted in its conduct by Bishops Holt, Hammaker and Broomfield. Unfortunately Bishop King was compelled to be received in absentia, but the service and address of Bishop McConnel included him.

The memorial service honored Bishops William A. C. Hughes and Jashwant Chitambar. Bishop Hughes was elected by the Central Jurisdictional Conference in June, 1940, and was assigned to the New Orleans Area. His death, July 12, ended the briefest episcopal career in Methodist history. Bishop Jashwant R. Chitambar, who died in India, September 4, after a decade in the episcopacy, was a product of Methodist missionary work, and the first Indian Christian to be elected to this office by his Methodist fellow-Indian Christians. Bishop Richardson conducted a service which by its ritual and his words brought comfort to the Bishops. Eulogies were pronounced by Bishop Robert E. Jones, who spoke feelingly of the late Bishop Hughes, and by Bishop H. Lester Smith, who had been associated in India a quadrennium with Bishop Chitambar, and who communicated his great admiration for him to his colleagues.

Miscellaneous

A number of routine matters relative to internal administration, legal interpretations and appointments, were handled by the Council. Some of general interest were:

A decision that the Board of Hospitals and Homes, located by vote of the General Conference, could not legally be moved

(Continued on page 12)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

FOR THE HEALING OF THE NATIONS

By T. Z. Koo

We live today in a torn and bleeding world, with wars raging on three continents involving the welfare of more than 900 millions of people. Into such a world, the words of the prophet Jeremiah come with a peculiar timeliness:

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.—Jeremiah 9:23, 24.

Indeed, man with all his scientific knowledge, his technical skill to create wealth and plenty, and his proud social insights, has as yet succeeded only in building around himself a world in which the dominant notes are conflict and violence; a world sick unto death, without power to save itself. If ever man needed to be humble and ask what is wrong with his life, this is the moment. The Bible is often called the Book of Life. It has the truth for the healing of nations. What does the Book say to man today as he faces his world so filled with tragedy and death?

The business of human living is primarily one of developing and maintaining relationships. The more varied and extensive our relationships, the more rich and full will be our life. With the right kind of relationships, man will enjoy peace and happiness in life. With the wrong kind of relationships, he will inevitably bring upon himself sorrow and suffering. That our life today is so full of both must make us realize something is radically wrong in the relationships we maintain.

Broadly speaking, man in his daily life, forms relationships in three spheres; namely, the sphere of spiritual values; the sphere of material things; and the sphere of fellow men. It is my purpose to set forth in these pages the basic message of the Bible in each of these three spheres of relationships.

The term "spiritual values" is used here, not in any deep metaphysical or philosophical sense, but simply to denote those qualities of living the Bible suggests by words like righteousness, freedom, justice, love, etc. In China, the old word for this sphere

of life is "Tien" or "Heaven." The prophet Jeremiah is saying the same thing when he uses the words—"I am the Lord which exercises loving-kindness, judgment and righteousness, in the earth." Jesus calls it the "Kingdom of God."

The heart of this relationship lies in man's idea of God and in his faith in him. What does he know about God? How far does he believe in God? How man answers these questions determines the quality of his living in relationship to them.

* * *

To a believing Christian the world of spiritual values is real, because God is real, and the knowledge of God he has received in Jesus Christ gives him the insight to maintain the right relationship between himself and the world of spiritual values. Destroy a man's faith in God, and you have destroyed the unifying center of his world of righteousness, peace, justice and love. Chaos and disintegration will immediately set in in life. The forerunners of this disintegration will always be those who deny the reality and supremacy of God. I see this clearly in atheistic communism and pagan Nazism. Because I see this, I have no fear for the future. Man may defy God, but he can never overcome God. "I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

So much of the conflict in man's life springs directly from the sphere of material things, that we touch here a very important aspect of our life. Man's need for food, clothing, shelter and other creature comforts is basic. Any maladjustment in this sphere is immediately reflected in conflicts in his social and individual life.

The first thing to note here is that modern science has enabled man to develop his material resources in a truly remarkable way, adding so much to the comfort and efficiency of human living. Last December I flew from the Orient by the "clipper" early on Christmas morning, and I was actually speaking in Toronto, Canada, on New Year's Eve, arriving barely an hour and a half before the meeting. You cannot plan a schedule like this with a wheelbarrow.

Secondly, each new development in this sphere of material things tends to add to the power wielded by the hand of man. In the amount of harnessed power there is just no comparison between a modern "clipper" plane with its four motors, and a wheelbarrow.

But, with the phenomenal development of our material world made possible by science, there has also come a host of problems: such as overproduction, concentration of wealth, and mass unemployment. We have learned how to multiply things; but have we learned how to share equitably these augmented material blessings of life for the enjoyment by all conditions and classes of men? We have learned how to produce tremendous power by machines; but have we learned how to use this power for welfare and not for warfare? If not, the continued multiplying of things and the piling of power into undisciplined hands may lead to man's undoing. The philosopher Lao-tse, in the quaint language of the Tao Te Ching, warned that "too many colors confuse the eye; too much sound dulls the ear; too many flavors spoil the palate. Excess of

hunting and chasing (pleasures) make minds go mad." Again, "the more ingenious things a people has, the more benighted will the nation grow." Although uttered nearly 2,400 years ago, these words seem to describe pretty well our own world today. There must be a strain of benighted madness somewhere in our life when, in less than thirty years, with the horror and suffering of the last World War still fresh in our memories, we can plunge the world into another war even more cruel and devastating.

I think the heart of the problem lies in the balance between the technical skill to produce, and the moral discipline to use material things. Science teaches man the technique of making things. Religion and ethics develop in him the moral discipline to use them wisely. But, for more than a century, man has been concentrating his energies on the production of more and better material things for his life. Thus, the balance between material development and moral growth in man's life is lost. Look at our modern system of education. How heavily weighted it is with science, and how insignificant is the place of religion and ethics in it!

* * *

When my wife and I began to raise a family, we said to each other we should be saving some money for a rainy day. As the years rolled on, and our little savings mounted, we felt happy and confident of the future. Then, suddenly an economic crisis developed, and overnight our savings disappeared. "Without wings, they fly," we sometimes say in China. After the first two experiences, we thought we would do differently the next time, and so entrusted our savings to a bank with an American manager. But it also collapsed. Although the manager was sentenced to the penitentiary, that did not restore our savings. And now, because of the war between China and Japan, we are going through the same experience a fourth time. The war has destroyed the place we were living in, and has again practically wiped out our savings. No matter how carefully we make our plans and how anxiously we try to hang on to our things, they still disappear despite all our efforts.

After going through such experiences time and again, I have learned to know, beyond any question or doubt, that if I sought the Kingdom and His righteousness, nothing can ever take them away from me. This word from the Bible—"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you"—is to me today hard common sense as well as a spiritual truth.

The second thing I have learned is, the very security we crave in the world of things can be obtained only as we seek the Kingdom and God's righteousness. Things are not ends in life. The Kingdom and His righteousness are. Seeking things first defeats itself. If my bank manager, in his life, had sought first the kingdom of God and his righteousness, perhaps he would not be inside the penitentiary today, and my savings would still be mine to use and enjoy. If China and Japan had both sought first the Kingdom and God's righteousness, perhaps the "undeclared war" might not have taken place, and my savings would still have been mine. If the nations in Europe sought the kingdom of God first, earnestly as they were seeking raw materials, markets, etc., countless millions there would not

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Rev. Tinsley B. Thrower, Grenada, Miss., called at the Advocate office while in the city last week. We regret that we were absent from the office, but we feel specially honored in being thus remembered.

A note from Rev. J. Henry Bowdon, district superintendent of Baton Rouge district, says that he is feeling better and stronger every day and hopes to be able to "speed up" some before long, as "this slow is getting me behind with my work."

Mr. W. S. Holmes, of Baton Rouge, La., was in the city for a short time on Tuesday last week and brightened our office by his visit. We appreciate very sincerely being remembered by our friends among the laymen.

We acknowledge receipt of a letter from Miss Emma Castain, Opelousas, La., giving us the correct spelling of her name. Miss Castain says that the Advocate means a great deal to her, as she is practically a shut-in and has been reading it for over fifty years.

Construction of the new Methodist church at Tickfaw is progressing rapidly. Services for the laying of the cornerstone were held the first Sunday in December, and the pastor, Rev. D. T. Williams, was assisted by Rev. J. P. Bonnacarrere, who reorganized the church at Tickfaw in 1937.

Rev. C. C. Clark, pastor at Columbia, Miss., paid a brief call at the Advocate office on Tuesday of last week. He was in the city for the meeting of the Memorial Mercy Home, and we are gratified that he took the time to pass the time of day with us.

Mr. L. H. B. Stephens, who was a good friend of the editor in the days when Bro. Stephens lived at Cedar Bluff, writes that he is moving from Indianola to 602 Central Ave., Greenville, Miss. Bro. Stephens is a good friend of the Advocate and is devoted to his church.

Rev. F. E. Dement, pastor of Gallman charge, is organizing his people for carrying through to success the entire program of work including every interest. It is a good sign when a pastor begins thus early to anticipate his responsibilities for the year.

Rev. J. F. Mincy, local preacher in the Corinth district, and living at Ripley, Miss., is sending us a subscription for a superannuate friend, includes a news item regarding his plans for holding services in the home where some members of the family go to church on account of the infirmity of age. This is certainly a worthy contribution.

Rev. E. S. Lewis, pastor at Bogalusa, was taken ill about three weeks ago and became necessary for him to be in a hospital. His friends are anxious to learn that he is now home, but not yet able to resume his work. We hope to hear of his return to normal again.

Mr. W. R. McGee, of the Corinth District, is one of the best men in the South, for the church. He is a fine man and a good worker.

Dr. Briscoe Carter, young in spirit and one of the most active men of the Louisiana Conference, is on the ground at Mooringsport, La., and is losing no time in preparing the way for a systematic advance in the work of the year. No man whom we know has given to his church a more faithful service than has Dr. Carter.

In the death of Mr. J. D. Barbee, Jr., which occurred in Biloxi a few days ago, there passes a scion of one of the great figures of the Methodism of the South. He was the son of Dr. J. D. Barbee, who was one of the Publishing Agents and a great figure in the Church a generation ago. Mr. Barbee's body was carried to Memphis for burial.

It is with sincere regret that we have learned of the serious accident which befell Miss Lessie Rowan, of the Campgrounds, Biloxi, on Sunday of last week. It appears that she was struck by an automobile and one leg was so badly broken

where it will probably be several more days before he is able to take up a full schedule of work.

Bishop and Mrs. Edgar Blake, who make their home in Coral Gables, Florida, since Bishop Blake's retirement, were reported to have been seriously injured in an automobile accident seven miles north of Wilmington, N. C., on December the second. Details are lacking, except that Mrs. Blake was driving when the car left the road and overturned. Many warm friends of Bishop Blake in the South will anxiously scan the press dispatches for news of his condition.

The editor and his wife acknowledge their gratitude for being remembered with an invitation to be present for the marriage of Miss Miriam, daughter of Rev. and Mrs. J. S. Purcell, of the Florida Conference, to Mr. Floyd O. Anderson. The marriage will take place at College Heights Methodist Church, Lakeland, Florida, at five-thirty o'clock, December twenty-seventh. We join with many interested friends throughout Mississippi and Louisiana in felicitations and good wishes for the happy young people.

APPOINTMENT FILLED

You are authorized to announce in the Advocate that I have appointed Rev. Arthur Sellers to supply the Pearl River charge.

J. HENRY BOWDON, D. S.

REV. C. W. LAHEY CONVALESCENT

This will bring news to the many friends of Rev. C. W. Lahey. On Sunday, Nov. 24th, he was stricken with appendicitis and about 8:30 p. m. underwent an appendectomy at Baptist Hospital, Alexandria. He is convalescing very nicely and upon being dismissed today, Dec. 8th, will go to his new home, Trout-Good Pine. It is most regrettable that one so happy and anxious to be active in the service is slowed down in this manner. Though his conveyance may be an ambulance and he will be a month late beginning work in his new pastorate, God is in heaven keeping watch above His own and believing that all things worketh good for those who love our Lord, these good people can look forward to a year of blessed work with our Master under his inspiring and devoted leadership.

VIVIAN TERRELL.

Religion is like the magic cask in the fable of old. The more it is drawn upon, the richer, the fuller is the yield.—Lillian Delly.

CHRISTMAS



that she will probably be confined to her bed for several months. Our report says that she is in a hospital at Biloxi.

Under the leadership of Rev. W. R. Lott, District Superintendent, and his staff of district workers, a district-wide meeting of those interested in Church School work will be held in Booneville on January 28. Rev. Roy Grisham, Conference Secretary of Education, will direct the program. The District staff meeting in Ripley on Nov. 26, formulated plans for the work throughout the District.

Rev. C. W. Lahey, who was stricken with an attack of appendicitis on Nov. 24, was operated on the same day at the Baptist Hospital in Alexandria. His friends will be delighted to hear that he was able to leave the hospital on Dec. 8, and was carried to his charge, Trout-Good Pine.

UZIANNE

COFFEE

Good

DELIGHTED!

Dear Editor: I would like to report through the Advocate that the people of Oak Grove church, Gibsland charge, are highly pleased with their new pastor.

Since coming to Gibsland he has been busy visiting in the homes, especially where there is sickness.

He says God is the same as ever, and that the days of revivals are not past with him.

He is a winner, and is making full proof of his ministry.

Yours in Jesus,

M. W. MONCRIEF

METHODISTS CAN HELP THEIR SUPERANNUATED PREACHERS

By a Large Christmas Offering in Every Church—By Buying All Their Books from the Methodist Publishing House

Our Methodist people everywhere are dissatisfied with the small amount given to the old worn-out preacher who has been retired against his will, perhaps, and is left in his old age without a home and with a scanty support. They feel that something definite should be done about it. These old men have given their lives in the service of the church and should be taken care of in their old age. They deserve it. The church owes it to them. Justice and fair play impose this obligation on every church and every Methodist everywhere.

The law of the united Methodist Church requires that the superannuated preachers be paid their small pension along with the salary paid the local pastor. In Louisiana every church is asked to pay for this cause an amount equal to six per cent of the pastor's salary. If the pastor's salary is \$1,000, the amount to be raised for the superannuate's is \$60; if the pastor's salary is \$2,000, the superannuate's amount is \$120. By order of the Conference every church is asked to pay the full amount, if possible, as a "Christmas gift." I have that confidence in our Methodist people to believe that wherever this cause is faithfully presented the full amount will be raised. What finer Christmas gift could we make? Brother preachers, let's help our people in making this worthwhile Christmas offering. They will take pride in it. It will bring joy and gladness to the hearts of all our old preachers. It will bring untold blessings to the whole church.

Some of our people may not know that all the money earned by our Methodist Publishing House goes directly to the superannuated preachers. For several years this sum has amounted to \$100,000 and more—a fine supplement indeed to what is raised by the churches.

Some of our people may not know that any standard book may be purchased from the Methodist Publishing House at Nashville or Dallas—and at the same price they would have to pay for it elsewhere. If all our Methodist people bought all of their books through our Publishing House, think of what that would mean to our superannuates?

The Methodist Church has one of the largest publishing enterprises in the United States. A larger patronage will make the enterprise still larger and will bring greater returns to the old preachers who have given their very lives to make possible the great church to which we belong. Why not

buy all your books from the Methodist Publishing House—1910 Main Street, Dallas, Texas, or 810 Broadway Nashville, Tenn.?
W. W. HOLMES.

A NEW EXPERIENCE

If I had the literary talent of a Cora Harris, I would like to tell my friends how I feel as a superannuate's wife. Mrs. Harris' book, "Circuit Rider's Wife," fitted into my lifelong experience in a Methodist parsonage so well that I cried or laughed as I followed her expressions.

We have been in our cozy home, prepared by loving hands, for nearly three weeks, and I really feel as if I were on a visit and must soon return to our work of a lifetime.

The transition was made easier by many thoughtful deeds. A lovely shower was given me by the dear ladies of Covington, at the home of Mrs. O. G. Price, with Mrs. Orange as co-hostess. I felt almost like a bride as I unwrapped the numerous useful and beautiful gifts. On the day of our arrival, our Catholic neighbor came over with a tray of hot dinner and has shown daily kindness to us.

Yesterday we attended our Methodist church in Back Bay community, and I enjoyed sitting by my husband as we listened to Bro. Vickers preach. We feel sure that we will have a happy year of cooperative service with him and his good wife.

Every clear day, as we view the wonderful glow when the rays of the setting sun fall across the Bay, we trust that the sweet peaceful view is prophetic of the rest of our journey as we face life's sunset.

Our address is Route 1, Box 138, Biloxi, Miss. Our place may be easily found by crossing the de Iberville Bridge and inquiring at Seymour's Filling Station.

MRS. H. W. RICKEY.

ROY C. CLARK

Roy C. Clark, son of Rev. and Mrs. C. C. Clark, who will receive his B.A. degree from Millsaps College in June, is among those students who will be listed in the 1940-41 issue of WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES. The book will be released in January or February.

This publication is published through the cooperation of over 500 American universities and colleges. It is the only means of national recognition for graduates which is devoid of politics, fees and dues. Several students from accredited colleges are selected each year, by an unprejudiced committee, for their biographies to appear in WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES. These books are placed in the hands of hundreds of companies and others who annually recruit outstanding students for employment.

The purpose of WHO'S WHO is to serve as an incentive for students to get the most out of their college careers; as a means of compensation to students for what they have already done; as a recommendation to the business world; and as a standard of measurement for students comparable to such agencies as Phi Beta Kappa and the Rhodes Scholarship Award.

Mr. Clark is a member of Omicron Delta Kappa and Pi Kappa Delta honorary fraternities and Pi Kappa Alpha social honorary fraternity, is business manager of the college year book, is a member of the Y. M. C. A. Cabinet, the International Rela-

tions Club, the Varsity Debate team, President of Pi Kappa Delta, Vice-President of the International Relations Club, Vice-President of Omicron Delta Kappa, is a Student Assistant and a member of the Dean's List.

Mr. Clark graduated from Philadelphia High School in the class of 1937.

—Columbian Progress

WEST LAUREL METHODIST CHURCH

Dear Dr. Duren: I want to tell you about a most unusual Bible Conference which was held here in West Laurel Methodist church. The Conference was held under the auspices of the Mississippi Conference of Education, with Dr. Bullock, of Mills College, conducting.

Services began on Sunday morning when Dr. Bullock preached on "A Book Worth Going to Jail For." Sunday evening he gave an illustrated lecture on Palestine, and closed with 7 fundamental principles for Bible study. Each evening, Monday through Wednesday, Dr. Bullock lectured on the Bible, elements of Christian faith, the life of Jesus and the meaning of prayer. A part of each evening's program was provided through stereopticon slides.

Our total attendance of 470 for the four nights attests to the interest of our people in the messages Dr. Bullock brought. Of this attendance at least 40 per cent were children and young people. People are hungry for the word of God, especially when the Scriptures are opened as they were for our people this week.

I would like to pay a public tribute to the Board of Education and Dr. Bullock for the privilege that has been ours these past four days.

MARK F. LYTLE, P. C.

WEEK OF PRAYER

The first week of 1941 has been designated by the General Commission on Evangelism as the WEEK OF PRAYER for Methodism.

The date is January 5th-12th.

Each pastor can obtain the needed material for this important event from his district superintendent. The name of the letter that each superintendent will send to his pastors is, "Teach Us to Pray."

Enough Covenant cards to supply each charge will be sent free if the pastor will write to the General Commission on Evangelism, 300 American Trust Building, Nashville, Tenn. These Covenant cards are for the establishment of altars in our homes or the setting aside a certain time each day for Bible reading and prayer. It is necessary that the order get into the hands of the churches immediately.

It is hoped that each pastor in the Methodist church will try to reach every member of his church during the first week in 1941.

God alone can foresee the wonderful results if every member, congregation, district, annual conference and jurisdiction of Methodism would observe the WEEK OF PRAYER.

Please do not take an offering.

A. C. Lawton,

Chairman of Commission on Evangelism for the Louisiana Annual Conference

The strength of a country is the strength of its religious convictions.

—Calvin

REV. W. M. SULLIVAN

Rev. W. M. Sullivan, who is at present in Summit, Miss., will be located at Magnolia, Miss., after January 1. Friends wishing to communicate with him are asked to note this change of address.

MAXWELL-ROGERS MARRIAGE SOLEMNIZED SATURDAY

A marriage of interest to a wide circle of friends was solemnized on Saturday afternoon, December 14, when Miss Sara Rogers, daughter of Mr. and Mrs. Marion Rogers, of West, became the bride of Vernon Maxwell, Jr., son of Mr. and Mrs. Clyde Vernon Maxwell, Sr., of Pickens. The ceremony was performed at 4 o'clock in the afternoon, at the home of the bride's parents, with Dr. W. L. Duren, of New Orleans, officiating.

Large vases of white chrysanthemums, white tapers in wrought-iron stands and Woodwardia fern formed the lovely background for the single ring ceremony.

Robert Pitard, violinist, accompanied at the piano by Mrs. L. P. Lipsey, played "Ich Liebendich," by Grieg, and "My Heart at My Sweet Voice," by Saint-Saens. Mrs. Lipsey played "Claire de Lune," by Debussy. Mrs. Britton Hoover Maxwell sang "Because," and Mrs. Edwin White sang "Through the Years." During the ceremony Mrs. Lipsey and Mr. Pitard played "Ave Maria" softly. The traditional wedding arches were used.

The bride wore a lovely gown of white tulle and lace, fashioned with bodice of lace and fitted with sweetheart neckline, sleeves of tightly fitted lace from elbow to wrist, and very full skirt of tulle. Her short veil of illusion fell to her shoulders in a bonnet effect. Her bouquet was of callias and bouvardia, and she wore a string of crystals about her neck. Her father gave her in marriage.

Britton Hoover Maxwell, brother of the bridegroom, served as best man.

Mrs. Rogers, mother of the bride, wore dress of soldier blue crepe, with corsage of pink camellias. Mrs. Maxwell, mother of the bridegroom, wore burgundy crepe, with corsage of pink camellias.

Following the ceremony, an informal reception was held for guests and members of the families. In the dining room, the table was covered with a cutwork cloth and centered with a three-tiered wedding cake topped with a basket of pink Sweetheart roses and bouvardia.

Mrs. Dudley Hutchinson, of Columbus, sister of the groom, and Mrs. Edward Nichols, of Jackson, served coffee from silver urns at either end of the table. Mrs. Alan Watson, of West, Miss Ruth Maxwell, sister of the groom, and Mrs. Alan Watson, of West, served. The bride attended the New Orleans College, where she graduated from the nursing department.

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NORTH-EAST UNION

The North-East Union held its last meeting at Byhalia, on Sunday, December 8, at 2:30 p. m. Sixty persons representing the league of Olive Branch, Red Banks, Cockrum, Greenleaf, Mineral Wells, Barton, Mt. Pleasant and Byhalia were present.

The devotional, the talks, the decorations and the refreshments all centered around the theme, "The Spirit of Christmas."

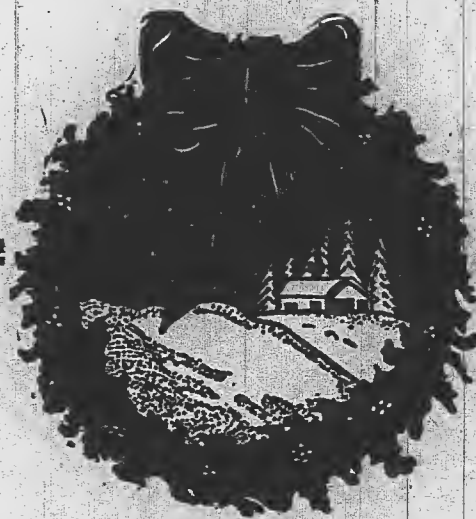
The following talks were given:

1. What is involved in the spirit of a Christian Christmas? by Rev. Mr. Curtis.
2. Difficulties to influence us away from the spirit of a Christian Christmas, by Marie Miller.

3. What we can do toward making this Christmas the spirit of a Christian Christmas, by Frank Davis, Jr. REPORTER.

R. L. WELDON DIES

We stop the press to say that a telegram just received from Rev. B. H. Andrews, D. S., announces the death of Rev. R. L. Weldon, pastor at Welch, La., at about one o'clock Tuesday morning. He had been seriously ill during the session of the Conference at Baton Rouge, but was better and at work. His going, presumably from a heart attack, comes as a shock to his friends throughout this section.



Place the ADVOCATE

as a Christmas Suggestion

OPPOSITE THE NAMES OF YOUR BEST FRIENDS

Did you ever think what it would mean if every subscriber should use the Advocate as a Christmas remembrance?

1. It would emphasize your faith in the church and in Christian literature.
2. It would bring a weekly message concerning your church and your Saviour to the home of your friend for a whole year.
3. It would be the most consistent Christmas suggestion you could possibly adopt.
4. It would place the Advocate in a position to render a better service to our people.

Try it this Christmas. We will send a Christmas card in your name to the friends whom you desire to remember.

Dear Advocate:

Please send the following gift subscriptions for one year at \$1.50.

I enclose \$_____ to pay for same.

Your signature_____

1. _____ to _____, Post Office_____

2. _____ to _____, Post Office_____

3. _____ to _____, Post Office_____

4. _____ to _____, Post Office_____

5. _____ to _____, Post Office_____

In name of _____

THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE, 1940-1941

The year now closing occupies a place of unusual interest and importance in the field of Lay Activities, not only within the Mississippi Conference, but throughout our Methodism.

Last year, near the close of the 200th year of Methodist history, the Uniting Conference adopted a plan for organization and program of work to be submitted to the General Conference meeting in Atlantic City, N. J., April, 1940. In these Conferences large emphasis was given to Lay Activities, resulting in the constitution and program of Lay Activities set forth in Chapter V, of the new Discipline of the Methodist Church, following very closely that under which we operated for nearly eighteen years in the former Methodist Episcopal Church, South, but with new emphasis, an enlarged field of responsibility, a more extended fellowship, and a greater challenge. Full cooperation of the ministry and laity will be needed for the successful promotion of this important program. Let us accept the call to these responsibilities with a prayerful attitude, loyal interest and fixed determination.

The organization session of the General Board of Lay Activities was convened in Chicago, July 27, 1940, by Bishop J. Ralph Magee, who made a strong statement concerning the place and importance of Lay Activities in the Church. Every member of the Board was present, including one Bishop from each of the six Jurisdictions. Our own Bishop J. Lloyd Decell represented the Southeastern Jurisdiction. The late Dr. W. P. Few presided until the election of Mr. Edgar T. Welch as President of the Board. Dr. G. L. Morelock was unanimously elected Executive Secretary, and Mr. E. Dow Bancroft Associate Secretary. Dr. Jas. W. Workman has been elected an Associate Secretary in the field of Stewardship, and Mr. W. R. Brown as Office Secretary and Manager of "The Methodist Layman."

The cultivation of Christian Stewardship has been one of the fundamental concerns of the lay program and will continue to be so. It has been promoted in our Conference by sermons, study classes, books, leaflets and Laymen's Day programs. Special emphasis on the Stewardship Movement, inaugurated by the United Stewardship Council of the Protestant Churches of North America, must be continued into 1941. The Council of Bishops, in their address to the General Conference, urged upon our people the support of this movement, and this was heartily endorsed by the General Conference in a strong resolution (Discipline, Par. 1714). New pamphlets and leaflets on stewardship will soon be issued by our General Board and should be widely used. Seven paragraphs of our Discipline refer directly to Stewardship and will be helpful to any layman preparing to talk on this topic.

Our responsibility in the cultivation and promotion of the Benevolences is clearly stated in Paragraphs 843, 845 and 1212, of the Discipline. Lay leaders should be ready to cooperate with pastors in conducting services or otherwise promoting full payment of the accepted askings. Reports on payments to these claims will be made by

the Conference lay leader from time to time through the Conference program. The Council of Secretaries (Discipline, Par. 844) has requested that the Board of Lay Activities make the promotion of larger giving to World Service (General and Conference Benevolences) one of the main objectives during this quadrennium. The need for early payments on these claims should be emphasized in every charge.

Pastors and lay leaders are requested to note that the official time for Laymen's Day has been changed from the second Sunday in June to the last Sunday in February. In 1941 the date will be February 23, and the topic will be "Stewardship in Action." There has been a growing appreciation of the value of Laymen's Day with its carefully prepared program, and for a number of years the service has been held in practically every charge of this Conference, and on circuits in nearly every church with encouraging results. We should not fall short of our goal this year. Your special attention is called to the fact that February 23-25, 1941, has been designated as "Laymen's Week," and at the request of the Council of Bishops, the General Board of Lay Activities will publish a MANUAL on the organization and work of the Methodist Church, which will be the basis of study on each evening of the week inclusive of Friday. Let us begin early to plan for this occasion and seek to interest our laity in these assembly periods of study and inspiration, that they may be induced to attend in large numbers. If Methodism is to advance and the Church is to prevail, our individual members must find interest and participation in this progress. Here is one of the greatest opportunities of the lay leader.

Arrangements are being made to secure visits to our Conference during the year by Dr. G. L. Morelock and Mr. E. Dow Bancroft in the interest of our lay program. Dr. Morelock will hold at least one Institute for stewards, and we hope to secure the services of Mr. Bancroft in our district and Conference programs. Every charge lay leader should feel his responsibility as a member of the District Conference and help make the lay program more vital and inspiring.

The organization and full support of a District League of Stewards in each district would contribute largely to the success of all departments of church activity. When stewards are willing to join with pastors for a day or half a day several times a year in the study of local church problems and questions affecting personal evangelism, great progress will result. If practically all the stewards of a district were to come together in just one such conference, with a well prepared and well executed program, some local churches would realize the effect of new understanding, sounder thinking and better cooperation. This is a goal worthy of our effort.

The General Board has authorized the publication of "The Methodist Layman" as an official quarterly journal for the benefit of all lay leaders, stewards and others interested in the program of lay activities. Let us be ready to give it our loyal support. It will be edited by the staff of the General Board. We must continue to support and help promote the circulation of our General and Conference organs, and it

is essential that each lay leader provide himself with a copy of the new Discipline of the Methodist Church.

We venture to express the hope that district superintendents and pastors will continue, even more freely than ever, to solicit and enlist the cooperation of their lay leaders; and that lay leaders and all stewards will consider seriously and prayerfully the responsibility that has come to them through the church with new challenge, even showing initiative in suggesting and promoting practical methods of Christian advance, and loyally working toward the goal to make Lay Activities effective in the local church.

There are other avenues of activity mentioned in this communication, and suggestions will come from the General Board and in the experience of leaders in various sections of the Church.

Objectives of the Board of Lay Activities of the Mississippi Conference, 1940-1941:

1. Development of full cooperation in the Annual Conference lay program that will function in every district and in the local church.
2. Special emphasis on Stewardship of Life, and general use of stewardship literature.
3. Promotion of larger giving to World Service and full payment of acceptances for the Benevolences.
4. A sound financial system in the local church.
5. Development of Personal Evangelism and increased attendance on worship services.
6. The observance of Laymen's Day in every charge, and as far as possible in every church, with evangelistic aim and careful use of the pamphlet on "Stewardship in Action," the topic for Laymen's Day. Also, whole-hearted observance of "Laymen's Week," Feb. 23-28, 1941.
7. The organization of an effective League of Stewards in each district.
8. The training of Official Boards, Institutes, Conferences, etc.
9. The use of our church literature by the laity and every lay leader a subscriber to the "Methodist Layman."
10. Cooperation with the Bishop, superintendents and pastors to the end that a religious service be held in every church on every Sunday during the year.

J. M. SULLIVAN

A PARABLE: FOR LAYMEN

And, behold, a certain layman stood and inquired of Jesus, "Master, what I do as a layman of the church?" And he said unto him, "What have you been to believe is your Christian duty and hast thou practiced it?" And he answered said, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength and with all thy mind. Thou shalt attend church regularly, even Sunday night services, occasionally, serve on committees, contribute to the Advocate, contribute to the support of the church, teach a class in the Sunday School and thou shalt seek to save the neighbor's soul." And He answered, "Thou has well said." But the layman, being anxious to ease his own conscience, said, "How can I save my neighbor's soul? He is young and has gone away to college." And Jesus answering said:

A certain young man went out of town to college and entered into the study of science, history and sociology, which stripped him of his traditional religious beliefs.

(Continued on page 15)

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. Paul Arrington, Mrs. W. F. Mahaffey, Mrs. D. L. St. John and Mrs. Stanley Wilson have returned from Richmond, Va., where they were delegates from the Mississippi Conference to the charter meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction.

The sessions were held in historic Centenary church, which was a beautiful and appropriate setting for such a meeting.

Beginning at 10 o'clock Thursday morning, December 5th, an hour was spent in worship and meditation, directed by Mrs. W. M. Alexander, chairman of the Spiritual Life Committee of the Woman's Division. With quietness and confidence she lifted the thoughts of the women above the confusion of the world of today, stating that even though things seem dark, we can go out into the darkness with safety if we reach up and place our hand in the hand of God. Relating the story of a Buddhist priest, she quoted, "The day has passed and gone when a man can fail to share with every other man the faith by which he lives." Today, when so many have lost their faith, it is imperative that we share our faith in the living God.

An hour of study, directed by Mrs. J. W. Perry, chairman of the Jurisdictional Organization Committee, included the by-laws of the Jurisdictional Society.

At 1:30, the charter meeting was called to order by Dr. Thomas F. Carroll, district superintendent of the Richmond District, presiding in the place of Bishop W. W. Peele, who was detained in another meeting in Atlantic City.

Following the worship service, the delegates were seated. Each Conference answered roll call with the number of charter societies and their members, which totaled 5,560 societies with 218,026 members. Mississippi Conference answered with 239 societies with 7,285 members.

Mrs. J. Roy Jones, of Columbia, S. C., was elected temporary secretary.

The following officers were elected that afternoon: President, Mrs. E. L. Hillman, of Rocky Mount, N. C. (It will be interesting to know that Mrs. Hillman considers Mississippi my other home, since her husband's family lives at Philadelphia, Miss.); Vice-President, Mrs. H. C. Black, of Johnson City, Tenn.; Secretary, Mrs. J. Roy Jones, of Columbia, S. C.; Treasurer, Mrs. C. O. Hinton, of Paris, Ky.

At six-thirty, in the main dining room of the Jefferson Hotel, the 200 delegates and visitors attended a Fellowship Dinner, with Mrs. N. V. Coleman, general chairman of the local committee, as hostess. The speakers' table was centered with a beautiful little sailing vessel, and the thought which ran through the program was that of launching the ship of our new organization. Mrs. Hillman, in her very brief message, said there is a place in the crew of the ship "W. S. C. S." for all of us—some are fitted to be a captain, some as a mate, some are splendid cooks, and some serve best as cooks.

The special guest was Mrs. J. D. Bragg, of the Woman's Division.

She spoke of the splendid heritage which is ours, and paid tribute to Mrs. Perry, Mrs. Goode, Mrs. Nicholson and Mrs. Shell, for their untiring efforts in planning our united work, for their beautiful Christian spirit through all the trying months for, she said, "it takes a lot of religion to handle religious women." She agreed with Dr. Roy Smith, who calls our Division "the greatest Woman's Club in the world, with 1,100,000 members and a budget of \$3,600,000." After reviewing the tragic and discouraging conditions in the world today, she suggested that we follow the advice of a great Chinese Christian, "when your knees feel shaky, kneel on them." Describing her cross-country trip attending organizational meetings, she told of the enthusiasm with which Methodist women are enlisting in the W. S. C. S., but, she asked, "Is enthusiasm enough?" No, enthusiasm is not enough, we must deepen our own spirituality, we must make our homes Christian, we must go out and bring in the three million women who are not sharing in the building of the Kingdom of God.

Friday morning's session opened with devotionals led by Dr. J. J. Rives, pastor of Centenary church, and the election of officers and standing committees continued. Among those elected were Mrs. D. L. St. John, member at large; Mrs. W. F. Mahaffey, member of the standing committee to nominate standing committees; Mrs. Stanley Wilson, member of the standing committee on Christian Social Relations. Mrs. Paul Arrington, who is a member of the Divisional Committee on C. S. R., will act as advisory member.

Miss Lelia Norris, Divisional Secretary of Wesleyan Service Guilds, said the purpose of the Guild is to interest business women in people—people at home and in foreign lands. That no church is too small to have a unit for there are always teachers and women who work in stores and offices. As few as six can organize a unit. She warned against making the Guild a "mothers' club, for the interest of the business girl is different.

The executive secretary of the Deaconess Bureau, Miss Grace Steiner, told of the plans for the deaconess work and something of the different type work done by the uniting groups.

Miss Margaret Young, of Scarritt College, spoke of the enlarged program at Scarritt, of the progress on the building of the Gibson Memorial Dormitory and of the need for its furnishing. \$150 will furnish a room, a splendid project for a society or an individual.

Under "The Leaden Army Marches On," Miss Bettie Brittingham, editor of "The Methodist Woman," said, "I am type; I am the voice of today; the herald of tomorrow." She mentioned our debt to Johann Gutenberg, who just 500 years ago had the great idea for printing, and today it "puts into books all the ideas men love; it puts books into the hands of all men who love ideas; all that mankind has done, thought, gained, or been, is lying in magic preservation in the pages of books." With colored slides she presented the "Methodist Woman" and the different pieces of literature necessary for the promotion of the W. S. C. S., presenting the literature and the Outlook," she paid tribute to the Estelle Haskin, saying that she

would give her best to the carrying out of Miss Haskin's dreams.

In silent tribute to Miss Haskin, the body stood and Mrs. Hillman led the prayer.

Mrs. W. M. Alexander spoke briefly of the Spiritual Life work. Approximately 21,000 leaders will be serving in this department and she stressed the importance of enlisting ALL our women, even the shut-ins may have a prayer group. We are to encourage movements for quiet and meditation preceding our church worship instead of "visiting." Devotional books and Bible study will be promoted.

In the afternoon, messages from the deaconesses and missionaries present told of our work.

The pledge service was most impressive. The presidents of the seventeen conferences stood before the altar and as each one placed the pledge from her conference in a plate held by Mrs. Hillman, she repeated a verse of scripture or one from a hymn. Our president, Mrs. Paul Arrington, said: "The Mississippi Conference pledges \$21,100—this is love's prerogative—to give—and give—and give."

In his charge to the newly elected officers, Dr. Carroll quoted a statement from Bishop Arthur J. Moore, "The world is at the cross-roads and the sign posts have been removed." He emphasized their responsibility as they lead the 218,000 women of the Jurisdiction. Someone must lead the world on one of the roads, perhaps these officers leading these 218,000 women may lead the world in the right direction.

The members of the body joined the officers in the consecration service which was followed by the Holy Communion, thus closing this historic meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Zone Two held its fourth quarter's meeting in Friars Point, Miss., Tuesday, November 26, with the Coahoma auxiliary in charge of the program.

An Officers' Training Day was held, with Mrs. Henry Williams, of Friars Point, Conference Secretary of Christian Social Relations, discussing her work in our local auxiliaries. Mrs. W. D. Wooten, of Coahoma, told of the new organization, and Mrs. Reuben Sawyer explained the budget of the Society.

At the end of the program Mrs. C. R. McGraw, of Friars Point, presented a most impressive dramatization of "Children in a Democracy."

There were representatives from Lyon, Coahoma and Friars Point.

After the treasurer's report was read, a recommendation was made and carried to send five dollars to our treasurer toward the Student Secretary Fund.

Mrs. W. D. Wooten and Mrs. Reuben Sawyer, of Coahoma, were reelected to serve in 1941 as zone chairman and Secretary-treasurer respectively.

At the close of the meeting a delightful tea was served by the hostess auxiliary.

Respectfully submitted,

MRS. REUBEN SAWYER.

Coahoma, Miss.

Believe It Or Not

"Wanted—A young man to look after a horse of the Methodist persuasion."

"Lost—A cameo brooch representing Venus and Adonis whilst walking in Hyde Park on Sunday morning last."

"Wanted—A woman in the far west to wash, iron and milk two cows."



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 22, 1940

By Rev. W. C. Newman
SHARING THE SHEPHERD'S JOY

Lesson Text: Luke 2:8-20

Golden Text: Glory to God in the highest, and on earth peace among men in whom He is well pleased.—Luke 2:14.

Luke's story of the birth of Jesus is so lovely, so complete, so picturesque that one dare not undertake to elaborate upon it. To do so would be to tread on holy ground with unbarred feet. It is a story that Christians ought to read again and again, for its beauty is past analysis and can only be breathed into the soul by intimate acquaintance with every word and line. Had St. Luke imagined the story and created all the characters in it he would have been far greater than Shakespeare, Homer, and all the rest of the "greatest" of all time. An exegesis of these verses would be superfluous and inappropriate.

Getting Ready for Christmas

Nevertheless there are lines and lessons in the lesson text that have a practical application to our own religious living at this Christmas season. When you read these columns you will be in the midst of that frantic preparation for Christmas that is so characteristic of modern Americans. In spite of all warnings to the contrary you waited until the last minute to complete your shopping. Greeting cards are to be addressed and mailed; children are home from college, turning the house upside down; packages are to be wrapped with gaily colored paper and ribbon, and posted with anxiety lest you have overlooked someone; cakes and candy must be made in plenteous quantities; decorations are essential, greenery, tinsel, lights and all the rest.

But while you make ready the house and the food and the gifts, how about the preparation of your own heart for the celebration of the birth of our Lord? Have you done that? If not, then let Luke's thrilling story of the Shepherd's Joy get into your mind and soul to lend spiritual significance to Christmas.

Acquire the Shepherd's Sensitiveness to the Message of the Angels

Someone has fitly spoken of "God In the Commonplace," by which it was intended to imply that God does not always reveal

Himself to the wise and the great, nor speak through the voice of the thunder or of the fire. The shepherds were common folk, contemptible in the eyes of the learned priests. Yet their hearts were so ready for the message of the Saviour's birth that it was to them the knowledge first came. Of all men they were the first to recognize His advent.

Many of us will miss that message this Christmas. True it will be sung by ten thousand voices in the choirs of churches large and small the country over; true the air will be filled with it even more completely than when the angels sang to the shepherds, for radio will bear it aloft and afar. But some of us will be deaf to its beauty and truth, and others will be so absorbed in our own selfish celebration that its music will be only "sounding brass and tinkling cymbal" to us.

Good News for An Evil World

It is significant that the first word of the Angel was "Be not afraid, I bring you good news." Does our world need anything more than it needs that?

Helen Keller, in a statement to the press the other day, said that she approaches this

we do and hear what we say, he would never imagine it to be the holiest season of the year.

He might go away thinking it to be the most profitable time of the year for business men with their crowded stores; he might even think it to be the joyous time of the year, seeing our festive and feasts and dances and present-giving; he might think it a colorful and lovely spectacle, with our lighted streets and homes, our be-ribboned packages and bossed greeting cards, our holly and tinsel.

But he would not be persuaded that it is a religious occasion at all. So far have we crowded Christ out of Christmas; so far have we enthroned Bacchus and Santa Claus as the gods of Christmas.

The shepherds said one to another: "Let us go NOW even unto Bethlehem!" And they came "with haste!" In all our Christmas joy let us not miss the greatest of all joy, the worship and adoration of Him who was "born this day in the city of David, a Saviour, who is Christ, the Lord!"

COUNCIL OF BISHOPS

(Continued from page 5)

from Columbus to Indianapolis as had been proposed.

Bishop Springer's need for assistance in his work in Africa unfortunately could not be met due to limitations on the part of the State Department upon travel in that part of the world.

There will be no inter-Jurisdictional exchange of Bishops during the quadrennium but visits by Bishops between Jurisdictions for purposes of addresses and as guests at conferences and other occasions are to be encouraged for the increase of acquaintance and fellowship across Jurisdictional lines.

Dr. Harold Paul Sloan was appointed to membership on the Commission on Courses of Study, to replace William K. Anderson.



Christmas with deep distress. She is thinking of all the blind people in the war countries. War is not kind to anyone, but it is more unkind to those who cannot care for themselves—the old and the sick, the poor and the ignorant who cannot understand what it's all about, and the blind. There is no time to take care of blind people when shells are falling like rain: there is no money for schools and homes for the blind, when every dollar is demanded for warships and planes. How afraid they must be as they hear but cannot see the destruction of their homes and country!

But are we not all in deep darkness, and therefore in deep fear, in this year 1940? And Christians have the only message of hope and faith that can quiet the world's fear. It is the message of the Angel, "there is born unto you . . . a Saviour!" For the sake of all suffering humanity let us not miss that message this Christmas!

Take Time to Worship the Christ

Were some heathen person from a far-away land who had never heard of our Christ and of Christmas to come to us during these December days and watch what

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

"OUTMODED PINK LIBERALISM"

Not a great while before Heywood Broun's passing, that widely known columnist and liberal thinker was received into the Catholic Church. The event was widely heralded and occasioned much comment, as well it might.

At the time of his conversion Broun asked a distinguished scholar-priest of the Church how that venerable institution stood on matters of political and economic progressiveness. The answer he received deserves pondering.

The eminent cleric is said to have smiled and replied, "Don't you think you are a little naive, Heywood? You like to think yourself radical, but the doctrines of the Church which I belong imply so many deep changes in human relationships that when they are accomplished, and they will be, our own notions will be nothing more than outmoded pink liberalism."

A truly great answer that. The speaker spoke for us all who hold the tenets of Christianity dear, quite apart from particular creed. His grand utterance has in it the quality and spirit of first-century Christianity; brushing aside the trivial, incidental and secondary things, it lays hold of the heart of Christianity which turned an ancient world upside down.

James Russell Lowell was of the same mind when he said: "There is enough dynamite in the Sermon on the Mount to blow every existing institution into smithereens." And this, too, is a statement to reread, mull over, give most careful consideration.

No, real Christianity has not failed. It has been victorious wherever it has been embodied in human life. For Christianity is greater than creed, more basic than ceremony; it is a revolutionary way of life.

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Consistency in regard to opinions is the slow poison of the intellectual life, the destroyer of its vividness and its energy.

—Sir Humphrey Davy.



Mr. Jones

TWO GOLDFISH AND ONE CANARY

By Rev. Vivian T. Pomeroy, D. D.

A story has come to me from England, which first made me laugh because it was so very English, and then made me think instead. This is the story.

In a small town of England a stout policeman was on his beat. Passing a little house exactly like ninety-nine other little houses in a row he glanced at the window and something caught his eye. On a small table right in the window stood a dirty glass bowl, in the bowl a small quantity of very dirty water and in the water what looked like two dead goldfish.

The policeman stopped and rapped smartly at the door. No answer. He rapped again and again. A head popped out of the next door window upstairs. "No use knocking," said a woman. "E ain't 'ome." "Where's the key?" asked the policeman. "It's 'ere," said the neighbor. "Pass it out," ordered the policeman, and then he added: "Are you supposed to go in and see to things?" "No," she answered, "I ain't. 'E keeps 'imself to 'imself, and 'e never said a thing except,



Mrs. Binks, 'e says, 'ang this key up till I come back. I'm called to work of National Importance, making munitions in Birmingham."

The policeman took the key and entered the house. He emptied the dirty water, put in fresh, took some food from a small tin, and watched the goldfish revive. Then he spied a birdcage and went to that. No hope there. A canary lay dead on the floor of the cage. There were no seeds and there was no water. After a time the policeman locked up the house and went on his way.

A few days later in Birmingham a man was visited by a policeman and handed a summons to appear in court. "What's this 'ere?" he said. The policeman said: "You can read, can't you? Summoned to appear in court. Charge—Neglect of helpless creatures in your care."

"You've got the wrong party," said the man. "I ain't married, I live by myself."

"Two goldfish and a canary," said the policeman.

"Well, I'm" said the man.

At the next court session the judge said: "Case fifteen. Call the defendant."

"John James Holloway," cried the clerk. "Charge: Cruel neglect of defenseless creatures—two goldfish and a canary."

"I was called away on work," said the judge. "Have you anything to say for yourself?"

"No, your honor. I was called away on work

of national importance—making munitions, my lord."

"Why did you make no provision for your fish and bird?" asked the judge.

"I never give it a thought," said John James Holloway. "What with this 'ere war and that there 'Itler, I 'ad something to think about beside fish and a canary."

"Holloway," said the judge sternly. "It is true that this country is at war, and we believe that it is a war to end cruelty, and abuse of the weak and helpless. But the men who will do the best work of national importance are those who have learned to take care of the weak and helpless at home. It is very regrettable but necessary that you should have to make munitions to kill your fellows; but it is extremely important that you should act as a man of decent feeling for innocent creatures. Do you understand that?"

"No, my lord," said John James Holloway.

"You don't," said the judge. "Very well. I shall fine you five pounds and I trust that may help you to understand. If you were not on work of national importance, I should send you to gaol."

"That's more than a week's wages, my lord," said the culprit.

"Extremely good pay," said the judge. "You will feel some privation; but you will not starve like your unfortunate canary. Next case, please."—Reprinted by special permission of the author and The Christian Leader.

CHRISTMAS GREETINGS TO LOUISIANA METHODISTS

Dear Dr. Duren: Please allow me to extend Christmas greetings to all the Louisiana Methodists—"The salt of the earth."

I suppose I am partial to the Louisiana Conference. First, because I was born in Shreveport, and mostly reared in Louisiana, and converted in First Church, Shreveport, way back yonder under the ministry of Dr. J. H. Scruggs.

Second, because 37 years of my ministerial life have been spent in the Louisiana Conference, and I know something of the self-sacrificing, devoted Methodists of this state.

We appreciate Bishop Frank Smith with his loyal staff, and the faithful pastors and laymen together with the consecrated women, who are taking up the challenge for a greater Methodism in Louisiana.

All hail to the new Methodist Church.
MARY ELLON PERDUE.

LIGHT AND LOVE

By Mrs. Irvin Rowland

Regardless of how thick, dark or low the clouds may be, the daylight does not fail. So strong and powerful are the rays of the sun that they penetrate to a certain extent and light the day. Only when Jesus hung on the cross was there total darkness, for He was bearing the sins of the world. However, we can shut out the light of day by closing our eyes or by making our surroundings dark.

Let us take courage—no trial or temptation is too great to prevent God's eternal love from shining through and lighting our lives. Yet again, we can close our hearts and refuse Him. May we ever keep our hearts open to Jesus, who, "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

The noblest and finest sport in the world is in perfecting one's self.—Selected.

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The Boston

FOR THE HEALING OF THE NATIONS

(Continued from page 6)

face to face with the dread spectre of death and destruction. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." These are indeed words of healing; but they are also words of terrible judgment when we ignore them in the sphere of man and the material world.

The heavenly host on Christmas morning sang their praise to God in these joyous words:

Glory to God in the highest, and on earth peace, good will toward men.

As I look at our world today, I realize what a sorry spectacle it must look in the eyes of God. Instead of the angelic song, the world of men reminds me vividly of the sayings of some of the Old Testament prophets in the Bible:

Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near; let them come up. Beat your ploughshares into swords; let the weak say, I am strong (Joel 3:9, 10).

Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, profaning the covenant of our fathers? (Malachi 2:10).

The acid test of successful human living is in knowing how to live in peace and good will with our fellow men. Henry Ward Beecher once wrote that "there is no other thing that is so taxing, requiring so much education, so much wisdom, so much patience, so much practice, as how to live with our fellow men. In importance, this art exceeds all productive industries which we teach our children. The business of life is to know how to get along with our fellow men."

In the days of our forefathers, "getting along with our fellow men" was relatively simple. It rarely meant more than the men in one's own immediate neighborhood. But science has changed all of this. It has made the world so small, that the entire world is now like one community. To live with our fellow men in this new setting calls for a new spirit and a new technique, which few have yet acquired.

Broadly speaking, there are three possible stages of development in man's relationship to his fellow men. We see them depicted in the Bible. In the earliest forms of society, human relationships are largely based upon brute force and the jungle law. You get what you can grab, whether it is food, shelter, or wives, and let the devil take the hindmost. Chaos and insecurity are the dominant features at this stage of human relationships. This is still very much the case between nation and nation.

* * *

We must gain for ourselves a fresh understanding of the meaning of good will, not as the world understands the term, but as Christ would have us understand it. Good will has become a hackneyed word, and, unless we can put fresh content into it, one of the most important factors in "getting along with our fellow men" will cease to have any meaning in the sphere of human relations.

Good will as the world understands it starts from a fact of separateness—the separateness of self-contained individuals and national states. At the very beginning of the Bible, "Am I my brother's keeper?" was the reply of Cain to God. Across the ramparts of self-interest and national considerations, we look at our fellow men and try to be friendly in a sentimental way, as long as it does not cost us anything. This the world calls good will.

Good will as Christ would have us understand it, starts from a point of oneness—the oneness of our common humanity as children of the one Father who is in heaven. Good will, founded upon this oneness, recognizes no barriers of class, nationality or race.

Good will as the world understands it is regarded, not as a present fact, but as an ideal, an aspiration yet to be realized. When war occurs between two nations, good will of this sort evaporates quickly; and its place is taken by hatred, which sears and vitiates man's relationship to his fellow men.

Good will as Christ would have us understand it, is not a distant ideal, but a present fact—a reality already here, born not of man's sentimental aspiration, but founded upon the love of God. In the Bible we read, "And this commandment have we from him, that he who loveth God love his brother also." Good will grounded upon this love cannot be broken by war. It recognizes a fellowship with other men which transcends race and nationality, and lives on through wars and conflicts. The continuing fellowship between the Christian students of China and Japan through three years of war, expressed through the observance of a common day of prayer for the two countries, is a demonstration of good will, not as the world understands the term, but as Christ would have us understand it.

Good will as the world understands it involves no immediate obligation of being good neighbors to our fellow men.

Good will as Christ would have us understand it takes up the responsibilities of being good neighbors here and now. It is the men and women who understand this kind of good will who are giving meat to the hungry, drink to the thirsty, shelter to the stranger, clothing to the naked, and succor to the sick and to those in prison. They are the blessed of the Father, citizens already of the City of God, weavers of the new pattern of human relationships in which "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

* * *

By holding fast to the integrity of our faith, we are laying the spiritual groundwork for the new world order after the war. Even in these trying times and circumstances, the song of the angels—"Glory to God in the highest, and on earth peace, good will toward men"—is strong in my heart, because I have known the healing power of a faith which has kept its integrity—Universal Bible Sunday Message.

WISE OR OTHERWISE

By Rev. James H. Felts

When one man owns or runs a local church neither is likely to flourish.

The man who faces life day by day with a smile is likely to face death with courage.

Stewards sometimes fix the preacher's salary so well that it stays fixed, not paid.

The rarest of all stewards is the one who is as liberal with his pastor as himself.

Insects have become so pestiferous that it is no longer safe to pay your preacher with pumpkins and dried peas.

Turning the dial of my radio slowly I caught, "Marriage is delicious if you use Pinex Syrup, for this is Mexico." Sounded like a hash sermon.

Before Paul had his Macedonian vision he was saying, "They." "And after he had seen the vision, immediately WE endeavored to go to Macedonia." When WE take action the church prospers. Blessed is the pastor who has a WE church.

Poundings are still acceptable and pleasing expressions of good will. However, the preacher who lives on canned goods is likely to bring warmed over messages.

Recently a baseball enthusiast was asked about the new preacher. He said: "I feel like my ball club had been using bush league pitchers to satiety, then suddenly and unexpectedly we got a big league pitcher."

Happy is the congressman who can "point with pride" to the appropriation he secured to help the home community build a better chicken coop.

A spleeny preacher has the same effect on a congregation as a flea. Enough said.

Officials who see that their pastors are properly provided for make a valuable contribution to the whole church.

True or false? "Elephant: A useful animal with a vacuum cleaner in front and a rug beater in back?"

THE TWELFTH COUNCIL OF CITIES

Dr. Channing A. Richardson, Superintendent of the Department of City Work and Board of Missions and Church Extension, announces that the next Council of Cities will be held in St. Louis, Mo., on Tuesday, Wednesday and Thursday, January 23 to 30, 1941.

The Councils in the past have made great contributions to the work of the Methodist urban administration, since the first one was held in Chicago in 1917. This next Council will be the twelfth in the series.

All pastors, laymen, district superintendents and bishops in cities of 10,000 population and over are invited and urged to attend. City missionary societies are asked to send two representatives each to these Councils. (See the 1940 Discipline, paragraphs 975 and 976.)

Bishop Francis J. McConnell, Bishop Frank Smith and Bishop Charles C. Man will be on the program. Others who will have part are Dr. Fred B. Newell, New York; Dr. Earl R. Brown, New York; Oscar Thomas Olson, of Cleveland; Quimby, of Jersey City; and the Rev. M. Wahlberg, of Grace Church, Denver. Edgar A. Love will speak on the work of the urban Negro churches, and Mr. A. Friedman will discuss the work of the place in the Church of the Goodwill tries.

Dr. Earl D. Bond, of the Pecos Institute of Mental Diseases, who spoke at the Council which met in Chicago in 1937, has been asked to speak again at St. Louis on "The Pastor and His Care of the Emotionally and Mentally Sick."

The attendance will represent churches throughout the entire United States who are interested in the program.

Council are asked to write direct to Dr. C. Richardson, Department of City Work, 701 Arch Street, Philadelphia, Pa.

MRS. RAY CONLY DIES

In the death on Nov. 26, 1940, of Mrs. Ray Conly, this town suffered a great loss. Mrs. Conly was a lady of rare and wonderful character, she was a member of the Methodist church and a devout Christian. During her illness she always had a smile of encouragement for others. Mrs. Conly will be greatly missed among us, but her good life will continue to live.

Therefore be it resolved, that the East W. S. C. S., of the Methodist Church, send their deepest sympathy.

Be it further resolved, that these resolutions be sent to her husband, Mr. Ray Conly, and that copies be sent to the local papers and the New Orleans Christian Advocate, and a copy shall be kept in the minutes.

Mrs. Bessie Booth, Mrs. E. A. Carlilse, Mrs. J. R. Stephens, Mrs. W. I. Hooper.

FANNIE ALEXANDER CAMPBELL

It was on her ninety-fourth birthday, a change came, by which it was known that earth still possessed of this remarkable man was that which was mortal. In the morning of November 11th—"Armistice Day"—this child of the Heavenly Father went home.

Here is an interesting background: It was August, 1837, Robert Alexander, "preacher in charge" of the Methodist church, Natchez, Miss., mounted his horse for the Republic of Texas. This was in obedience to episcopal assignment. He crossed the Sabine River August 19th, and that night preached his first sermon in the home, where he had found lodging. On that day a young pastor from Natchez, aged twenty-six, began a work that in far-reaching results has probably not been equalled by any of the many faithful men who have since entered into this field of large opportunities.

Alexander found in Texas a Christian man, a strong business man, who had preceded him by several years. The prayers and letters of David Ayres had been directed towards the influences that would bring ministers to Texas. He was here to welcome, and aid, all who came to render good.

It is interesting to note that the daughter of David Ayres became the wife of Robert Alexander. Here we have the parents of the subject of this sketch.

Robert Alexander was now in his tenth year in the Republic of Texas. Fannie, the youngest of five children, was born in Galveston, November 11, 1846, the first year of the "Lone Star State." In February of this year the last President of the Republic surrendered his authority to the first Governor saying, "The Republic of Texas is no more." She was educated at home, in private schools, in Chapel Hill and at "Washington in the Brazos." In early childhood she went to the church, or to use her own words, "I grew up in the church."

She was born in the home of

she attended the Georgia

New Orleans, her father

at body. The

conference on the

on a frontier

and they

her long

In July of 1866, Fannie Alexander became the wife of Thomas Vickers Lide, of Austin, county, Texas. To this union there were eight children, four of whom preceded her in death. After the death of Mr. Lide, in 1881, she moved to Chapel Hill, that being the home of her father, and afforded better educational advantages for her children. In August, 1889, Mrs. Lide was married to Mr. W. H. Campbell. His death occurred in 1904. The work of the church found in her a friend who, active and constant, served in the Missionary Society and in the Sunday school. She was a diligent student of the Bible. To her it was the word of God and its teachings were not to be questioned, but obeyed.

Forty years in Chapel Hill, then to Houston for the remainder of her life, tenderly cared for by her three daughters.

CHAS. F. SMITH.

Houston, Texas.

IN MEMORIAM

Mrs. Valeria Hester Cunningham, wife of H. B. Cunningham, Vicksburg, Miss., passed to the great beyond, her final resting place, on October 31st, in Vicksburg. She was born near Hazlehurst, Copiah county, Miss., January 17, 1874, and was reared in the Bethesda community, where she received most of her education during her childhood days. On December 23, 1900, she was married to H. B. Cunningham, at her home near Hazlehurst, Miss., and two daughters, Lucille and Eloise, were the fruits of their marriage. Mrs. Cunningham was a devout Christian, of a lovely character, and always ready to sacrifice for the comfort of others. Having lost her mother at the age of fourteen years and having several younger sisters and brothers, she devoted most of her time to helping bring them up in a very unselfish way. She was loved by all who knew her and was an obedient, kind and affectionate daughter. As a wife and mother, she was loyal and faithful to the end, not wishing to worry or burden anyone and telling everyone not to worry that God would take care of them. Mrs. Cunningham had been in ill health for some time, but was patient, agreeable and cheerful through it all. She was carried to the Vicksburg Sanatorium where competent and efficient surgeons performed an operation in the hope of giving her relief. Everything was done for her recovery, but God in His all-wise providence called her home, transplanting her to the upper room to serve on in the heavenly mission of love.

Her life was an example for those left behind. May each and every one think of her as a flower transplanted and resolve to live likewise. Mrs. Cunningham had lived most of her married life in Vicksburg, where her remains were buried in the Cedar Hill cemetery of that city. She was a member of the Crawford Street Methodist church, the Missionary Society of that congregation, and also the Lady Woodman Society. Her passing was a great loss to everyone concerned. She will be sadly missed by friends and loved ones.

Her life was an open flower
Plucked by God's own hand,
As the angels bore her form away
To that celestial land.

Flowers shed their fragrance,
Their beauty we adore,
But as they wither and fade to earth
We remember them no more.

But this dear sacred flower
Will live forever more
In the hearts of those who knew her,
A life that we adore.

A PARABLE: FOR LAYMEN

(Continued from page 10)

liefs leaving him afraid, uncertain and assailed with doubts. And by chance there was in that town a church with a great and honorable past. Proud of its strict adherence to creed and formalism it took no thought of the morrow when leadership must pass to younger hands. So, when it beheld the young student in his distress it wrapped its cloak of self-sufficiency above its cold form and let him pass by on the other side, for he was just a college student and would spend only four years in the town.

And, likewise, another church, standing on a prominent corner in the "best section of town," noticed the young man as he wandered lost in doubt. Its well equipped Educational Building, opened only on Sunday, had a room where he might come on the Sabbath. So, it inquired of the college registrar as to the young man's church membership. Finding he was a member of that denomination it sent him a church bulletin containing an announcement of the regular services—but never noticed to see if he came to the church.

But a certain church in that city, when it saw him, had compassion on him and went to him, for that church was mindful of his great need and had a Director of Student Work. And the pastor of that church and the Director of Student Work sat together and planned how they might help this young man in his need. They said, "This is his first contact with life, his mind is filled with turmoil, his Church must help him." So, they went to see him and visited him in his room in the dormitory, and on the following Sunday they sent a young Comrade of the Way to bring him to the church, for they said, "This young man is among strangers, he needs a Comrade lest he lose the Way." And the next day the pastor and Director of Student Work planned with the Christian Council ways to tie him to the Church and to "set him to life's highest tasks," for they knew the Church had need of this young layman.

And the laymen of that great church said, "We must give of our money so that each college in our state may have a Director of Student Work, for we must minister to these college students so tomorrow they may become the leaders of our great church."

Which now of these three churches, thinkest thou, would reach this young man and help him in his hour of greatest need?

ETHELENE SAMPLEY,

Director, Wesley Foundation,
Mississippi State College for
Women
Columbus, Miss.

Charity is injurious unless it helps the recipient to become independent of it.

—The Freemason.



AND IN THOSE DAYS THERE WENT OUT A DECREE FROM AUGUSTUS CAESAR that all the world should be enrolled. (Now this first enrollment was made when Cyrenius was governor of Syria.) And all went to be enrolled, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem (because he was of the family and household of David), to be enrolled with Mary, his espoused wife, being with child. And while they were there, the days were fulfilled, that she should be delivered. And she brought forth her son, the first born, and swathed him, and laid him in a manger, because there was no room for them in the inn.

AND THERE WERE IN THE SAME COUNTRY shepherds lying out in the field, and keeping watch over their flock by night. And lo, an angel of the Lord came upon them and the glory of the Lord shone round about them: and

they were sore afraid. And the angel said to them, Fear not; for behold I bring you glad tidings of great joy, which shall be to all people. For to you is born this day in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign to you; ye shall find the babe, wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest; and on earth peace; good will toward men.

AND WHEN THE ANGELS WERE GONE AWAY from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the Lord hath made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in the manger. And having seen it, they made known abroad the saying which was told them concerning the child. (Luke 2: 1-17.)

From John Wesley's Translation of the New Testament

THE METHODIST PUBLISHING HOUSE
THE METHODIST BOOK CONCERN — FOUNDED IN 1789

New Orleans

CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

at the divine footstool until your are indited by him, and the arises from the depths of God! whenever you feel the inward ment of God's Spirit, yield to it will correct and prune from your all that should not be in them. will lead you out in intercession for and for the glory of Christ to you did not know yourself capable. pray in the Spirit is to let the Holy pray in you.—F. B. Meyer.

THE PRAYER-ROOM TODAY

Father, I thank Thee that I have to live through these days without My faith at best is very weak: as I hold Thee with but a trembling But Thou art very gentle toward weakness, and Thy strong hand will me fast. Yet I pray that day by day I find a deepening experience of love, and every day may I prove the truth of Thy promises. Give light to walk by in this encompassing darkness, and if my light should grow help me to wait on Thee, and still now, even in the darkness, that Thou surely near. Amen.

—Methodist Recorder.

A Message from the President of the Federation

The Christian Church and the individual Christian are facing today a challenge that has not been heard since the early Apostolic Church confronted the heathenism of the Roman Empire. The leader of a great nation is saying and teaching his people to say that Christianity and all its teachings of love, brotherhood, truth and honor, are decadent and outmoded, the idle dreams of a dying civilization.

There are two possible answers we may make to this challenge. We can oppose and endeavor to crush those who hold it and force it on others. We can devote ourselves to producing evidence that such judgments are absolutely wrong in fact and in experience. This second answer is the particular business of every Christian and of the whole Christian Church.

We must demonstrate, as never before, that the teachings of Jesus Christ and the Bible are valid, and that they will work. We must show the Christian spirit as a transforming power in our own lives, and we must do our part in establishing a Christian World Brotherhood. We must more than ever give evidence of our confidence in the Christian teaching by our loyal support of its institutions and by the fearlessness of our individual testimony. Our most cherished beliefs are being challenged. We must demonstrate afresh that we believe them to be true.

—Theodore Fiske Savage,

Pres., Federation, New York City Churches.



WALLET OF THE WEEK



A YUGOSLAVIA MOTHER with eight children recently applied for citizenship in the United States District Court, presided over by Judge Welsh. The Judge asked the question: "Would you go to war for the United States if we became invaded?" The mother replied: "If they come this way, we help. To go over, no." In the discretion of the Court, she was eligible for citizenship, and he gave her credit for a proper attitude although her answer was not an unequivocal commitment.

* * *

THE FAMOUS BIG BEN in the tower of Parliament House, London, is the largest and the most powerful striking clock in the world and is one of the best known landmarks of the great metropolis. It is also said to be the most accurate time keeper. Its mechanism is so perfectly adjusted that the weight of a penny added to its four hundred-pound pendulum will cause it to gain four-fifths of a second in twenty-four hours. Official records show that it varies scarcely a second from year to year.

* * *

THE FRENCH SOU, which is the coin of lowest value in the French monetary system, will be withdrawn from circulation on December 31, according to announcement made by Marcel Bouthillier, Vichy's Finance Minister. One paper observes that its withdrawal will mean an immediate enhancement of its market value since it will then be sought after and prized by coin collectors. In that case it will probably be worth more in dishonor than it was when backed by the authority of the French government.

* * *

THE MISSIONARY ENTERPRISES of European Protestant churches are said to be in imminent danger of collapse on account of the war. In the Dutch East Indies, where there are a million and a half native Protestant Christians, there was a force of five hundred missionaries. The German occupation of Holland has cut off all support for these missions. A similar situation obtains in Madagascar, China, India, Nigeria, South Africa, Tibet and Central Asia. Many of the churches whose missions are involved have made appeal to America for help to keep the work going.

* * *

ST. PAUL'S CATHEDRAL in London, although seriously damaged on the interior where the high altar was demolished, was miraculously saved from complete destruction. The damage was localized and the bomb passed through the roof at a point which saved the structure from irreparable damage. Practically all the damage done was to modern work, in which case it will be possible to make the restoration more beautiful than the work which was destroyed. The Dean of the Cathedral has received many messages of sympathy from all over the world.

THE POPULATION OF PANAMA is said to have increased from five hundred thousand to six hundred fifty thousand in the decade since 1930. The figures are from the census taken last September. The city of Panama has grown from a little less than seventy-five thousand in 1930 to one hundred and twenty-three thousand in 1940, while the population of Colon increased from twenty-nine thousand to forty-six thousand in the same period.

* * *

A CHURCH IN GLASGOW, Scotland, is resorting to worship services in the homes of its people on account of the difficulty and danger of gathering for a common service. The minister, his assistant and the Church Sister arrange for these intimate fireside groups from week to week. They meet in courthouses, schools, huts, shops, farm cottages—any place which may serve the needs of a neighborhood group. It is expected that this innovation may result in many new congregations in these home centers after the war is over.

* * *

THE SUGAR SHORTAGE IN FRANCE is reported to be so marked as to cause saccharine to be used in the manufacture of sparkling wines, cider and brandy. It is said that the Germans have taken vast quantities of wine from France to the Reich. In certain sections, such as Transylvania, ceded to Hungary, the consumption of alcoholic drinks is prohibited, and in Moscow people are under the influence of alcohol and show signs of giving trouble are subject to imprisonment—part of the Soviet "campaign against hooliganism."

* * *

ANGLO-EGYPTIAN SUDAN has experienced a spiritual revival which has resulted in an increase of Bible distribution from 9,611 in 1938 to 24,450 last year. One Christmas morning congregation of Moru numbered two thousand people, and many of them had walked three days in order that they might be at the service. The congregation being too large for the church, the service was held under the branches of an ancient tree where the Arabs once assembled their newly-captured slaves before they began the awful march to the Nile. The revival among the Bari tribe has been equally notable.

* * *

RECONDITIONED RELIGION seems to be the aim of Nazi Germany in Norway. The old Sola church upon the western coast of Norway has been razed because it was a hinderance to the activities of an aerodrome near it was situated. Commisar for Church and School, Schanke, says that the church is to be permitted to continue its work so long as it shall "keep to its task and not enter into any political question." The prayer-book is being brought down to date, and for the King has been omitted.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

OUR RENDEZVOUS WITH 1940 IS ENDED

It was just one year ago that we took editorial leave of 1939 for our rendezvous with 1940. Today, although the time seems incredibly short, we are saying goodbye to 1940—our rendezvous is ended. It was not an easy year, but it was, nevertheless, a year of delightful experiences. There were times when it seemed that the steady climb to financial stability would certainly be interrupted, but, despite every difficulty and discouragement, we are still able to report that our decks are clear and the only debt we owe is to our subscribers.

As for the New Year, we cross its portals with every prospect of continuing the upswing in Advocate fortune and prestige which has marked the six years now ended. By action of our three Conferences, this paper has been made a fixture in the new Methodism and it will continue the history of splendid service rendered through the past ninety years. We even dare to believe that it will be in a more distinctive sense the paper of the Methodists of these two states than it has ever been before. We sincerely hope to bring every Methodist home in our constituency into the bonds of a happy and helpful partnership.

Personally, we are looking forward to cooperation and renewed interest in the task of extending the influence and increasing the helpfulness of this paper. We hope to create an interest in publicizing the work of every charge, great or small. We desire especially to give credit to our laymen for anything that they may do or may make possible in Methodism, locally or otherwise. We wish also to give wider and more detailed publicity to the work of our splendid women. In the effort to accomplish these things, we desire and ask the full and hearty cooperation of every pastor, charge, church and church member in Louisiana and Mississippi. The editor and all associated with him are ready to go and give of their best for the realization of this purpose. As we say farewell to 1940, we hail with gladness the new year and its opportunity for service to our church.

CHRISTIANITY

There is among us a widespread criticism of the representative of Dr. Einstein's Conference on Science and the Religion for the advancement of the reason and the scientific method by some of its representatives. This criticism is his

1939, expressed the idea that Roman Catholicism did fatal violence to the Christian community by making the clergy instead of the total community the vehicle of revelation, and that, by a similar heresy, Protestantism vitiated the Reformation and all the forms of Christianity that stem directly from it. President John A. Mackay, of Princeton University, a not less virile but more conservative thinker, holds that there are two opposed theological interpretations of life and the universe.

One he describes as resulting from an observation-post view of life, a situation where the scenery has little variation and where assumptions give artificiality to the universe. This condition results in a postscript theology—a theology representing a critical judgment based upon an utterly inadequate understanding of fact. Out of such circumstances, religious rationalism took its rise, and in modern times an unbridled humanism has arisen and now dominates the religious stage. The very partiality of the outlook could only result in a partial and limited view of God and His universe.

The other concept is described as being that of the wayfarer. The theology is that of the man whose travel and ever-changing contacts provoke creative thinking and inspire worthy action. Under stimuli of that character, Saul on the road to Damascus cried, "Lord, what wilt thou have me to do?" and the Philippian jailer stood before the incarcerated Paul and Silas and said: "Sirs, what must I do to be saved?" The explorational approach interpreted in the light of the history and the experience of the Christian community develops a theology equal to any challenge of circumstance and able to meet any denial of faith and its validity.

Here we have the dreaminess of wishful thinking contrasted with the stern aggressiveness and the stimulating creativeness of the crusader. Some may feel that the criticisms of these eminent leaders are not altogether just, but the fact remains that religious thought-forms have been much dominated religious attitude. In some of the mechanics of faith appear to be designed as a virtual stalemate of evil rather than factors conducive of the experiences when we are permitted to capture upon the goal of our holy pilgrimage. All of us need to be jostled out of our complacency or smug satisfaction with partial views of God and the universe. All of us need to discover a personal and intimate sense of identification with all the facts of the Christian faith. Along with what was handed down from the traditions of Christendom, we need to develop some new thought which shall refuse to be confined. It was the spirit which led the great Apostle to say: "Necessity is laid upon us: we must preach the gospel." Too

of those formally enlisted under the banner of Christ and His Church are in the observation tower when they should be wayfarers sharing the quest and the outlook of Jesus.

THE THINGS THOU HAST BEEN ASSURED OF

In recent publicity of Boston University, the story is told of a cowboy who was asked why on his nightwatch over the cattle he sang so much. The cowboy answered:

"Well my songs ain't Grand Opera exactly but they keep the steers quiet when they get restless. They tell them I'm still on the range with them and keep them from stampedin' maybe when it thunders or a gunshot bangs somewhere. You know, Stranger, you'll think it funny, but sometimes the stars are like those songs to me—you know what I mean, as if a greater cowboy somewhere, herding people instead of cattle, was singin' through the dark so that people won't be so restless and afraid."

These great words of faith, expressed in the poetry and homely phrase, and summing up the undramatic problem of that son of the plains, bear a message which we desperately need in our day. From our lower view, war's ever-widening blackout has brought a night sky filled with terror, an inky canopy from which indiscriminating missiles of death rain with merciless fury. Amid the moans of the dying, the roar of guns which bark defiance and hate, and the rumble of war chariots heard around the world, embattled humanity finds assurance in the changeless light and the ceaseless vigil of the stars above. They are still heralds of the dawn for the "day-spring" abides in the place assumed "When the morning stars sang together, and all the sons of God shouted for joy." But the stars speak not alone of the coming dawn; they are the singing prophets of our larger hope. By the same tokens we know that he who "darkeneth counsel" in our day must likewise reckon with the changeless purpose and power of the eternal God. "The dayspring from on high hath visited us, to give light unto them that sit in darkness and in the shadow of death to guide our feet into the way of peace." In the assurance of that tryst kept for more than nineteen centuries, we face the future with confidence and hope. The stars still echo the assurance of the angel song heard over Bethlehem long ago.

Others Say...

SICK MEN MAKE SICK BUSINESSES

(Stanley Jones)

"A management engineer who takes sick businesses and puts them on their feet again told me that 95% of the troubles of business were not in the business, but in the persons themselves," said Dr. E. Stanley Jones in a recent interview. "Their lives were snarled up through selfishness, through resentments, and through inability to work with others. In order to straighten out the business they had to straighten out the personal lives of the personnel. This led to the necessity of forming groups where a kind of secular conversion was attempted. But this secular conversion was not enough. Man needed dynamic and power to live a new life and secularism hasn't

that dynamic. He has therefore arisen to religion by the very pressure of necessity. That is happening in the world today. The psychologists are being forced to try to produce changed lives for life demands that change. A generation that has lost God is now being compelled to seek for God through the very pressure of life itself."

—Board of Missions and Church Extension.

"HEAVENLY NEWS"

We recently heard a prominent church official speak of an experience he had this past summer as a member of an audience of Protestant people in church attendance. He said that the minister in charge used to begin his Sunday discourse by the statement, "Now what I think concerning this war is this." Said the Bishop (from whose observations we are quoting), "The young man was a mile and a half from a true objective for Sabbath worship." He said what he would propose as a much better theme is, first, news from heaven, and second, the interpretation of the news from heaven for the good of his hearers.

This thought we believe is good advice for all of us who are engaged in the work of the ministry, and for Christian workers in general, and for this Christmas season we have no greater theme than the things both old and new that express God's will for this world.

The gospel of Christ is good news, the word means that. The coming of Jesus is recited in the divine record with such truth and charm and simplicity that there could never be a greater story to tell than the story of the birth of our Lord and Savior, together with the life of sacrifice and devotion that flowed out from His words and deeds. And let us never weary of the constant application of the gospel to all our hearers, for He is "the Way, the Truth and the Life."—The Wesleyan Methodist.

NEEDED: ENTHUSIASM

An Exchange says: "A great national political campaign has just closed as we write these lines. It has, by common consent, been one of the most bitterly contested elections in the memory of living voters. No matter where one went or which current publication one read, items concerning the national election and the presidential candidates obtruded themselves everywhere. Clergy and laity, male and female, old and young, seemed all to be caught up in the whirlpool of political emotion. Would to God that a comparable measure of interest and enthusiasm might prevail among Christian people for the infinitely greater cause of Jesus Christ. If all the in Lutheran circles alone who were for or against the presidential candidates would show but a fraction of the zeal for the propagation of Christ's Gospel which they showed for the advancement or denunciation of one or the other political party, Christianity would very soon be the liveliest topic in American life. It certainly must be counted one of the truly regrettable factors in the lives of Christians that they can so far lose their sense of values as to be aflame with fervor for a political campaign and at the same time scarcely possess the glow of the living ember when it comes to enthusiasm for the cause of all causes."—American Lutheran.

BOOKS

The Voice of Books, by J. V. Moldenhawer. Abingdon-Cokesbury Press, New York and Nashville, pp. 174, price \$1.75.

Dr. Moldenhawer was born in Finland, but was reared and educated in America, and his life has been spent as a Presbyterian minister in this country, chiefly in New York. The title for these essays in literary criticism he finds in "The Imitation of Christ": Book III. "The voice of books is one, but it informeth not all alike; for inwardly I am the teacher, the Truth, the searcher of the heart, the discernor of thoughts, the promoter of actions, distributed to every man as I shall judge meet." To one without a fair acquaintance with literature, this book will not be easy reading, for the author is a student of great literature and is also a discriminating interpreter of the messages of great authors. He undertakes to show that other books than the sacred Canon gather into themselves winds of inspiration and they in turn channel the values of that inspiration to others. For the establishing of his thesis, he uses a wide range of miscellaneous quotation, but he makes specific study of Poetry and Life, Shakespeare's Religious Creed, Lincoln's Second Inaugural, Some Letters of John Keats, Rudyard Kipling, and other literature. To him all great literature enshrines the divine thought and purpose and it has, therefore, an abiding relevancy for life. In the last four chapters he applies this teaching to life, particularly to the work of the minister. Perhaps one sentence may suffice to indicate his thought: And it is a sad offense against the dignity of thought when we are content to utter it in any huddle of slipshod and slovenly phrasing that may drift out of a half-attentive mind."

Faith Is the Answer, by Smiley Blanton, M. D., and Norman Vincent Peale, D. D. Abingdon-Cokesbury Press, New York and Nashville, pp. 223, price \$2.

Dr. Blanton, a Tennessean by birth, is eminently qualified both by education and experience to speak authoritatively on the psychological aspects of medicine, and Dr. Peale, an Ohioan, is no less qualified to be his collaborator on the religious aspects of healing. Since 1932, Dr. Peale has been pastor of Marble Collegiate Church, New York City. This is the oldest Evangelical Christian church in America and furnishes one of the greatest opportunities for a clinic in religion to be found in the great metropolis.

The thesis of this book is that religion and medicine are coordinate agencies giving life to perfection. The authors represent these two sciences seek to pool the resources of psychiatry and religion in a clinic for helping normal individuals to achieve a well-adjusted life. The best clue to the scope of the inquiry will be found in the table of contents: The Power of Faith; The Hidden Energies of the Mind; Fear, Worry and Anxiety; Conscience and the Sense of Guilt; Self-Criticism, Failure and Success; Grief and Sorrow; The Company of the Lonely; Love and Life; and The Faith that Heals. Religion is described as affecting life much as the still waters of a river. Prayer is described as rendering the person a better person. The statement quoted

therefore become convinced that there is a definite and fixed relationship between religion and science and that God has given us both as weapons against disease and unhappiness. Used together for the benefit of mankind, their possibilities are unlimited, separately they can only be of limited benefit."

How Came the Bible? by Edgar J. Goodspeed. Abingdon-Cokesbury Press, New York and Nashville, pp. 141, price \$1.50

Dr. Goodspeed, who holds the relation of professor emeritus of the Department of New Testament in Chicago University, and special lecturer at the University of California in Los Angeles, is probably one of the best known Bible scholars of our country. A short time ago he brought out an illuminating volume on "Christianity Goes to Press"—a study of the facts underlying the writing of the New Testament books and of the methods by which they were compiled and published.

In this volume, consisting of thirteen chapters originally written as so many ar-

BOOKS BOOKS BOOKS

We have on hand about twenty copies of the very latest and best books of various publishers, some of them have not been released for sale yet. These books range in price from \$1 to \$3, and we are going to give them as presents to twenty senders of lists of subscribers. The offer is limited to our supply, so do not wait. These are all good books and all subscriptions will count on your quota. Why not render your people a good service and enjoy a good book for doing the deed?

ticles for The Adult Bible Class Monthly, he offers in simple, untechnical language the findings as to the motives which caused the gathering of the sacred books into what we know as the Old and New Testaments, and the methods by which they were brought together and adopted as such. It is not a book of great size, but it contains the substance of this history in a compass within the time and the study habits of the average reader, and it is stated in a clear and forceful manner so that even the careful student may be sure of his ground on the questions which have agitated the minds of peoples of all lands and faiths throughout the centuries. It is certainly worth the price to anyone who would have an accurate understanding of the story of the preservation, collection, translation and construction of his Bible.

Is the Kingdom of God Realism? by E. Stanley Jones. Abingdon-Cokesbury Press, New York and Nashville, pp. 284, price \$2.

Dr. E. Stanley Jones does not have to be introduced to any religious public in order to create interest in what he writes. From the day that his "Christ of the Indian Road" came from the press until now he has been one of the most widely read and appreciated religious leaders in the world.

Added to his many thought-provoking volumes which have had wide circulation, he now have his latest offering, "Is the Kingdom of God Realism?" This volume promises to have an even greater popularity than any of his previous books have.

Dr. Jones studies Jesus Christ and his living attitude to life.

he is realist through and through. He analyzes the disruptive forces in life, resentment, anxiety, selfishness and the sense of guilt, and against these he opposes the Kingdom of God as a counteractive realism which operates in all things great and small. In the view of the author, the Kingdom of God is stark realism—fact and not mere ideal. Dr. Jones' missionary career was projected upon the realism of Jesus Christ as contrasted with the dreamy and unrelated philosophies of the East, and his evangelism has at its core the conviction that Christianity is practical and workable in every detail and relation of life. He takes the position that our Christian thinking, relationships and institutions will have to be largely reconstructed before we can either appreciate or appropriate the creative realism of the Kingdom of God—before we can become truly Christian.

DR. JOHN LANGDALE DIES

Dr. John W. Langdale, one of Methodism's foremost leaders, associate book editor and editor of Religion in Life, died in the Methodist Hospital, Brooklyn, N. Y., on Tuesday morning, December 10. For months he had suffered from heart ailment, but at intervals had returned to work, and even in the hospital or in his home had carried on his duties. He was sixty-six years of age. He was of English descent and birth and came to America with his parents when an infant. He graduated from Wesleyan University in 1903, and later studied in Boston School of Theology and Harvard University. He had a notable career in the Methodist ministry, joining the Pittsburgh Conference in 1905, serving two churches in that Conference, then Avondale Church, Cincinnati, and New York Avenue Church in Brooklyn. For three years he was superintendent of the Brooklyn South District. In 1928 he was elected book editor by the Book Committee of the Methodist Episcopal Church, and in 1940 associate book editor in the united Methodist Church. He was a member of the commissions which revised the Ritual and the Methodist Hymnal, and a member of the Board of Foreign Missions. Beginning with the General Conference of 1924, he was a delegate from the New York East Conference to four General Conferences of the Methodist Episcopal Church, to the Uniting Conference in 1939, and to the General Conference of 1940. Owing to ill health he was unable to attend the session of 1940. On January 10, 1905, he was married to Alice Belle Barnett, who, with a son and daughter, survives him.

—The Christian Advocate.

HOLIDAY ACTIVITIES, FIRST CHURCH, COLUMBUS

The First Church of Columbus, Miss., gave their annual White Christmas program Sunday afternoon, December 22. The Manger scene, among beautiful church decorations, with special lighting effects and Christmas music, make this an occasion looked forward to each year by the entire city.

Gifts of fruit and potatoes wrapped in white are placed in large receptacles at the door and are distributed to the poor. Mrs. Mattie B. Whitman is the general chairman.

The Senior Division of Young People's Department of the Church School of First Church, will give a banquet in the Baracca Room, Dec. 28, honoring college graduates of the church who are home for

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

CHILDREN IN CHRIST

By Rev. C. B. Powell

That man is a fallen creature is a fact admitted by all. That he exists since the fall, by virtue of the atonement, is equally clear. In the fall man lost everything except a sense of preception, and a will-power, that is a power to choose. Life with everything calculated to make it a blessing, was forfeited by the first transgression. Had God not provided a Savior, the penalty must of necessity have been inflicted upon the first transgressors, for his very nature forbids that creatures should be brought into existence to suffer the consequences of an act in which they had no part, without any possible means of escape therefrom.

And as we exist by virtue of the death of Christ, so we have in Him, absolutely and unconditionally, all that is needed to make that existence a perfect and perfectly happy one, until by personal transgression we forfeit it. I do not say that we are thereby exempted from natural and physical evils, such as the infirmities attaching to depraved nature, and the dissolution of soul and body, which we call temporal death, but even these could not be allowed to exist if they were not compensated for in the resurrection, of which we have the pledge and first fruits in the resurrection of Christ. But I do say that the grace of salvation, with everything attaching thereto, whether as a means of grace or as a sign and seal of the righteousness of God; whether as a type, or pointing to the coming anti-type, or as a memorial of the great fact of redemption consummated in the death and resurrection of Christ, is absolutely secured to every child of man, to be forfeited only by actual personal transgression. The Church of God, in a spiritual sense, is nothing more nor less than fallen spirits restored to the favor and image of God, by the virtue and death of Christ, through the agency of the Holy Spirit; and in its visible and organized form it consists of a recognition of this relation to God in Christ by the signs appointed of God and mutual recognition among the associated worshippers of Him.

Baptism is, I may say, the sign of divine ownership, appointed of God Himself to designate as His all who are justified in Christ Jesus. It was not given as a sign of repentance nor of faith, but of righteousness, the righteousness of God. It was not, therefore, intended only nor necessarily to follow faith, by setting forth our need of

cleansing and symbolizing the purifying influences of the Holy Spirit of God, whereby we are sealed until the day of redemption, and at the same time reminding us that we belong to God and should therefore keep ourselves unspotted from the world. All, therefore, who belong to God, all who stand in a justified relation to Him through Christ, have a right to this sign of divine ownership, this seal of the righteousness of God. Yea, mere justice demands that it should be placed upon all such, and whoever assumes to forbid it to any, even the least of his children, assumes thereby a fearful responsibility, for which he is in no wise to be envied. If this be true, and who will deny it, to determine whether children, infant children, have or have not a right to Christian baptism, we have only to ascertain whether they stand in a justified relation to God or not. Need we argue that they do? Will any affirm that they do not? If so on what ground will they base infant salvation? On what condition are those who die in infancy saved? Or are all such lost? If they are not justified, there must be a reason why they are not, and whatever that reason is, when it is found its removal must be the condition of their justification.

Shall we say that death, to the infant, is the condition of justification? To this there are two serious objections: First, if death be the condition, then they must die before they can be justified, for the condition must be fulfilled before that which is to follow on it can be realized; second, it must be a voluntary act on the part of those who perform or comply with the condition, else it were no condition at all. If justification takes place after death, then is the kingdom of heaven composed of unjustified persons? For of such (these unjustified infants) is the kingdom of heaven. If death is a result of volition, then are all who die guilty of suicide, and it follows that God has made the highest crime death and self-murder the condition of salvation? The truth is, it is impossible for them to stand in any other than a justified relation to God, until they are capable of sin, for sin is the only thing that can separate from God any of His creatures. Nor is it any reply to this, to say they are depraved; for depravity is not sin, but only the result of it, and the perverted soil to which sin is brought forth. I do not wish to be misunderstood. We do not deny the depravity of human nature, nor are we disposed to explain it away. On the contrary, we heartily endorse and teach the doctrine of total depravity. It lies at the very foundation of human redemption. If the nature of man had not been attained by the sin of Adam and Eve, and entailed by them upon their descendants, there would have been no need of a Redeemer, for each and every child would have stood as unblemished as he was unblamable before God, and only the original pair, the transgressors, would have been punished. Where there is no disease there can be no need of a physician. In the fact, therefore, that man is depraved, lies the necessity of the atonement. For nothing impure can enter heaven; and the absolute justice of God renders it impossible for Him either to punish His creatures for an act of which they were not personally guilty, or for actual, personal transgression necessitated by

a state or condition into which they were brought without any agency of their own. That man should exist then, after the fall, it became necessary that a Savior should be provided. To be a perfect Savior, He must provide for all who are involved in the result of the original transgression; hence Jesus Christ, by the grace of God, tasted death for every man. All who enjoy or are entitled to the favor of God, are indebted for the same to the death of Christ, and have a divine, a blood-bought right to all the blessings and privileges accruing to the world through him, for God is no respecter of persons. Nothing save Christ crucified can possibly secure to a child of man, young or old, any, even the least blessing or privilege, and, thank God, nothing but sin, actual transgression of the law, can deprive any of the right to anything purchased by his death. Infant children, as we have seen, are entitled by virtue of Christ's death, to the blessing of salvation, and as the greater includes the less, it follows beyond doubt that they have a perfect right to membership in the church, and to the sign and seal to the righteousness of God secured to them in Christ.

THE WORLD MISSION OF METHODISM

You will be disappointed in "The World Mission of Methodism" if you are expecting it to be the same old three and four presentation of Methodist missions.

I received the book yesterday morning just before noon, and because I am the new Conference Missionary Secretary, I knew it to be my duty to read it, and that the sooner I got it started the sooner I would have the task off my hands.

Imagine my surprise when I found it so absorbingly interesting that I was unwilling to put it down till I had finished the entire book, even foregoing seeing my regular Monday afternoon movie with my girl friend.

But I don't think I am going to be able to use it in a School of Missions in my own local church, because there is so much good preaching material and illustrations in it that my folks will already have had the most of it before I can set up the School of Missions.

My folks are going to hear Sunday morning about the prayer life of Generalissimo and Madame Chiang Kai-Shek, who several times daily engage in seasons of prayer to keep them going and fit for the tremendous task of directing China's millions in their hour of national trial. A man who is the head of a nation engaged in mortal combat and who still can pray that God will deliver him from hatred of the Japanese people, a woman who as the head of the state of China has steadfastly refused to send that airforce to drop bombs on our combatants in retaliation for such offenses committed by Japan; such persons as Generalissimo and Madame Chiang Kai-Shek, perhaps world Methodism's outstanding men, have something to say to any congregation in America. Such material is found on more than one page of Henry Van Dusen's, "The World Mission of Methodism," our 1941 mission study book. Read it and see if you don't agree.

VIRGIL MOORE

We can fight fire with fire on a moral level if we know how to do it, but never has it been tried in the moral realm. The flames did not blow back in our faces. —Presbyterian

CONFERENCE NEWS AND PERSONALS

According to a request for the change of his address, Rev. W. C. Mann is moving from Flora, La., and his new address will be Route 1, Hallsville, Texas.

Mrs. B. P. Fullilove, widow of the late Rev. B. P. Fullilove, has moved from Rienzi to Plantersville, Miss., which will be her permanent address.

Slidell, La., did the handsome thing for their new pastor and his wife, Rev. and Mrs. J. W. Faulk, recently. They gave them a "pounding" which was as generous as the custom is old in Methodist practice.

Bro. S. C. Moody Johns, Miss., is planning to remember the Advocate while the year is young and when many obligations are not clamoring for last minute recognition.

Dr. and Mrs. Marion S. Monk are happy in their new home at Mansfield, La. It is a delightful little city and they have been graciously welcomed. Naturally they are expecting a fruitful year in the work there.

Mrs. T. B. Cottrell, 375 Iroquoist St., Jackson, Miss., writes that she finds great pleasure in her Advocate and then passes it on to others that they may share with her the pleasure and profit of its messages.

Mrs. A. S. Page, of Sumrall, asks the change of her paper to Lufkin, Texas, for a month. She will be visiting there and does not wish to miss her paper and its news regarding the church for that time.

Dr. V. C. Curtis is comfortably domiciled in his new home at West Point, Miss., and plans to occupy his field with the vigor and the devotion which have always characterized his work.

Rev. L. A. Carrington describes his people at Plain Dealing as fine and gracious, and says that he has had a royal reception at their hands. He expects a great year in his new charge.

Rev. Charles Assaf writes us that he has several hundred copies of the Gospel of St. John in the Italian language, and that he will be glad to send copies to any Methodist preacher who may have use for them. Write him at 428 Lynch St., Jackson, Miss.

Mrs. D. H. Cassels, of Gloster, Miss., adds to a business note a word of commendation for the Advocate. We are always happy to know that there are those who find profit and pleasure in the paper which we send out from week to week.

Miss Lela Mims, of Minden, La., asks that her name be substituted on our mailing list for that of her ascended mother. The faith and the beautiful life of that mother, although a memory now, are a never failing source of comfort and inspiration.

Rev. H. L. Johns, active and wide-awake pastor of First Church, Lake Charles, is planning every detail of his work with the care and devotion always present in what he undertakes. Every legitimate cause is woven into the scheme of his procedure.

Mrs. W. H. Cheairs writes us an encouraging message with reference to the Advocate upon which she has looked as a good friend through many years. She says that she wishes every church member would take it and read it.

Rev. C. B. Powell reports that influenza is causing some difficulty for him at Mel-

ville, but otherwise things are moving along in a very satisfactory way. Congregations are good and indications point to a good record for the fifth year of his pastorate at that place.

Rev. W. R. Wendt, now beginning his seventh year at Jennings, La., is deeply moved by the love and loyalty of his people. His welcome has been expressed by individuals, by groups, a "pounding," solicitude for his personal comfort, and in better budget provision for his support. Of course, he senses a great year in the making.

The report of H. T. Newell, Jr., Treasurer of the World Service Sunday offerings in the Mississippi Conference, says November collections amounted to \$171.33. More than half of this total was reported by five churches. The report was carried in the "Newsletter" bulletin issued by Rev. I. H. Sells, Executive Secretary.

Rev. T. D. Lipscomb, pastor at Church Point, La., brightens the home of his oldest brother by a Christmas gift subscription to the Advocate. His brother has been a shut-in for more than six years and the Advocate is his messenger from the outside world and also from the unseen world.

Rev. R. E. Walton, writing from Iowa, La., says that his people have given him a great welcome. In addition to a generous supply of groceries to fill his larder, a number of new gas heaters and an electric refrigerator have been installed in the parsonage. He is looking forward to a great year in his new field.

Lafayette, under the leadership of Rev. Virgil Morris, is getting off to a good start despite an epidemic of influenza. Congregations are good, twelve members have been received into the church, advances have been made in the items of the budget, and an extension group organized in the northern part of the city has promise for the future.

LAFAYETTE METHODIST STUDENTS

Members of the Choral group of the Wesley Foundation at Southwestern Louisiana Institute, under the direction of Miss Verna Webster, presented programs of Christmas music Sunday morning, December 15, at Jeanerette, and Sunday evening at Lafayette. A third appearance at Crowley was postponed because of influenza.

The programs were woven around the Scriptural passages of the Nativity and included numbers by the Girls' a Cappella Choir, the Men's Chorus, and the mixed

chorus. Numbers rendered included "Manger Lullaby," "Glory to God," "O Holy Night," and several of the popular Christmas carols and hymns.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: The Oxford-Holly Springs Young People's Union met in Oxford, Thursday night, Dec. 12, with churches from Oxford, Abbeville, Waterford and Holly Springs well represented. The meeting was opened with a business session at which time Lyman Coker was elected president of the union to succeed Rev. Torrence Maxey, who has moved to Tishomingo, his new charge. Miss Martha Sealy, of Abbeville, acted as secretary for this meeting. George Notsel led the devotion with prayer. After the hymn, "Hark the herald angels sing" was sung. Bro. Alexander, of Waterford, read Matt. 2: 1, for the scripture. "O Little Town of Bethlehem" was sung. F. M. Smith, of the university, told most impressively the story of "The Other Wise Man." The program was concluded with the hymn, "Silent Night! Holy Night!" We were delighted to have with us during the social hour one of the professors from the university, who showed us several scientific experiments. The ladies of the Oxford church served delicious sandwiches, cookies and Coca-Cola.

The next meeting will be in Holly Springs, January 16th.

We were delighted to have at our meeting Bro. Alexander, our new pastor at Waterford. We want him to feel at home here and feel free to call on the young people of this union when he so desires. We want to be a help to him for we know he is going to be a help to us. It is our privilege to welcome him to the Oxford-Holly Springs union.

RUBY SIGMAN, Reporter.

NEW PASTOR WELCOMED

Dear Dr. Duren: We have had a very hearty reception at Chatham, Dodson and New Hope, the three churches that make up this charge.

Since Conference the parsonage has had a new roof put on, some closets built, and practically furnished throughout. A liberal shower for the pantry and other personal needs was much appreciated. At the official board meeting recently a new church building was planned for Chatham, and before the year is over we hope to make it a reality. The outlook is very encouraging along all lines.

W. F. HENDERSON,



IN APPRECIATION

An appreciation reception was given Wednesday evening, December 11, in honor of the Rev and Mrs. R. L. Weldon, who were returned to the First Methodist church at Welsh, La., for the third year.

Beautifully decorated tables were set in the community hall, carrying out the Christmas theme with holly and candles.

Seventy guests were served. The program consisted of Christmas carols and readings.

The pastor and his wife were presented with a basket of red carnations by Mr. E. D. Shipp.

Note—Since this was received, Bro. Weldon has answered the summons to a more glorious reception in the Father's house. We publish this as a tribute to his memory by his devoted co-workers.—Editor.

MILLSAPS PROFESSOR TO ADDRESS AMERICAN HISTORICAL ASSOCIATION

Dr. Vernon L. Wharton, professor of history at Millsaps College, will leave this week for New York City, where he will address the American Historical Association convention December 27.

Dr. Wharton will present a paper on "The Race Issue in the Overthrow of Reconstruction in Mississippi," before the annual meeting of historians.

Material for the address has been gathered by the Millsaps professor in the course of intensive research on the post Civil War period in Mississippi which he has carried on for several years.

The invitation to speak at the historical association convention was received by Dr. Wharton early this year following favorable comments on his special research work at the University of North Carolina.

Dr. Wharton is a member of Phi Beta Kappa, scholastic society, and Omicron Delta Kappa, college leadership honorary fraternity.

LABRANCH STREET METHODIST CHURCH, McCOMB, MISS.

Rev. L. J. Snelgrove, who served our church for the last three years, did a monumental work here that will last as long as the church building stands. The people are profoundly grateful to him for his untiring labors, patience and self-sacrificing work, in constructing the beautiful Educational Building.

With odds all against him, members doubting the wisdom of attempting it, he persuaded the quarterly conference to give him authority to go forward on his adventure; needless to say, we were all surprised at what he accomplished. The membership of the church soon realized that it could be done and fell in line, giving him their unanimous support.

It was built out of the best material that could be found at a cost of only \$2,500 in cash, and when completed there was no debt on it. It has a large sub-story well equipped for all purposes that the young people and the W. S. C. S. will need, and two other stories with plenty of room for all the work of the Church School; it is connected with the main building in such a way as to make the church look twice as large as it was formerly. It is "a thing of beauty, and a joy forever."

In calculating the personal labor that Bro. Snelgrove put on the building in the two years it took to erect it, I find that he put \$4,000 worth of labor on it at the rate car-

penters and plumbers are paid here. It is a marvelous accomplishment. The annex is valued at \$5,000. We pray God's blessings on him in his new field of labor.

As loyal Methodists, the church members bowed to the will of the "powers that be" in the Mississippi Conference, and gave our new pastor, Bro. W. S. Cameron, a royal welcome. He falls heir to the work that Bro. Snelgrove did, and has picked it up where our former pastor left off, and has gone to work.

We feel that he will do a great work here in building up the church spiritually and otherwise, and the membership will be as loyal to him as they have been to their former pastors.

There is a great work that we supernuantes can do, as members of the quarterly conference of the local church. Adjust ourselves as members of the local church, encourage members to be loyal to our pastor, keep our mouths shut on any criticism we may hear of our pastor, but strive to get people to be loyal and overlook our pastor's shortcomings, for we must remember we were once pastors, and some of us have been severely criticized at times, and gossip has moved some of us.

JAMES M. LEWIS

McComb, Miss.

PREACHERS AND WAR-PROPAGANDA

We preachers, like other Americans, are thinking and talking a great deal about the war. We are wondering whether our country is to be involved in the awful conflagration or not; and we are not all agreed as to how much help we should give to the democracies. We live in an atmosphere super-charged with propaganda and war hysteria. The pressure upon us is so great that we are in grave danger of being turned aside from our divine commission to preach the gospel, and of turning our sacred pulpits into privileged rostrums for the discussion of world politics and war. We are tempted to take up some of the inflammatory slogans which have been designed to add fuel to the flames of the horrible hell now raging among the nations. Beware, brother preacher, beware!

We do not like dictators, and we hate their tyranny and brutality. We do not want to see the British Empire ground into powder, or their sea power destroyed or taken over by Hitler. And we have a right to express our opinions freely. True enough, but let us express our opinions AS OPINIONS and not try to clothe them with the majesty of divine authority. Let us discuss the war and all kindred matters as private citizens, and not as ambassadors of the Most High. When we shout "Thus saith the Lord," let us be very sure that our pronouncements are really God's word!

In my opinion this is not our war. We didn't start it, and we can't stop it. England is not fighting our battle for democracy, but fighting to maintain her own far-flung empire. We CAN keep out of the war. We do not have to fight, unless and until our own country is attacked or invaded.

"Hitler may win if we do not help with all our armed forces to crush him." Yes, and he may win if we DO help. We do not know much about what sort of world we might have with Hitlerism victorious, but we do know a great deal about what would happen to America if we should be drawn into the maelstrom. We know that—win or lose—our nation would be bankrupt and

our people impoverished for another generation; many thousands—perhaps millions—our young men slain; homes wrecked, disease and pestilence taking terrible toll of innocent women and children; the black vulture of despair croaking within every American doorway, while mothers mourn in anguish.

Let us be careful to talk peace, pray for peace, and NOT inflame the minds of our people by stirring the fires of hatred. Let preachers and churches remain true to the Prince of Peace, and not try to make religion a party to the unmitigated hell of war.

(Contributed)

MISSISSIPPI CHILDREN'S HOME SOCIETY, JACKSON, MISS.

December, 1940

At the close of this census year the Mississippi Children's Home Society has compiled its own series of statistics which should be of vital interest to everyone interested in the welfare of the state.

Based on a population of two million plus, it is estimated that the neglected children number seven-tenths of one per cent, or 14,000. It is estimated there are about six thousand who are crippled, blind, or otherwise afflicted, leaving 8,000 prospectively normal children who must be helped into citizenship. Half of these are Negroes for whom little or nothing is being done, but the chief concern is for four thousand white children who are dependent and neglected.

Orphanages and other institutions in Mississippi are caring for approximately one thousand of these homeless children and they are taxed to their capacity.

The real problem is: What should be done about the other three thousand? There are in the state at least 65,000 homes that could take one or more of these little ones to train into useful manhood and womanhood.

During the twenty-eight years since its organization, the Mississippi Children's Home Society has placed over 3,200 children in foster homes and over 1,100 have been legally adopted. But the children continue to be brought in, hungry and in need. It is for them that this Society urges childless homes to open their doors and learn the real joy of Christmas by doing as much as they can for "one of the least of these."

Perhaps you are not ready to adopt one of these little ones? Then send a Christmas donation to make that homeless child happy.

JOHN L. SUTTON, Secy.

DISCIPLE AND DISCIPLINE

By E. Stanley Jones

The future of the country is in the hands of disciplined people.

Those who can subordinate a present desire to further discipline are the ones who control the destiny of the world.

It is not necessary that the group which is disciplined be a large one. It was a small group which made German Nazi, Italy Fascist and Russia Communists. In 1914, said: "There are only two Communists in Paris (the center of their propaganda), you could find four it would be a miracle. But within less than five years that disciplined group had captured Russia and profoundly influenced the history of the world.

Less than one hundred people created the Reformation in Europe, and less

hundred people created the Renaissance. It was a small disciplined group around Dr. Welsh, of John Hopkins, which influenced and changed the whole medical outlook of America.

Therefore, if Christianity is going to influence the discipline of America, it will not necessarily take a vast majority to do it at least in the beginning. A small disciplined minority group could change the history of our nation. Probably it will have to start with the ministers themselves.

When I speak of discipline, I do not mean imposed discipline from the outside, but those imposed disciplines from within. Somebody has said that the whole evolution of American goals is to get the policeman off the street corner and put him in your heart. That is, you are to do from within what would ordinarily be imposed from without.

We are to be disciplined to the Kingdom of God. Nazism is disciplined to the idea of a superior race, Fascism is disciplined to the idea of a superior state, while Communism is disciplined to the idea of a superior class. We are disciplined to God's absolute order, the Kingdom of God. The goal of our discipline is far beyond anything yet proposed by our discipline.

If we are going to be disciplined the way we should be, we must first of all have a group-discipline; second, a self-discipline; and third, a God-discipline.

It may cost much to be Christians in the future. Our heads may be cracked for holding Christian ideas; but if we stand up for that crack, people will respect those ideas in the cracked heads.

The word "disciple" and the word "discipline" come from the same root. In the future it must be known that there can be no disciple without a full-rounded disciplined person working through disciplined groups. These groups can give direction and a goal to the hesitant and confused people of this land.

REV. R. L. WELDON'S DEATH

The Rev. R. L. Weldon, pastor of the Methodist church in Welsh, La., died suddenly early Tuesday morning, Dec. 17, 1940, of a heart attack. He had reached the age of sixty-two years. Surviving his death are his wife and two daughters. He was confined to his home during the recent session of the Louisiana Annual Conference and was unable to attend any of the Conference session. But more recently he seemed to have recovered and continued actively in the pastorate of the Welsh church. He conducted services both morning and evening on the Sunday preceding his death on Tuesday.

Bro. Weldon was taken into the membership of the Gulf Conference in 1904, and gave his entire ministry to churches in Texas and Louisiana. For seven years he served as district superintendent of the Grenham (Texas) District of the Southern Conference. He was in the second year in the pastorate of the Welsh church.

Funeral rites were conducted Wednesday, Dec. 18, at 10 a. m., in the Methodist church, with Rev. B. H. Andrews, district superintendent of the district, in charge. Rev. R. T. Pynes, New Orleans, presided. Interment was in the Masonic Lodge.

A NOBLE WOMAN GONE

A message has just reached the Advocate office announcing the death of Mrs. E. P. Peacock, of Clarksdale, Miss., on Thursday morning, December 19, following a somewhat extended illness. She was stricken with a heart attack some weeks ago and was very, very ill, but her condition seemed to take a more hopeful turn a few days ago. It was, however, only a hopeful indication against which love and longing were dashed to pieces.

Mrs. Peacock was Miss Mary Edmunds Sykes, of Aberdeen, and was the personification of the best in the culture and refinement of that classic and historic city of northeast Mississippi. Her marriage to Mr. E. P. Peacock, of Grenada, marked the beginning of a happy and useful married life. She is survived by her husband, a number of children and grandchildren, and by others of her family connection. She was a faithful member of the Methodist Church, and her going will bring sorrow to many hearts in the local church and throughout that entire section. Many warm, personal friends will share the sorrow of her husband and family in the great sorrow which leaves them a desolate hearthstone.

"PENCIL LISTS"

"You may look for the 'Pencil List' of subscribers in a not too long while," writes one of our pastors from Louisiana. We are not pressing this matter, but such lists would make our way quite a little easier than it might be if we have to wait until midsummer to get our campaign going. All subscriptions sent now will count on your quota. The following have sent lists already:

W. J. Cunningham, Sardis, Miss.
J. W. Booth, Algiers, La.
J. Noel Hinson, Blue Mountain, Miss.
G. R. Meaders, Shannon, Miss.
K. E. Clark, Pittsboro, Miss.
Mrs. W. E. Moreland, Powhatan, La.
A. W. Bailey, Holcomb, Miss.
F. E. Dement, Gallman, Miss.

LAKE CHARLES DISTRICT NEWS

The district stewards and pastors meeting of the Lake Charles District met at the First Methodist church in Lake Charles on Tuesday, Dec. 3, 1940. Forty-six of the district stewards and pastors were present. A fine spirit of harmony and enthusiasm characterized the meeting throughout. District superintendent support was set at 12% of the pastor's salary and 1% of the pastor's salary was set for district maintenance. Much interest was manifest in the program to rebuild the district parsonage.

The Lake Charles ministers group met for their regular meeting in Simpson Methodist church, in Lake Charles, on Tuesday, Dec. 10. Officers for the new year were elected. Those elected were: Edward R. Haug, President; W. R. Wendt, Vice-President; B. F. Roberts, Secretary and Treasurer. Miss Verna Lester, Director of Wesley Foundation at S. L. L. in Lafayette, was a guest at the meeting and spoke on the work of the Wesley Foundation. The Lake Charles ministers meet every month and end with a varied and interesting program.

All the members in the district have reported and have gotten their Conference assignments.

ing the new Conference year in a fine way.

Those on the Lake Charles District who are suffering an attack of the flu are: Rev. B. H. Andrews, district superintendent; Rev. R. T. Pynes, pastor at Many; Rev. Martin Hebert, pastor at Sulphur.

CHANGE OF ADDRESS

Rev. W. F. Baggett requests us to announce for the benefit of his friends that his address is 185 Camp Ground, Biloxi, Miss. Bro. Baggett retired at the recent session of the Mississippi Conference and in his superannuate home he will enjoy the climate and the surroundings of that spot so sacred to Mississippi Methodists.

THREE PREACHER BOYS

There has been lounging in my mind the idea of this article since Annual Conference at Columbus. Always do I look forward to Annual Conference to the association and fellowship of some roommate or mates not of my own choosing. This time mine was a hotel assignment in a room with three as fine young men as ever I have met. All of them were peculiar in that they were religious, I mean of the spiritually intensive type, and yet in their peculiarities each of them was different.

One was a fundamentalist, and he so classified himself—A fundamentalist is a very useful person; all of us need to be held to the line. There is a bit of flavor in that expression which we learn from our boys at football games. Yes, we need to "hold that line," and if the Scripture is tackled we need a good guard. I was so fond of this fundamentalist that I made bold to claim that he preached his first sermon in my pulpit. "You are nearly right," he said, "the first sermon the second time. With this I pass to the modernist."

He was modern in that he was awake and alert to every new idea that could be found, a singer of the rarest type, a Mason, profound in knowledge. Coming in one night at 11 o'clock, he ordered us to sit up in bed while he delivered a lecture on two degrees which marked him as exceedingly proficient in this fine work. Although modern, he was judicious, genial, jolly and patient with us who are fundamentalists. What a great privilege it is to be young, gay and good.

The third of these noble young men was quiet, unassuming and urgently kind. He had had two years of medicine before entering the ministry. He, too, gave us a mid-night lecture in which he dispensed more information about the human body than many of us knew was obtainable. From here out my hat is off to the young men, for they know things and know how humbly to tell them.

R. T. HOLLINGSWORTH.

"The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and civilization of this country."

—Woodrow Wilson.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes, to waste a moment on the past. —Waldo Emerson

THE CHURCH PEW

TEACH US TO PRAY

One day when Jesus had finished praying, one of His disciples said unto Him: "Lord, teach us to pray as John also taught his disciples."

No doubt this disciple had felt the wonder, the beauty, the power and the majesty of those words which Jesus uttered. No doubt he had glimpsed the marvelous faith that caused him to speak in terms of thanksgiving for accomplishment for something that had not even been begun, as he spoke at the tomb of Lazarus before he had done anything or uttered a word: "I thank thee, O Father, that thou hast heard me, for thou hearest me always." Seeing something of the mighty power of the prayer of faith, this disciple turned to Jesus and said: "Lord, teach us to pray."

Today all over our country people are saying that America needs a great spiritual awakening. Many of our greatest leaders—not only religious leaders, but newspaper editors, magazine writers, financial leaders, college professors, business men, and our political leaders are calling for such an awakening. Americans are asking, "How can we secure this Spiritual Awakening?" There is one answer and only one, no nation or individual has ever received spiritual power except by long seasons of prayer and meditation.

The Methodist Church is well equipped with members, polity, training and finance, but we need more spiritual power. If united Methodism is to do its full share in the great spiritual awakening in America, it must itself know the things of the spirit—a knowledge that can come only through prayer. There is no limit as to what might be accomplished from such a great tidal stream of prayer as might come from the hearts of consecrated Methodists, on fire with zeal for the salvation of our country. Think of the marvelous results that followed the prayers and consecration of those sixty unordained Methodist preachers, who braved the winter winds to ride long miles on horseback to that meeting in Lovely Lane chapel in Baltimore at Christmas time in 1784, and who there pledged themselves to "reform the continent and spread scriptural holiness over these lands!"

Think of the other great prayer meetings that have changed the history of the world! Do you know that:

1. The first modern missionary society was born in a prayer meeting?
2. American missions began when five young men prayed behind a haystack?
3. A prayer of an invalid woman started a great revival in England?
4. A young man praying alone on a roof in London started a movement that put roofs over the heads of thousands and thousands of orphan children?
5. The "Great Awakening" which swept America just before the dawn of 1800 was begun in a prayer meeting?

Recently, on November 6-7, Bishop W. C. Martin had a meeting of the district superintendents and the chairmen of the Conference Commissions on Evangelism of the Omaha Area at Topeka, Kansas. This group considered the question of "how to spiritualize the members of our churches." It was decided that the WEEK OF PRAYER, sponsored by the Federal Council of the Churches of Christ in America, January 5-

12, inclusive, afforded an unusual opportunity at this time to put on a great program of prayer—not a formal program, but a spontaneous, enthusiastic one that called for major emphasis on prayer during a whole week. Some suggestions were made concerning the week's program:

It was decided to ask every pastor in the Area to have special services during the week on the general theme of prayer. Pastors were pointed to the themes suggested in the booklet for the week issued by the Federal Council, which are as follows:

- (1) "The World and Its Need of Christ";
- (2) "The Sufferings of the Nations";
- (3) "The Sufficiency of God";
- (4) "Jesus Christ is the Answer";
- (5) "The Responsibility of America";
- (6) "The Church and Its Business";
- (7) "The Gospel for Today";
- (8) "The Coming Kingdom."

The following additional themes for the week are also suggested:

- (1) Jesus as our Teacher of Prayer;
- (2) Prayer in the Name of Christ;
- (3) Prayer for Personal Needs;
- (4) Prayer for Others;
- (5) Prayer for the Coming of the Kingdom of God.

In addition to the special prayer and meditation services the following features may be used to add emphasis to the program:

First, the week may be begun by the administering of the Lord's Supper at both morning and evening services on Sunday, January 5, the first Sunday of the Week of Prayer and also the first Sunday of the year.

Second, consecrated laymen should be asked at each service to make a four-minute speech on one of the following topics: (a) What Prayer Means to Me Individually; (b) What Prayer Means to My Family; (c) What Prayer Means to My Business; (d) What the Upper Room Means to My Family; (e) What Great World Movements Have Originated through Prayer; or other topics relating to Prayer.

Third, heads of families may be asked to sign a covenant to establish a family altar, and on Friday evening those who have signed such covenants may be asked to come to the altar for consecration and dedication.

Fourth, prayer meetings may be held all during the week in homes, shops, factories, stores, prisons and institutions.

Fifth, brief broadcasts on the value of prayer may be given over local radio stations.

Sixth, special campaigns may be put on to introduce The Upper Room, that great devotional periodical, to every family in every church.

Seventh, dedication services for Christian homes may be conducted by ministers using the ritual service.

Eighth, leaflets on Prayer should be distributed at the Sanctuary Services and in the homes of the city by personal visitation.

Further information and literature regarding the observance of the Week of Prayer will be furnished, if desired, by the General Commission on Evangelism of the Methodist Church, 300 American Trust Building, Nashville, Tenn.

The flowers of Christian graces grow only under the shade of the Cross, and the root of them all is humanity.—Selected.

WORLD SERVICE GIVING DECLINES \$481,000 IN FIRST SIX MONTHS

A drop of \$481,000 in World Service contributions for the first six months of the present fiscal year as compared to the same period last year has been received in the offices of the General Commission on World Service and Finance in Chicago. Dr. Orrin W. Auman, treasurer, has announced. The fiscal year of the Commission is from June 1st to May 31st.

"This decrease in funds received by November 30th, will be truly alarming should it continue proportionately during the second six months of the year," Auman states. "At such a rate, our World Service giving would decline nearly one million dollars in this first year of operation as a united Church."

"It would be tragic to cripple the work of our great new denomination at this time, when the needs of the world are greater than ever."

A partial explanation of the decline, Dr. Auman believes, may be the confusion which has attended the inauguration of the new financial plan, which has necessitated certain changes in the manner of remitting World Service funds, particularly in the former Methodist Episcopal Churches.

"Last year the three denominations were making every effort to close their last year with good records," Dr. Auman states. "Apparently we have not developed the same interest in making a good record during our first year of operation as a new Church."

"The last five months of the fiscal year, from January 1st to May 31st, are the period when the Church must set about not only to wipe out this deficit, but to replace it with a definite increase. Nothing short of disaster would attend the work of the Church if this deficit were allowed to stand."

BEING POOR

To be poor is not always pleasant, but worse things than that happen at sea. Small shoes are apt to pinch but not if you have a small foot. If we have little means, it will be well to have little desires. Poverty is no shame, but being discontented with it is. In some things the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after than a rich man who seeks a stomach for his meat. A poor man's labor is soon spread, and his labor spares his living sauce. The best doctors are Doctor Quiet and Doctor Merryman. Many a godly plowman has all these men to wait upon him. Plenty makes men but hunger finds no fault with the world. Hard work brings health, and an ounce of health is worth a sack of diamonds. It is not how much we have, but how much we enjoy, that makes happiness. There is more sweet in a spoonful of sugar than in a cask of vinegar. It is not the quantity of our goods, but the blessing of God on what we have, that makes us truly rich. The pippins of a pippin are better than a whole crab; a dinner of herbs with peace is better than a stalled ox and contention with. "Better is little with the fear of Lord than great treasure and trouble with." A little wood will heat my little fire, why, then, should I murmur because the woods are not mine?—Selected.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

To local W. S. C. S.: Following are the names and addresses of the conference officers to whom your fourth quarter's reports are to be sent:

President, Mrs. Paul Arrington, Waynesboro; Vice-President, Mrs. W. F. Mahaffey, Mendenhall; Corresponding Secretary, Mrs. L. St. John, 1806 28th Ave., Meridian; Recording Secretary, Miss Bettie Ridgeway, Ellisville; Treasurer, Mrs. James A. Evans, Bay St. Louis; Young Women and Girls' Work, Mrs. Robert Peel, Waynesboro; Children's Work, Mrs. J. C. Burrow, Columbia; Student Work, Mrs. R. E. Rollings, 617 Main St., Hattiesburg; Wesleyan Service Guild, Mrs. J. B. Pearson, 1620 16th St., Meridian; Missionary Education and Service, Mrs. E. V. Perry, Rolling Fork; Christian Social Relations, Mrs. Stanley Wilson, 2212 15th St., Meridian; Supplies, Mrs. L. J. Power, 600 Woodward Ave., Gulfport; Literature and Publications, Mrs. H. E. Hamrick, Collinsville; Spiritual Life, Mrs. E. E. McKeithen, Utica.

Why not cut this out and paste in your report book?

* * *

With 85 members present, the Tri-County Zone, of the Seashore District, held its fourth quarter's meeting with the Mt. Pleasant society, Mrs. C. A. Carrier presiding.

The program for the quarter, "Enlarging Our Organization," was presented, and reports of the charter meeting of the Mississippi Conference were given by Mrs. L. Sheffler, of Pascagoula, and Miss Ina Thompson, of Moss Point.

To "Aunt Mitt" Roberts, as a gift from the Mt. Pleasant society, Mrs. Loren Ware presented a Life Membership. She expressed her surprise and appreciation and told of her experiences in the early days of the Woman's Work.

At noon, lunch was served by the hostess society.

Officers for 1941 are: Leader, Mrs. C. L. Nelson; assistant leader, Miss Ina Thompson; secretary, Mrs. Emmett L. Goff.

Among the visitors present was the new secretary, Mrs. John Cirlot.

* * *

The Moss Point W. S. C. S. observed the Week of Prayer with an all-day retreat, carrying out the program as planned. Twenty-six women attended and the offering for the "Clara Tucker Perry" chair to be established at Scarritt College, for the teaching of "Christian Life and Thought," was \$20.30.

Miss Ina Thompson introduced Mrs. A. M. Cowan as "the society's charter Life Member." Mrs. George Bowen was presented a Life Membership by the society, and Miss Tillie Swan was presented one by the members of her church school class.

The meeting closed by all joining hands and singing, "Blest Be the Tie That Binds."

* * *

With every society in the zone represented and a new society, Clinton, added, the fourth quarter's meeting of the Jackson District, was held at the Gendale society, in Jackson, Mrs. J. C. Tucker presiding.

The program for the quarter as

planned, was presented, and the societies stated that "the zone is a very worthwhile and helpful organization furnishing opportunity for a larger fellowship, inspiration and knowledge of the work, and should be continued."

Mrs. E. E. McKeithen, Conference Chairman of Spiritual Life, was present, and presented her work most effectively.

Officers for 1941: Leader, Miss Louise Tucker; Secretary, Mrs. W. H. Parman.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mission Study Completed November Fourth

The Woman's Society of Christian Service has just finished a most interesting study book "Uprooted Americans." The following were active participants: Publicity and Posters, Mesdames Herman Crowder, W. A. Williamson, F. A. Neal; Worship, Mesdames J. W. Allen, Dan Chastain, Garland Boyd, John Boswell, H. E. Holmes, E. D. Ellis; Dramatics, Mesdames Chas. Butler, Stokes Sanders, Charles Berry; Bibliography, Mrs. J. H. Guess; Program, Mesdames B. Clegg, P. A. Leggett, R. R. Watts, Mims Boswell, M. E. Herring, T. S. Love, E. L. Booth, C. H. McWhorter, R. E. Kelly.

The study was divided into six lessons, in several of which dramatics played an interesting part. The first lesson explained the question, "Why Migrant Laborers," and the beginning of these treks. This was followed by "The Family Pulls Up Stakes" and "Youth on the Highway," from "The Grapes of Wrath." Attention was then called to "The Migrant in Our Community," and our individual duty toward them. The study of "The Share Cropper," with a radio program, gave a touching scene of the hardships and the privations of the underprivileged. Then another side was presented, "California's Answer to Grapes of Wrath," in which a Californian tells how his state and the Federal Government is trying and does help make the life of the migrant easier and more stable.

"The Church Ministering to Migrants," and "What Christianity Did for a Bum," were a challenge to be more helpful and tolerant to those less fortunate. The worship services were sweet and timely. There was an average of fifty members attending these lessons and in appreciation of the efficient planning and untiring work of the leader, Mrs. Ashmore, each member made a special effort to be present. Those taking part were highly commended for their good work in making the Mission Study very interesting and worthwhile.

MRS. M. E. HERRING,

Chairman of Publicity.

* * *

Report of the Woman's Society of Christian Service, of the Methodist Church, for the Fourth Quarter, 1940

Our pastor appointed a nominating committee, the officers were elected and the new organization went into effect in September.

Our auxiliary is divided into three circles which are: The Wesleyan Guild, The Julia Wasson Circle and The Lockie Rankin Circle.

The C. S. R. Secretary has distributed magazines and visited the sick.

We have four active Spiritual Life groups.

We have five subscribers to the "Methodist Woman," and fifteen to the "World Outlook."

We have planned programs.

We have capable Mission and Bible Study leaders.

Our missions study book is "Uprooted Americans," and the Bible study book is "Songs of Zion."

We observed the Week of Prayer.

We welcomed our pastor and his family back to us with a pounding.

This quarter we have sent: \$10 to the Student Aid Fund, \$10 to a needy preacher, \$2.50 to the Killingsworth Special, \$3 to the district parsonage.

We have donated \$2 to a Life Membership for our former district secretary.

We will give a Life Membership to one of our members.

Our pledge has been paid in full.

All circles are active and doing good work.

THE PARSONETTES

The Parsonettes, the organization of Methodist ministers' wives in New Orleans, brought their year to a close on last Thursday, December 19, with an old-fashioned Christmas party in the home of Mrs. Hubert Gibbs, with Mrs. W. L. Duren serving as co-hostess.

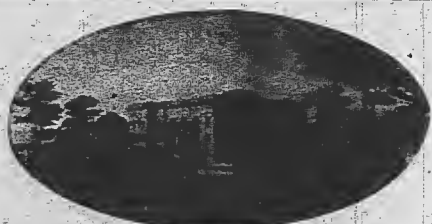
Preceding the Christmas tree, the last program in the 1940 series of the "Mistress of the Parsonage—Her Home and Garden," was presented. Mrs. O. E. Kriege gave a paper on "Rugs," and Mrs. J. C. Whitaker spoke on "Draperies." The exchanging of gifts followed.

The program for 1941, as outlined in the year book, will be built around the countries of Latin America—their people, their governments, their industries and their physiognomy. This topic was suggested by a recent article in a current magazine written by Secretary of State Cordell Hull, who urged organized groups throughout the United States to further pan-Americanism by the intense study of our Latin American neighbors—even to the extent of learning the language they speak.

Mrs. E. C. Gunn is president of the Parsonettes for 1941, and Mrs. W. W. Holmes is chairman of the Program Committee.

ADULT STUDENT ELECTIVE COURSE FOR JANUARY, FEBRUARY, 1941

"The Meaning of Church Membership" is the title of the adult elective course to be used in the Adult Student during January and February, 1941. Emphasis will be on church membership as a relation providing opportunities for growth in Christian character—such as worship, study, fellowship, sharing, cooperating. Writer of the course is Dr. A. J. Walton, of Philadelphia, secretary of the Department of Town and Country Work of the Board of Missions and Church Extension. He was formerly in the same type work with the General Board of Christian Education at Nashville. Sample copies of the Adult Student may be secured by writing to Dr. C. A. Bowen, 810 Broadway, Nashville, Tenn.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 29, 1940

By Rev. W. C. Newman

JESUS REQUIRES FAITHFULNESS

Lesson Text: Luke 12:35-48

Golden Text: To whomsoever much is given, of him shall much be required.—Luke 12:48.

The three-months' study of the Gospel of St. Luke which has been necessary for the writing of these lessons has not only given me a clearer picture of the Christ about whom Luke was writing, but has deepened my knowledge and appreciation of the author himself, to whom the Christian world must be forever indebted for the fullest biography of Jesus ever written. I therefore deem it not inappropriate to close this quarter's lessons with a brief account of his life and work, which will not be altogether unrelated to the theme of our appointed lesson for this last Sunday of the year.

A Thing of Beauty Is a Joy Forever

Renan called the Gospel of St. Luke "the most beautiful book in the world." I see no reason to question the judgment of the great French man of letters. And if that be true it must be not only because the book was written about the loveliest Life the world ever knew, but also because it was written by a man who loved beauty so greatly that he spent the most of his life searching out the beautiful words and deeds of that Life, and in setting them down in matchless prose and poetry to inspire all future generations of men.

Luke's Life and Times

He was a young Christian doctor of Antioch, a large, cosmopolitan, seaport city in which was reposed the best of ancient Greek culture, Barnabas, the kindly, wise leader of the Christian community of Antioch, would have been an intimate acquaintance and friendly counselor of his young doctor convert. In Antioch, too, Luke must have known Silas and Mark, and here he must first have met Paul, the newly transformed and as yet untrusted member of the group, who had formerly "made havoc of the church," and to whom the Antioch Christians listened only after Barnabas had personally vouched for him. Thus in his impressionable years he was being prepared for the greatest literary achievement of all time in the schools of the Greeks and in the fellowship of the outstanding Christians of his day. It was no mean thing to have sat under the preaching of Paul and Barnabas, and the teaching of Simeon and Lucius and Manaen.

A Man of the World

But these experiences of his youth were but the beginning of the rich, full life that was to go into the writing of his two famous books. Some scholarly commentators reasonably maintain that Luke was a member of that first Red Cross relief expedition that went out from Antioch to carry a cargo of wheat and a message of encouragement and love to the famished Christians in Jerusalem during the disastrous drouth

that took place in the reign of Claudius Caesar. Certain it is that he made many subsequent visits to the Holy City. He accompanied Paul on his second missionary journey, and thereafter became the personal physician to that courageous and much traveled Apostle. He was Paul's constant companion during his imprisonment both at Caesarea and at Rome, and will be forever remembered in Paul's own endearing phrase "Luke, the beloved physician." And to him Paul committed many important missionary ventures, carrying him into all the regions where Paul had preached and established Christian communities. Luke was no provincial, then, but a man of the world.

A Careful Researcher

Scientific investigation preparatory to the writing of biography is a very recent literary achievement. It was not known in Luke's day. Modern scholarship has revealed many inaccuracies in the works of Josephus and in Plutarch's Lives. It is all the more astounding then to know that Luke did not begin to write his Gospel until he had spent years in collecting material and in verifying reports and in seeking out eyewitnesses to the acts and words of Jesus. He sums up what must have been much tedious labor in his preface addressed to Theophilus, of Rome, as he says that while many historians have undertaken to write a narrative of all the mysterious events related to the life of Jesus, it seemed good to him to write of them also, "having traced the course of all these things accurately from the first."

But the very best evidence of Luke's conscientious work as a biographer is in the fact that his Gospel contains a veritable wealth of biographical data not to be found in any of the other Gospels or sacred literature of that period. He employed historical references to an extent no other New Testament writer equalled; he classified and organized his material on a well defined and purposeful pattern; he penetrated beyond wonder-tales and traditional accretions to get at the bare but beautiful facts of his subject's Life.

Recollections

Luke's gospel was not written until after the execution of Paul, his dear friend, and the destruction of Jerusalem in 70 A. D. But, as he suggests in his preface, there were many still living who had seen and heard Jesus, and who, as old people will, lived with their memories and talked of them freely.

Where did Luke learn how Jesus put the inquisitive lawyers to rout with His matchless parable of the Good Samaritan? What aged man falteringly repeated for him the story of the Prodigal Son? What horrified witness of the crucifixion remembered and recounted to him the merciful words of the dying Saviour to the dying Penitent? Where did he discover the bearded and aging shepherd who had never forgotten the words of the angels' song? Did he hear from the lips of Mary, herself, the account of her consternation and exaltation at the announcement that she was to be the Mother

of God? a baby God who would be laid in a cattle trough?

None but Luke found and recorded these, as well as many others, of the loveliest incidents and words in the Life of our Lord. We would be poor indeed without them, and without the man who diligently traced the Palestinian roads to discover "all that Jesus began both to do and to teach," and set them down in unforgettable lines.

The Final Word: Faithfulness

There could be no better text chosen from Luke with which to end the study of his Gospel, the quarter's lessons, and the troubled year of 1940 than the words that form our Golden Text today.

To whomsoever much is given,
Of him shall much be required.

What does our world, our church, our own lives need more than this: to be faithful to every trust?

HISTORY REPEATS ITSELF! 1640—1940

Three hundred years ago, on November, 1640, Oliver Cromwell made his appearance in Parliament. His coming marked a turning point in history and human freedom.

England was plagued with a tyrant sovereign, arrogant and covetous, ignoring the rights of his subjects, trampling on the laws of parliament and governing by prerogative.

He sold privileges for every unjust action. Cromwell, through John Hampden's influence and association, soon gained considerable place in that (parliament) argument body.

Certain, it may be said, that Oliver Cromwell's place in English history marks a turning point in human freedom and betterment.

To make the world safe for democracy may have been a far cry to men of that day and time, nevertheless, forces were unleashed which brought a new conception to mankind as to the rights of conscience in the conduct and life of man, and the need of unity and fellowship within all Protestant communions.

Scarcely can one find another outstanding figure in governmental affairs who consistently and perseveringly wrought for toleration of sectarian and ecclesiastical differences.

Under the harrowing of the Protestants during the reign of Charles multitudes were embarking for the new world to escape the tyranny and perfidy of their ruling monarch. The historian says: "Many of our brethren forsook their native countries to

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE PRAYER OF PRAYERS

The most famous prayer in the world is recorded in St. Matthew, the sixth chapter, and St. Luke, the eleventh chapter. This simple and profound prayer is used in the four hundred different languages of the earth. It is heard every day from the rising to the setting of the sun and binds all believers into spiritual unity.



Mr. Jones

Familiarly known as The Lord's Prayer, it has also been called "The Model Prayer." A Christian scholar says that here we have the ten commandments turned into prayer. A recent writer names this prayer "the creed of Christ," and in his little book on the subject he refers to these precious words as "a ladder of perfection." Personally, I like to think of this widely used Scripture as "The Prayer of Prayers"—for such it is. This prayer of Jesus appears to have been given by Him to his disciples on two different occasions, the first in connection with the Sermon on the Mount, and the second some years later when his intimates asked Him to teach them to pray. We are not enjoined, always to pray in these words, but to pray "after this manner"—a thing worth noting.

Look for a minute at the implications of this prayer. "Our Father" indicates a filial spirit; "thy kingdom come," an expectant spirit; "thy will be done," an obedient spirit; "Give us this day our daily bread," a dependent spirit; "forgive us our trespasses," a contrite spirit; "as we forgive those who trespass against us," an expression of a forgiving spirit; "lead us not into temptation," a watchful spirit; "thine is the kingdom and the power and the glory," an adoring spirit.

Pray this prayer daily, slowly, thoughtfully, and it will appear that "The whole round world is every way bound by gold chains to the feet of God."

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GIFTS

By Rev. Vivian T. Pomeroy, D. D.

Louisa Jane was nine years old. For some time she had been saving up for Christmas presents. She had four dollars and twenty-three cents. Two weeks before Christmas she went to town with her mother to buy her presents. They went into a shop, and there they spent a long time, because it was very hard for Louisa Jane to make up her mind. Something else was hard, too; but that comes later in the story.

At last Louisa Jane's mother saw a very charming little pin. "Now that would do for Grannie, wouldn't it?" she said.

"How much is it?" asked Louisa Jane. It was twenty-five cents.

"Oh!" said Louisa Jane. "I didn't plan to spend all that on Grannie."

Still, she was very fond of her mother; so she did after a time.

You see now what was so difficult

ly hard for Louisa Jane to part with her money. She loved to save it. I don't know why or what for. Money is not any good till you have spent it; but there it was.

Louisa Jane and her mother then went out of that shop and into the Five and Ten, where Louisa Jane felt much happier. She had made up her mind to buy a small lamp for Aunt Molly, of whom she was exceedingly fond.

First she bought a hammer for Father—ten cents. Hammers of that price are apt—like some people—to lose their heads; but how was Louisa Jane to know that?

She bought a cookie jar for Mother. That was a bit of a blow; for she found that the jar was ten cents and the lid another ten cents. She bought several things for her brother and sisters. Really, money went like wildfire!

When all the parcels were ready, Mother said: "That lamp is very light. Are you sure you have all the pieces?"

"Oh, no," said Louisa Jane. "There were three pieces and the shade. Forty cents altogether. I couldn't spend all that; so I just got the shade. Somebody else might give her a lamp."

So they went to the car and got in and started for home.

"I have two dollars and three cents left," said Louisa Jane.

"What a pity!" said Mother. "What will you do with it?"

"Save it," said Louisa Jane. "I just hate to part with my money."

Mother said: "What would have happened, do you suppose, if the good God had hated to part with the little Lord Jesus and not let him come to earth?"

Louisa Jane thought a while. "Well," she said, "I guess there wouldn't have been any Christmas."

"No, there wouldn't," said Mother. "And how awful that would be."

But that is not the end of the story. For on Christmas Day Aunt Molly got her lamp—shade and all—from Louisa Jane too; and for some reason or other Louisa Jane felt very happy about it. Odd! But that's the way it is.—Reprinted by special permission of the author and The Christian Leader.

HISTORY REPEATS ITSELF! 1640—1940

(Continued from page 12)

seek their bread from strangers and to live in howling wildernesses, and for which also many that remained here were imprisoned and otherwise abused."

Cromwell, with resolution and courage, may almost be spoken of as one of the very first who stood forward in governmental affairs, as the champion of human liberty, thus defying the sovereign ruler.

God moves in mysterious ways His wonders to perform. History tells the story of man's upward climb toward God. In the time of man's extremity or of national perplexity, God ever has in His providence a leader to lead; a deliverer to champion the cause nearest to His heart.

At this time France and Spain were almost equally hostile to freedom, the cruelty of Spain, her intolerance to Protestantism, and to all civil and religious liberty, had been written literally in letters of fire and blood in the stakes and torture

of the Inquisition, in the more than decimation, the destruction of towns and villages; nor was it so long since the huge Armada was floated against England in the name of Papistry and despotism.

Cromwell was constantly under the necessity of watching over the sacred rights of religious liberty which, at times, he had to protect and guard by his authority; or to pronounce severe condemnation against words and measures which appeared to him to be fatal to the rights of conscience.

To recount the diplomatic encounters of that day and time and the prestige gained for England, in all Europe, and on all seas, is to tell of the rise of Protestantism in faith and life everywhere.

Three hundred years have come and gone since Cromwell's Protectorate fulfilled its mission and saved England from many impending perils; but the main battles for which he fought may be said to be still live issues in diplomacy. Eternal vigilance is still the price of liberty.

Wars and rumors of wars embroil races and racial prejudices; religious intolerance still flares up and becomes the controlling motive injected into national conflicts.

The prestige and power of the English navy under Blake made the shores of the Mediterranean safe for commerce and ocean travel. The English navy won universal respect and acclaim.

Democracy and human freedom were won by the Protector. The free use of the seas, now challenged, must, once again, be made free to all peoples and all nations.

Cromwell's work has been compared to that of Washington: Washington beheld all conflicting interests combining in one happy, prosperous nationality. Cromwell stood strong, holding the balances and scales of toleration and justice between a hundred sects, all prepared to fly at each others throats, and every one of which hated him because he was strong.

The work of Washington met with immediate reward. He had nothing to do with settling the rights of conscience, and the conflicts of church and state.

We come today into a new phase of adjusting human and national differences: the ideologies of foreign governments are being offered to a free people, which if rejected, they are threatened to have imposed, not meditation, but by brute force of arms. Free men shudder at the prospect and will resist such an outcome.

Let God arise, let the cause of righteousness be vindicated.

WM. B. VAN VALKENBURGH.

Actor: Yes, usually my audiences are glued to their seats.

Friend: What a quaint way of keeping them there.—Edinburgh Dispatch.

FOR NEARLY HALF A CENTURY

THE WISE MEN'S WAY

By David E. Guyton

We've asked our statesmen how to steer.
We've quizzed our magnates, too.
We've called on scientists to clear
The path to lead us through.

We've turned to many an ancient tome
In quest of wisdom's ways,
To Egypt's lore, to Athens, Rome,
And old Judean days.

We've queried monk and seer and sage
For light to guide our feet,
The master minds of every age,
In each sublimest seat.

We've begged a gleam of warriors bold,
Of peasants and of kings,
Of God-like architects of old
Of words with Delphic wings.

With every type of every trade,
We've counseled and conferred;
But every answer men have made
Has been confused and blurred.

The master minds have hung their heads.
Their magic tongues are mute.
The super-man is torn to shreds,
His pomp of small repute.

We tremble on the dizzy brink.
Our hearts within us fail.
The future frowns as black as ink.
Life seems a tragic tale.

But from a barn in Bethlehem,
Three Wise Men take their way.
They bear to all mankind with them
Deliverance for our day.

Their eyes have seen a baby's smile,
And by that lovely light,
The Wise Men travel, mile on mile,
And sing by day and night.

Like these, to Him, we, too, must turn,
Led by His star above,
If we like these this truth shall learn,
LIFE'S PERFECT PATH IS LOVE.

Blue Mountain, Miss.

TO OUR BELOVED EDITORS

Brothers: The Bishops have commissioned me to act as Chairman of the Commission to attempt the raising of One Million Dollars for the three-fold purposes—Overseas Relief, Aid for British Methodists, Religious Camp Work. These three things appeal to our brotherly compassion and our parental anxiety.

A representative commission is being appointed. It will meet in Chicago at two p. m., December 30, and will continue in session on December 31. At this meeting more detailed plans will be made—for literature and programs.

I undertook this work against all the promptings of my lower motives—and solely because of my conviction that this merciful movement is the will of God for us all.

I appeal to our pastors to hold Sunday, March 2, 1941, against all comers. On that day we will ask for an offering in all the churches of Methodism, small and large, poor and rich. Our success will largely depend upon the observance of that sacred day of compassion.

God help us all, and this troubled world!
EDWIN H. HUGHES.

DISTRICT MISSIONARY INSTITUTES, MISSISSIPPI CONFERENCE

Meridian—Fifth Street, Meridian, Feb. 4, T. J. O'Neil, pastor.

Vicksburg—Crawford Street, Vicksburg, Feb. 5, Otto Porter, pastor.

Jackson—Capitol Street, Jackson, Feb. 6, B. M. Hunt, pastor.

Brookhaven—Crystal Springs, Feb. 7, J. W. Sells, pastor.

Hattiesburg—Ellisville, Feb. 11, J. D. Slay, pastor.

Seashore—First Church, Gulfport, Feb. 12, V. R. Landrum, pastor.

Dr. and Mrs. W. B. Lewis will represent the General Board of Missions and Church Extension at each Institute.

W. D. HAWKINS,
Missionary Secretary.

FIRE AT OXFORD CAMP GROUND

Fire of undetermined origin burned the row of tents on the north side of Oxford Camp Ground on Thursday, December 12. The tents were not of great value except as part of the Camp Ground equipment. The Grounds are located a few miles east of the town of Oxford and it has long been a meeting place for the Methodists of that vicinity. The tabernacle was not destroyed according to reports, nor were the better tents which appear to have been on the opposite side of the tabernacle from the tents which were burned.

VERY PERSONAL

By Rev. James H. Felts

If I were an active itinerant instead of "a has been," I would not offer this diffusion to the Advocate. Recently I was called to a home where sickness and very limited finances were in evidence. I knew the couple well in Mississippi. They now live in Fulton. I found the wife in tears. In the course of the conversation that followed I said, in substance, "I am ashamed of you. I know you think of the better days financially, but you are rich in friendships, have the necessities of life, and you are definitely improving. You will soon be normal again. I am not unmindful of your state of mind. When banks failed I staggered. When health failed I was down and out for a short time. But I have found happiness and health by smiling through all that has come to me. My wife will be here soon to sit with you. I am taking your husband for a long drive. Both of you live in our hearts, belong to our prayer life. I want to see you a full fledged member of the day by day club." I left her smiling. But as I was leaving she stopped me and said in substance: "I know many superannuates. I have never known one like you. My personal observation has been rather discouraging. I have heard complaints, seen evidences of bitterness, and have felt depressed after contacting some of them. You seem to be getting out of life more than most people I know who are well and strong and active, even prosperous." My brethren of the side-line, we, of all men, should practice at least some of the things we have been preaching through the years. The grace of God should be even more real to us than to younger men. I want to be happy. I AM HAPPY. My church life never meant more. My pastor is among the best ever. I am seeing a whole church respond to his leadership. The mid-

week service is crowding the one hundred mark. The Sunday evening service is reaching the two hundred mark higher. The morning service is actually beginning to fill the large auditorium. I am glad I am living. I protest the idea of being buried before I am dead. Tithing means more to me than ever before. Every thing conspires to bring to me a most delightful evening-time. Instead of "eat, drink, and be merry, tomorrow we die"—I eat, drink, and am merry, for today I live. Tomorrow hasn't arrived. I am ready for it.
Fulton, Kentucky.

SCARRITT COLLEGE A "FIRST"

Scarritt College was admitted to membership in the Southern Association of Colleges and Secondary Schools at its meeting in Memphis, Tenn., December 13, 1940. The institution, located in Nashville, Tenn., is one of the leading institutions of college rank in the Methodist Church designed exclusively for the training of lay workers for social-religious service. The College operates as a Senior College and Graduate School. The Senior College offers professional training for students who wish to prepare for social or religious work. The Graduate School offers professional training for service in Missions, Religious Education, Social Work and related fields. Scarritt College is the first institution of its distinctive type to be admitted into the membership of a major regional accrediting association.

"SPEED, SPEED THE FOOD SHIPS"

Miss Muriel Lester, well known in this country for her social work in the East End of London, has been for some time in America, where she has published a leaflet on the blockade, calling on all Americans to press for the sending of food ships to Europe. The leaflet is circulating widely in America. Its argument is that the children of Europe will be subjected to disease and weakness if food is not sent, that here is a great opportunity for a new kind of armada, a new invasion based on love rather than hate. It is asserted that the common sense of the scheme and that in any case the "Will of God" cannot be made subservient to military considerations.

This propaganda is calculated to make an appeal to goodhearted people with inadequate knowledge of the facts. But:

1. It ignores the moral importance of allied victory and the fact that a Nazi victory would release throughout Europe a brutality with results far worse than anything which the blockade might produce.
2. It ignores the certain fact that from the blockade must inevitably come the war and all its attendant miseries.
3. It ignores the responsibility resting on the German invaders who have brought ruin to peaceful and prosperous countries.
4. It ignores the evidence that European food stocks are adequate for a long time to come provided the invading and usurping authorities are willing to arrange for proper distribution. The fact that they are busily engaged in removing food from their victims does not impose on British the duty of solving their problem.
5. It assumes that the way of love is immediate relief of physical needs, regardless of the ultimate spiritual and material welfare of the communities awaiting release from Hitler's yoke.
6. The best answer to Miss Lester is

found in a statement recently issued by a group of leading Christians and educationists of America, who give their reluctant but considered judgment that the blockade is indispensable to the defence of democratic nations, and that it should be broken apart from the free consent of the British Government uncoerced by external pressure. The humane and Christian convictions of this group are no deeper than those of Miss Lester herself.

Hitler's New Order Begins to Operate

The German practice regarding the food of the occupied countries is sufficiently revealed in the following quotations from German and Swedish sources:

"At the time being, Germany has taken Denmark's stocks of bacon and her current production. In future, the production must be changed to meet the requirements of the German market."—*Deutsche Allgemeine Zeitung*, 24.7.40.

"Continually increasing fish exports to Germany now amount to 200 tons daily and involve the strictest economy in Norway as German demands are so great that they have bought up all the fish for sale and even more. Only 'secondary' fish will be available for Norway."—*Svenska Dagbladet*, Stockholm, 7.9.40.

"Germany has absorbed 43 million kilos of early potatoes from the Netherlands. In the preceding year Holland's total export of early potatoes to all countries was only 27 million kilos."—German broadcast in English, 13.9.40.

In plain English: this year the Dutch had to do without.

Through the collapse of France, Germany's raw material position is strengthened to a degree alarming for England. "Now onwards we cannot be short of anything."—*Silex* in the *Deutsche Allgemeine Zeitung*, 22.8.40.

—British Bulletin on the Spiritual Issues of the War.

MEMORY OF MRS. T. L. FARR

Following an illness of short duration, Mrs. T. L. Farr died at her home near Ruston, Saturday afternoon, June 29th. She was born Feb. 22, 1868. This span of 72 years was indeed filled with untiring service for her family and friends. January 1887, she was married to Thomas Lyles. To their union were born 14 children, 10 boys and 4 girls.

In early childhood she joined the Protestant Methodist church, where she was an active, upright member the remainder of her life, having attended church there in Ruston, previous to her death in June. Besides the Bible, her favorite reading was the *New Orleans Christian Advocate*.

She lived a noble Christian life, always thinking of others and ready to administer to the needs or suffering of everyone within her reach. For fifteen years she had been in declining health and couldn't do the things she wanted to do, however, she accepted her lot with grace and fortitude. Since her departure her spirit continues to inspire, encourage and ever remind us of a better world. May we realize that life is beginning for her. Such a shining, forgiving soul could not just end; such beauty could not die.

She leaves an aged husband, eight sons and four daughters, twenty-nine grandchildren, four great grandchildren, three sisters and a host of relatives and friends to mourn her departure.

"Oh! noble heart, thou hast fought a valiant fight,

Faithful in thy pilgrimage thou hast overcome the night,

And like the echo of a song at eventide,

Dost thy memory in our heart abide;

Ever shall it guide us through the shadows into light,

That we too, might make a path more bright."

TRIBUTE TO MRS. W. L. FISHER

After an illness of several months, Mrs. W. L. Fisher, nee Mollie Carmichael, widow of William L. Fisher, deceased three years ago, passed away on Thursday evening, November 21, at her home in the Bear Creek community, near Utica, Miss., surrounded by a group of loved ones. Funeral services were held on Saturday morning at ten o'clock, at the historic old Bear Creek church, interment following in the Bear Creek cemetery nearby, with Rev. E. E. McKeithen, assisted by Rev. E. L. Ledbetter, of Jackson, officiating.

Mrs. Fisher who was born October 8, 1868, in Hinds County, was the daughter of William D. and Clarissa Eugenia (Ford) Carmichael, descendants of prominent families from the Carolinas, on the paternal side tracing lineage back to Scotland, and on the maternal side to the Fords and Popes of the Carolinas and Virginia. W. D. Carmichael was a pioneer in this section, being a distinguished leader in both the business and social life of the community. He served his state in the Confederate Army, in Company E of the 38th Regiment, and was several times elected to the Mississippi State Legislature. Mrs. Fisher grew up in this atmosphere of refinement, hospitality, and Christian influence.

Surviving members of her family are two sisters, Mrs. H. M. Haley, of Utica; Mrs. J. S. Turcotte of Jackson; and two brothers, Daniel Alexander and Thomas Ernest Carmichael of Utica. Three sisters and two brothers passed away some years ago. A large number of nieces and nephews survive.

Mrs. Fisher was educated in the public schools of Hinds County and at Whitworth College, Brookhaven, Miss. She married William L. Fisher on April 9, 1899. She was not only a remarkable influence in her home, but a source of strength and encouragement to her husband, as well as co-worker with him in his business. Though there were no children to call her "Mother," she was fortunate in having young people in her home much of the time. Her entire life was spent in the community where she passed away, except for fifteen years, 1913 to 1928, during which she lived in Sarah, Miss., in the Delta, where Mr. Fisher had farming and mercantile interests.

The many features and incidents of her life in her home, in society and church, cannot be adequately mentioned in this short sketch. The loss caused by her death can only be estimated by considering the many relations she bore to the people of the community as sister, aunt, cousin and friend. There was never an enterprise or movement that she did not support with her means, her energy and her unselfishness. Failures and disappointments only served to stir her to greater effort. No road was ever difficult when traveled by two such brave people as she and her noble husband.

She was a faithful member of the Methodist church from childhood, and her chief joy was the work of the church. She had such faith in the future under all circum-

stances that she was able to impart it to others. She was ever attentive to the sick and unfortunate in her midst, and her sympathy was so great that her heart was touched and moved to tears by the sight of or story of suffering. Truly, she was the composite woman described in Proverbs 31: "The heart of her husband doth safely trust in her" . . . "She considereth a field and buyeth it" . . . "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy" . . . "Strength and honour are her clothing; and she shall rejoice in time to come" . . .

A host of relatives and friends mourn her loss. Her home, one of the landmarks in the community, is temporarily closed. Few people leave behind such a record of usefulness and unselfish devotion as hers. The new generations that arise will pay tribute to the personality of Mollie Carmichael Fisher.

A Niece,
EDNA HALEY LOWE

ALTON PETTEY

The untimely passing of Alton Pettey, on September 24, came as a great shock to his many friends in Louisiana. Mr. Pettey was employed by the Pointe Coupee Rural Electrification Authority as General Manager when he met death from burns received while working on a damaged line. He was injured on September 23, and was rushed to the Lady of the Lake Sanatorium, in Baton Rouge, where he died the following day. Mr. and Mrs. Pettey were residing in New Roads at the time of the accident. Mrs. Pettey was the former Ethlee Neil, daughter of Rev. and Mrs. A. S. J. Neil, of Athens.

Mr. Pettey was born September 20, 1903, at Yellow Pine, a small settlement near Minden. He was the son of Mr. and Mrs. W. A. Pettey. Early in his life the family moved to Arcadia, where most of Mr. Pettey's life was spent. On July 10, 1938, he married Ethlee Neil, the marriage being solemnized by Rev. Guy M. Hicks, in the chapel of the Methodist church in Ruston. The couple made their home in New Roads after their marriage, where both were active in the church. Mr. Pettey joined the Baptist church in his early teens but was sympathetic with the program of the Methodist church. He and Mrs. Pettey attended the little church in New Roads, a "community" church served by a Methodist pastor. There they served loyally together, and came to be a source of inspiration to many others in the community.

Funeral services were conducted in Arcadia, September 25, from the First Methodist church. Rev. Guy M. Hicks was in charge, assisted by Bro. Caldwell, pastor of the local church, and Rev. D. B. Raulins, district superintendent of the Ruston District. Burial was in the family plot in the Arcadia cemetery.

Mr. Pettey is survived by his widow.

L. W. CAIN.

I doubt very much whether there is anywhere a more profoundly pessimistic body of people than in the Church of Christ—because, realizing the horror and evil of the world's ways and weapons, we do not yet dare to commit ourselves wholly to the way of Christ. Thus we stand between two courses, with neither the ruthlessness to be efficient murderers, nor the recklessness to be constructive saints. We find hope neither in man nor in God—not in man, because we see his ways are evil—not in God, because we dare not trust Him.—P. D. Robins, in *The Christian Pacifist*.

LETTER FROM MISS AVA MORTON

Cotton Valley, Louisiana,
December 7, 1940.

Dear Friends and Relatives:

Here I come wishing you a Merry Christmas from my home in Louisiana instead of from China. I suppose all of you know of the advice first given October 8, 1940, by the U. S. A. State Department for all American women and children to evacuate the Far East. Although we had hoped and prayed that America might help China, it was difficult for us to think in terms of leaving our work. There were so many differences of opinion as to what was right and what wrong, what was safe and what unsafe to do; and also there were so many things to do in preparation for leaving the work that it took much time for us to get away. At first most people felt that the work would have to close if we left. When Huchow began facing the possibility of doing without a hospital, the people—both Japanese and Chinese—of all ranks, begged us to arrange for its continuance. That again took time. Then the plans worked out had to be approved by the Mission Board representatives in Shanghai. The same plan was approved for all three of our hospitals. By that time November was upon us, and Huchow seemed so normal, it was more difficult than ever to think of leaving, especially for me whose most important job of the year came the first week of December—N. A. C. examinations for eleven of our girls, six of whom had already finished their time in training, only waiting for N. A. C. recognition to get their hospital diplomas. Three of P. U. M. C. post graduates had returned to us in July, giving us five P. U. M. C. trained graduate nurses on our staff. Therefore we had the best training school faculty in the history of our hospital. We had taken in a fine large class in September, and had a fine training school of three large classes besides our graduating class. Our hospital had been full all year and all departments were busy.

Finally on November 14, five of the Huchow missionaries left for Shanghai, leaving Dr. Manget and me in the hospital. Saturday night, November 16, a telegram and then a radio message came for Dr. Manget to come to Shanghai prepared to come with Mrs. Manget on the S. S. Washington, the last evacuation boat sent out by the government. Their furlough was overdue and the personnel committee was asking them to take their furlough during this uncertain time so that he could be ready to go back as soon as the way opens for us to work there again. He felt he was too sick to clear up his work, turn it over and make the trip to Shanghai. I was not ready to leave, but since I had promised not to hinder his leaving when the time came for him to go (he had said he would not go out of Huchow leaving any American woman there), I therefore told him I would throw down both personal and business affairs and go if he felt he should go. Sunday morning he told me he had decided to go and we would have to leave Monday morning to catch the Washington. By working practically all day and all night and leaving a lot of my things that I would now like to have, we got away from Huchow at daybreak Monday, November 18. It was November 18, 1937, that I left Huchow to refugee in Hangchow. By noon, Tuesday, I had secured permission to come on home on the Washington, leaving next day at noon. Some of our mission people think that I

will not for a long time be able to get a passport for going back into China; therefore they thought I should wait around in Soochow hoping for a chance to stay in China. Others felt it best that I come on home, since I had had to leave my work and could not get permission to go back even for N. A. C. examinations. It was difficult to decide what was right, but I took the chance of spending Christmas at home, hoping that I may be permitted to return some day. It is very likely that the others may have to come soon. I had my share of uncertain, idle waiting in Vladivostok and Japan, July 13 until October 13, 1937, then in Shanghai until October 25, 1937.

On reaching Shanghai, Dr. Manget decided not to come home but to go back to Huchow. The Hawks also probably went back for a visit. This of course makes me feel the worse for being away during N. A. C. examinations, probably causing my girls to fail in achieving their goal of receiving N. A. C. recognition. Being forced away from my work because I was a woman made me for the first time in my life almost resent being one. If it were not that both we and the Chinese feel that our continuing in Japanese occupied areas at this time complicates the situation, causing more dangers for the institutions and co-workers when American-Japanese relations break, I would feel even worse about coming out.

Until I hear from Miss McKinnon, I cannot give any of my plans for the future, or even have any. Mail addressed to me at Cotton Valley, La., will reach me.

Now for a word about my voyage. The last tender for this boat left the Shanghai Bund 12 noon, Wednesday, November 20. We reached Manila early Saturday, a. m., November 22, but couldn't, for some reason, get off until about 10:30 a. m. Manila made us shed our winter clothing and bring out summer things. I enjoyed visiting our friends, Dr. and Mrs. Tuck, and enjoyed the church services next day in their church, which is the largest Philippine church in Manila. The services are in English. It is a beautiful church and all the services were nice. Music is a big feature there. They gave the Thanksgiving Hymn Festival Sunday night. As we left Manila Monday evening, November 24, the bay was gorgeous with the beautiful sunset and the many shades of coloring on the water and surrounding hills. Since we have 1,342 passengers on this boat, and 506 of them are children under 16 years of age, all hoped we would come the southern route having a nice journey. We soon found our hopes were in vain, that we were headed for the northern route. Almost all the way we have had rough sea. On December 2, it grew much rougher, the roughest I had ever seen. That evening I ventured on deck for about one minute to have my glasses blown off and to have the sensation of being picked off my feet by the wind. That night the waves were terrific against the boat. If it had not been so large and strong, I am sure we would have been lost. No one could sleep. Officers and crew were much worried. The captain turned the boat and went back about 150 miles to get out of the storm and then changed his course to the south heading directly for San Francisco. We had been going with the wind that day and traveled 549 miles from 12 noon until 12 noon (23 hours). We have continued having rain and wind almost every day. We have worn out two American flags since leaving Manila! They have the spotlight on it at night and I have gained a new appreciation of its beauty seeing it flutter-

ing in the bright light. I was thrilled with the high swelling waves and would have enjoyed the roughest days had I not realized that they were causing so much illness. I am getting some pictures of the waves to keep.

We reach San Francisco about noon tomorrow, and I shall mail this immediately to Mary Searles to be copied for me to mail to you. I shall probably do a bit of sight-seeing on my way home and reach home about the 16th of December.

I am wishing each of you a Christmas season filled with the joy and peace which may fill your hearts in spite of the confusion and strife which so nearly fill this world of ours at this time.

Most lovingly,

AVA MORTON.

WHAT MAKES THE DIFFERENCE?

By Mrs. Irvin Rowland

What makes the difference between two families' happiness even though both have about the same economic and material advantages? One may be ideally happy while the other worries and envies the other man's prosperity. The difference lies in the relationship to God and the attitude toward life.

Happiness can never be secured from possessions—it must come from within one's self. Whether we want to give of self for the betterment of mankind, or acquire more of the world to satisfy our desires, determines whether we can know happiness.

We can never possess everything we want, but we can have that wonderful gift, peace of mind, if we always try to follow in Jesus' footsteps. Then as we serve Him worthily, He will open the door for greater opportunities of service. Why should we fret when we can draw on an unexhaustible source of power? Let us ask Him to open our eyes to the beauty around us and pray that He will direct our lives. He will always provide our necessities and we can say with David, "My cup runneth over."

MISSISSIPPI CONFERENCE

Jackson District—First Round

Lake, at Lake, Dec. 22, 11 a.m. and 1:30 p.m.
Homewood, at Homewood, Dec. 29, 11 a.m. and 1:30 p.m.
Morton, at Morton, Dec. 29, 4 and 7 p.m.
Greenfield, at Richland, Jan. 1, 7 p.m.
Forest, at Forest, Jan. 2, 7 p.m.
Capitol Street, Jackson, Jan. 3, 7:30 p.m.
Harperville, at Harperville, Jan. 5, 11 a.m. and 1:30 p.m.
Florence, at Florence, Jan. 5, 7 p.m.
Galloway Memorial, Jan. 6, 7:30 p.m.
Flora and Benton, at Benton, Jan. 8, 7 p.m.
Benton, at Midway, Jan. 12, 11 a.m. and 1:30 p.m.
Madison, at Madison, Jan. 12, 7 p.m.
Grace Church, Jan. 13, 7 p.m.
Bolton, at Bolton, Jan. 14, 7 p.m.
Canton, North Side, Jan. 15, 7 p.m.
Clinton and Ridgeland, at Ridgeland, Jan. 16, 7 p.m.
Brandon, at Brandon, Jan. 17, 7 p.m.
Carthage Circuit, at Goshen, Jan. 19, 11 a.m. and 1:30 p.m.
Carthage Station, Jan. 19, 4 p.m.
Glendale, Jackson, Jan. 20, 7:30 p.m.
Lena, at Lena, Jan. 21, 11 a.m. and 1:30 p.m.
Bessie Shands Church, Jackson, Jan. 22, 7 p.m.
Mendenhall, at Mendenhall, Jan. 23, 7 p.m.
Vaughan, at Vaughan, Jan. 26, 11 a.m. and 1:30 p.m.
Sharon, at Sharon, Jan. 26, 4 and 7 p.m.
Canton, First Church, Jan. 29, 7:30 p.m.
Terry, at Terry, Jan. 30, 7 p.m.
Camden, at Camden, Feb. 2, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Jackson, Feb. 3, 7:30 p.m.
Raleigh, at Raleigh, Feb. 6, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Feb. 9, 11 a.m. and 1:30 p.m.
Shiloh, at Shiloh, Feb. 16, 11 a.m. and 1:30 p.m.
Fannin, at Fannin, Feb. 16, 4 and 7 p.m.

T. M. BROWNLEE, D. S.

A celebrated violinist was in a motor car accident. A paper, after reporting the accident, added, "We are happy to state that he was able to appear the following evening in three pieces."—Exchange.